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A complete
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for the poems of
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Translated from the German
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by
Henry Smith

Revised and edited
by
Thomas Kerchever Arnold.

New edition

London
Rivingtons
Oxford-Cambridge
1874

bring, to fetch; spoken of things, like ἄγω: ὕλην, 24, 784. Od. 17, 294.

ἀγκάζομαι, depon. mid. (ἀγκάς), *to take up in the arms*; with accus. νεκρὸν ἀπὸ χθονός, *to take up a dead body from the earth*, 17, 722. †

Ἀγκαῖος, ὁ (lit. embracing with the arms, fr. ἀγκαί), 1) son of *Lycurgus* and *Eurypome*, father of Agapenor, king of Arcadia, 2, 609. 2) an Aetolian from Pleuron, a powerful wrestler who was vanquished by Nestor in the funeral games in honour of Amarynceus, 23, 635.

* ἀγκαλέω, Ep. for ἀνακαλέω, *to call upon, to invoke*; hence ἀγκαλέουσιν, as Herm. reads for καλέουσιν, h. in Ap. 373.

ἀγκαλῖς, ἰδος, ἡ, prop. a dimin. of ἀγκάλη, *the arm*; only in the plur. *the arms*; dat. ἐν ἀγκαλίδεσσι φέρειν, *to bear in the arms*, *Il. 18, 555. 22, 503.

* ἀγκαλος, ὁ = ἀγκαλῖς, h. Merc. 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), *with or in the arms*, in connexion with ἔχειν, λάζεσθαι, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

ἄγκιστρον, τό (ἄγκος), *a barb, a fish-hook*, *Od. 4, 369. 12, 322.

ἀγκλίνω, poet. for ἀνακλίνω, part. aor. from ἀνακλίνω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), *the elbow*; plur. *the arms*, only in the dat. ἐν ἀγκοῖνησί τινος ἱαίνειν, *to rest in the arms of any one*, 14, 213. Od. 11, 261.

ἄγκος, εος, τό, prop. a curve, hence *the elbow, the arm*. λαβεῖν τινα κατ' ἄγκεα, *to take any body in one's arms*, h. in Merc. 159. Comp. Herm. Commonly, 2) a *mountain-glen*; a *glen, dale*, 20, 490. Od. 4, 337.

ἀγκρεμάσασα, see ἀνακρεμάννυμι.

ἀγκυλομήτης, εω, ὁ, ἡ, poet. (μητις), *that has crafty (lit. crooked) designs, wily, politic, artful*, epith. of Κρόνος (Saturn), because he overreached his father Uranus, 2, 205. 319. h. in Ven. 22.

ἀγκύλος, η, ον (ἄγκη), *bent, curved, crooked*, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοξος, ον, poet. (τόξον), *furnished or armed with bent bow*, epith. of the Pæonians, *Il. 2, 848.

ἀγκυλοχείλης, ου, ὁ, poet. (χεῖλος), *having a hooked bill or beak*, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχήλης, ου, ὁ, poet. (χηλή), *having crooked claws*, Batr. 296.

ἀγκών, ὦνος, ὁ, prop. the angle formed by bending the arm, *the elbow*, 5, 582.

2) ἀγκών τείχεος, *the salient (or jutting) angle of the wall*, 16, 702.

* ἀγλαέθριος, ον, poet. (ἔθειρα), *having beautiful hair, bright-haired*, epith. of Pan, h. in Pan. 5.

ἀγλαίζω, poet. (ἀγλαός), *to make splendid or glittering*; in Hom. only in mid. fut. infin. ἀγλαΐεσθαι, *to exult in, to be proud of a thing*; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, *I declare that thou shalt glory in them perpetually (i. e. all thy life long)*, 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, *beauty, blooming appearance, ornament*; a) in a good sense, spoken of Penelope: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, *the gods have destroyed my bloom*, Od. 18, 180. Ἀμφότερον, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειαρ δειπνήσαντας ἴμεν, sc. ἐστί. [Here it seems to denote the *joyous look* opp. to an *exhausted jaded one*: κῦδος καὶ ἀγλαΐη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. Voss). Od. 15, 78; of a spirited horse, ἀγλαΐηφ. πεποιθώς, *trusting to his beauty*, 6, 510; therefore b) In a bad sense, *ostentation, pride, vanity*; also in the plur. of the goat-herd, Melantheus: ἀγλαΐας φορέειν, *to exhibit pride*, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. *festive joy, festivity*, h. Merc. 476.

Ἀγλαΐη, ἡ, *Aglaiia*, wife of Charopus, mother of Nireus, 2, 672.

ἀγλαΐηφι, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ον, poet. (δῶρον), *with splendid gifts, or splendid in gifts*, epith. of Ceres, h. in Cer. 54. 192.

ἀγλαόκαρπος, ον, poet. (καρπός), *with splendid fruits, fruit-distributing*; δένδρεα, Od. 7, 155; epith. of Cer., h. Cer. 4. 2) *having beautiful hands* [lit. *wrists*]; ἐταῖραι, h. in Cer. 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), *glittering, splendid, beautiful*; in a literal sense: ὕδωρ, *sparkling water*, Od. 3, 424; metaph. ἄποινα, *splendid ransom*, 1, 23; εὐχος, 7, 203. Often spoken of men: *distinguished, excellent, glorious*; of Paris: κέρφ' ἀγλαε, *who maketh a display with the bow*, 11, 385; in a bad sense. See also κέρας.

ἀγνοιέω, poet. for ἀγνοέω (νοέω), aor. ἡγνοίησα, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνοήσασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95,) *not to know, not to perceive*, mly with a negative, οὐκ ἡγνοίησε, *she did not fail to observe*, 1, 537. In Od. 24, 218, for αἰκέ μ' ἐπιγνοίη — ἡε κεν ἀγνοίησι, *we should undoubtedly* * read with Thiersch. § 216, 49. the subj. ἀγνοίησι. The subj. is required by πειρήσ. and φράσσ.; hence we must also read ἐπιγνώη for ἐπιγνοίη.

ἀγνός, ἡ, ὄν, *pure, chaste, holy*, epith. of Artemis and Proserpine, Od. 5, 123. 11, 386; once ἀγνή ἐορτή, *a holy feast*, Od. 21, 259; ἄλσος, h. in Merc. 187. Hence adv. ἀγνώως, Ap. 121.

* ἄγνος, ἡ and ὁ, a kind of willow-tree, the *chaste-tree* [vitex agnuscastus], h. Merc. 410.

ἀγνῦμι, fut. ἄξω, aor. 1. ἦξα, Ep. ἔαξα, aor. 2 pass. ἐάγην, Ep. ἄγην (ἄ once ᾶ), *to break, to break in pieces*, with accus. πολλοὶ ἵπποι ἄξαντ' λίπον ἄρματ' ἀνάκτων, *many horses having broken left behind the chariots of their masters*, 16, 371

* ἄδικος (ἄδικος), fut. ἤσω, to do wrong, to insult, h. Cer. 367; part. ἄδικήσας.

ἄδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Σειρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἄδινδν στοναχῆσαι, to groan aloud, 18, 124. ἄδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἄδινώτερον κλαίειν, Od. 16, 216.

ἄδινως, adv. strongly, heavily, deeply; ἀνευέικασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἄδμης, ἡτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109. 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, ἡ, ὄν = ἄδμης no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

Ἀδμητος, ὁ, son of Phereas, king of Phereas in Thessalia, husband of Alcestis, father of Eumēlus, 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εὖς, τό (ἄδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἴκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* ἄδοτος, ὄν (δίδωμι), ungifted, h. in Merc. 573.

Ἀδρήστεια, ἡ, Adrastēa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδῖον, 2, 828.

Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

Ἀδρηστινή, ἡ, daughter of Adrastus = Ἀεγιάδα, 5, 412.

Ἀδρηστος, ὁ, Ion. or Ἀδραστος, Adrastus, 1) son of Talauus, king of Argos, father of Argea, Hippodamea, Deipylē, and Aegialeus. Driven from this city by Amphiarāus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

ἀδροτής, ἡτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἥβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα is properly rejected by Wolf.)

ἄδύτος, ὄν (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδύτον, and in h. Merc. 247, also ὁ ἄδύτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448. 512.

* ἄδω, Att. for ἀεῖδω; hence fut. ἄσομαι, h. 5. 2.

* ἀδωρήτος, ὄν (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἀεθλεύω, Ep. and Ion. for ἀθλεύω (ἀθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [‘to cope with him in manly games’ Cp.], 4, 389; ἐπὶ τινι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. *11.

ἀέθλιον, τό, Ep. for ἄθλιον (ἀθλος), 1) a prize. ἀέθλια ποσσὶ ἀρέσθαι, to bear away the prizes in the race, 9, 124. 266. ἀέθλια ἀνελέσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = ἀεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

ἄεθλον, τό, Ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἀεθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, Ep. and Ion. for ἄθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἀέθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἄθλος, Od. 8. 160.)

ἄεθλοφόρος, ὄν, Ep. and Ion. for ἀθλοφόρος (φέρω), prize-bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11. 22, 22. 162.

αἰεί, adv. Ion. and poet. αἰεί and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν ἔόντες, the eternal gods, 1, 290. It stands often for emphasis sake with other words of equivalent import, as ἀσκελὲς αἰεί, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always αἰεί, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

αἰεῖδω, Ep. and Ion. for ἄδω, fut. αἰέσομαι, Att. ἄσομαι, 5, 2. 1) Intrans

ἄθρόος, ὄη, ὄον, *collected, multitudinous, together, crowded*. ἄθρόοι ἴομεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθρόοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθυμος, ον (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἄθυρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. ποιεῖν ἄθυρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, 15, 364; like *ludere*, of a song, h. 18, 15; with accus. λαίφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἀθώς, ω, ὁ, Ep. Ἀθώως, ὦω, a very high mountain, or rather point, of the promontory *Acté*, on the south-west coast of the Strymonic gulf, now *Monte Santo*, or *Agios Oros*, 14, 229. h. Ap. 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. ἐάν, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἰ κέν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω κτείνειν, κ. τ. λ., *if perchance Minerva should accord me the glory, etc.*, δ, 260; so likewise 11, 797. Od. 8, 496. 12, 53. δ) With the *optative*, more rarely and for the most in dependent discourse: ἠνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἶθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὅπρα ἴδῃτ', αἰ κ' ὕμιν ὑπέσχη χεῖρα Κρονίων, *whether Kronos will protect you with his hand*, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὅτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish* (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δή, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, *would that this might be so*, Od. 8, 339. αἰ γάρ αὐτως εἴη, *would that it might but be so*, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἦβωμι, ὥς, *would that I were but still so young as, etc.* 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοισι is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρὶς αἶα, *one's country*; *one's fatherland*, 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of *Circē* in the west; see *Αἰαίη*. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) *The Ææan*, an appellation of *Circe* as an inhabitant of the *Ææan island*, Od. 9, 32. 2) *νῆσος*, the *Ææan island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo, l. p. 45. The older Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ον, ὁ, son of *Æacus*=*Peleus*, 16, 15. 2) grandson of *Æacus*=*Achilles*, 11, 805.

Αἰᾶκος, ὁ (according to Herm. *Malivortus*, *avorter of evil*, from αἰ and ἄκος), son of *Zeus* and *Ægina*, the just king of the island of *Ægina*, father of *Peleus* and *Telamon* by *Endeïs*, and of *Phocus* by the nymph *Psammathe*, 21, 189.

Αἶας, αντρος, ὁ (according to Herm. *Vulturinus*, *the impetuous*, from αἰσσω, but, according to Eustath, *the pitiable*, from αἰ, αἰάζω), *Ajax* 1) ὁ Ὀϊλῆος and ὁ Δοκρός, son of *Oileus*, leader of the *Locrians*, smaller of stature than the *Telamonian Ajax*, but a good lancer, 2, 530. His impudent boasting against *Poseidōn* he expiated by his death, Od. 4, 449. He was also hated by *Athēnē*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τελαμώνιος, son of *Telamon*, king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon

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αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. εἰάν, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἰ κέν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω κτεῖναι, κ. τ. λ., *if perchance Minerva should accord me the glory, etc.*, 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the *optative*, more rarely and for the most in dependent discourse: ἠνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἰθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὅφρα ἴδῃτ', αἰ κ' ὕμμι ὑπέρσχη χεῖρα Κρονίων, *whether Kronos will protect you with his hand*, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish* (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δῆ, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, *would that this might be so*, Od. 8, 339. αἰ γάρ αὖτως εἴη, *would that it might but be so*, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἦβωμι, ὡς, *would that I were but still so young as, etc.* 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλεις is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, over the whole earth; often πατρίς αἶα, one's country; one's fatherland, 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of *Circē* in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The *Ææan*, an appellation of *Circe* as an inhabitant of the *Ææan island*, Od. 9, 32. 2) νῆσος, the *Ææan island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo, l. p. 45. The older Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ὄν, ὁ, son of *Æacus*=*Peleus*, 16, 15. 2) grandson of *Æacus*=*Achilles*, 11, 805.

Αἰᾶκος, ὁ (according to Herm. *Malivortus*, *avertter of evil*, from αἰ and ἄκος), son of *Zeus* and *Ægina*, the just king of the island of *Ægina*, father of *Peleus* and *Telamon* by *Endeïs*, and of *Phocus* by the nymph *Psamathe*, 21, 189.

Αἶας, αὐτός, ὁ (according to Herm. *Vulturinus*, *the impetuous*, from αἰσσω, but, according to Eustath, *the pitiable*, from αἰ, αἰάζω), *Ajax* 1) ὁ Ὀϊλήος and ὁ Δοκρός, son of *Öileus*, leader of the *Locrians*, smaller of stature than the *Telamonian Ajax*, but a good lancer, 2, 530. His impudent boasting against *Poseidōn* he expiated by his death, Od. 4, 449. He was also hated by *Athēnē*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τελαμώνιος, son of *Telamon*, king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon

usf. Lex. who
icents, a mes-
εὐ ἐνεκ' ἄγγ. he
thine account,
15, 649. 4, 384.
ίλος, a messenger-
p. ἐπίθορ.
ἄω, Ep. for ἄγ-
d. ἡγγελιάμηρ,
information, to
8, 398. 409,
Od. 4, 24. 2)
t; with accus.
; ἔπος, 17, 701,
of the person,
'any one, Od.
εἰρηκετ ἄγγελ-
ξασθαι, let the
dult youth are
watch, &c. 8,

, an ambassa-
e. *heralds* are
igers of Zeus,
irds by whose
rmed, 24, 292.

α wine, milk,
r, pass. &c.
erat. fr. ἄγω,
κρ/ on/ some
thened ἄλλ'
then/ comm.
ie 1 and 2 pl.
, 441. ἄγε δὴ
re περιφραζώ-
he 1 sing. Od.
erat. 3 plur. 2,
On εἰ δ' ἄγε,

α, Ep. ἄγερα,
1, pass. ἡγέρ-
; 3 pl. plur.
w for ἡγέρθη-
ων, part. ἄγρ-
t, to assemble;
λαόν, 2, 438;
Od. 2, 28. 5)
λεν ἄλφειτα καὶ
to collect by
read, Od. 17,
ac. aor. 3 and
ome together;
φῆν ἄγροντο,
, 18, 245. 6)
ἡ ἄμυντο καὶ
n now he re-
ted into the
o himself, 22,
οὐ θυμὸς ἐνὶ
iops) returned
w ἡγεῖρας, 13,
Of like im-
pῆθοντα, ἡγε-
ord. to Arist.

), belonging to
and Od. epith.

), (fr. ἄγω and

λαός leader of the people), 1) son of *Phrad-*
mon, a Trojan, whom *Diomedes* slew be-
fore Troy, 8, 257. 2) a Greek slain by
Hector, 11, 302. 3) son of *Damastor*, a
suitor of *Peneiopé*, slain by *Ulysses*, Od.
22, 293.

* ἄγέλαστος, *ov* (γέλαω), without laugh-
ing, sad, h. Cer. 200, hence ἡ Ἀγέλαστος
πέτρη, the mourning rock at Eleusis in
Attica; Apd. In Od. 8, 307, in some
editions ἄγέλαστα stands for γέλαστα.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the col-
lector of booty, epith. of *Minerva* as the
protectress of heroes, 11. and Od.

ἄγέλη, ἡ (ἄγω), herd, crowd, with and
without βοῶν and ἱππῶν, 19, 281.

ἄγελῶν, adv. (ἄγελῃ), in herds, in
crowds, 16, 160.†

ἄγέλῃ, poet. dat. for ἄγέλη, in the
herd. Further see Thierach Gr. § 177, 20.
[See also Buttm. § 56, note 9.]

ἄγέμεν, poet. for ἄγειν.

ἄγεν, Ep. for ἰάγησαν, see ἄγνυμι.

ἄγέραςτος, *ov* (γέρας), without a present
as a token of honour, unrewarded, 1, 119.†

ἄγερέσθαι, Ep. form, fr. ἄγείρω, more
correctly ἡγερέσθαι, which see.

ἄγερθεν, poet. for ἡγέρθησαν, see ἄγείρω.

ἄγέραςχος, *ov*, proud, honour-loving, am-
bitious, noble-minded, epith. of the Tro-
jans, Mysians, and Rhodians, 2, 654. 10,
430; and of *Periclymenus*, Od. 11, 286.
Used, according to the Gram., by Homer
in a good sense; later, insolent, overbear-
ing; further, see Buttm. Lex. The
derivation is uncertain; prob. fr. a n. 3,
γέρας, ἔχω (hence = richly-gifted); cf.
τιμάσχος.

ἄγη, ἡ (ἀγαμαι), awe, admiration, veneration, 21, 221. Od. 3, 227.

ἄγη, Ep. = ἰάγη, see ἄγνυμι.

ἄγγεράσθ' = ἄγγεράτω, see ἄγείρω.

ἄγνητοριή, ἡ (ἀγῆτωρ), manliness, lofty
courage, bravery; spoken generally of
men; of beasts, boldness, strength, 12, 46.
2) arrogance, pride, insolence, in the plur.
ἄγνητορίσιν ἐνιέναι τινά, to inspire any
one with arrogance, *11, 9, 700.

ἄγῆτωρ, *oros*, ὁ, ἡ, poet. (ἀγαν; ἀνῆρ),
very brave, courageous, bold, epith. of he-
roes; also θυμός, 9, 398. 2) In a bad
sense, arrogant, proud, insolent, μνηστῆ-
ρες, Od. 1, 144; and spoken of *Achilles*,
9, 699; θυμός, 2, 276.

Ἀγῆτωρ, *oros*, ὁ, son of *Αἰετός* and
Theand, one of the bravest Trojan heroes,
who contended even with *Achilles*, 11, 59.

ἄγῆρας, *ov*, contr. ἄγῆρας, *ov* (γῆρας),
not growing old, ever young; often in
connexion with ἀθάνατος, 8, 539; imperish-
able, eternal; spoken of the regis of
Zeus, 2, 447. Hom. has both forms; the
contr. 12, 323. 17, 444. Od. 5, 219.

ἄγῆρας, *ov* = ἄγῆρας, *ov*, see ἄγῆρας.

ἄγῆρός, ἡ, ὅν (ἀγαμαι), admired, admi-
rable, distinguished, glorious; with accus.
εἶδος ἄγῆρός, glorious in form, 3, 778. 24,
376; φάειρας, Od. 14, 177.

ἄγινέω (a protracted form of ἄγω), fut.
ἄγινέσω, h. Ap. 57; to lead, to drive; to

* ἄδικεω (ἄδικος), fut. ἤσω, to do wrong, to insult, h. Cer. 367; part. ἄδικήσας.

ἄδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Σειρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἄδινδν στοναχῆσαι, to groan aloud, 18, 124. ἄδινὰ κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἄδινώτερον κλαίειν, Od. 16, 216.

ἄδινῶς, adv. strongly, heavily, deeply; ἀνενείκασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἄδμης, ἦτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109. 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, ἡ, ὄν = ἄδμης no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

Ἀδμητος, ὁ, son of Pheres, king of Pheræ in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, eos, τό (ἄδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἵκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

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Αἰακίδης, ον, ὁ, son of *Æacus*=*Peleus*, 16, 15. 2) grandson of *Æacus*=*Achilles*, 11, 805.

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Αἶας, αντρος, ὁ (according to Herm. *Vulturinus*, *the impetuous*, from αἰσσω, but, according to Eustath, *the pitiable*, from αἰ, αἰάζω), *Ajax* 1) ὁ Ὀϊλῆος and ὁ Λοκρός, son of *Oileus*, leader of the *Locrians*, smaller of stature than the *Telamonian Ajax*, but a good lancer, 2, 530. His impudent boasting against *Poseidōn* he expiated by his death, Od. 4, 449. He was also hated by *Athēnē*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τελαμώνιος, son of *Telamon*, king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon

* ἄδικίω (ἄδικος), fut. ἦσω, to do wrong, to insult, h. Cer. 367; part. ἄδικήσας.

ἄδινός, ἡ, ὄν, poet. (ἄδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Σειρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as ἄδινόν στοναχῆσαι, to groan aloud, 18, 124. ἄδινά κλαίειν, to weep passionately or aloud, 24, 510. Comp. ἄδινώτερον κλαίειν, Od. 16, 216.

ἄδινῶς, adv. strongly, heavily, deeply; ἀνενείκασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

ἄδμής, ἦτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109. 228.

* Ἀδμήτη, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

ἄδμητος, η, ὄν = ἄδμής no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἀδμητος, ὁ, son of Pheres, king of Phææ in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

ἄδον, see ἀνδάνω.

ἄδος, εος, τό (ἄδην), satiety; and then the consequent weariness, dislike to what one is doing, disgust. ἄδος τέ μιν ἴκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* ἄδοτος, ὄν (δίδωμι), ungifted, h. in Merc. 573.

* Ἀδρήστεια, ἡ, Adrastæa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἀδραστείας πεδῖον, 2, 828.

* Ἀδρήστη, ἡ, Ion. for Ἀδράστη (from α and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

* Ἀδρηστινή, ἡ, daughter of Adrastus = Ἀγιάτεια, 5, 412.

* Ἀδρηστος, ὁ, Ion. or Ἀδραστος, Adrastus, 1) son of Talauus, king of Argos, father of Argea, Hippodamea, Deipylê, and Agialeus. Driven from this city by Amphiaræus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

ἄδροτής, ἦτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἦβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα is properly rejected by Wolf.)

ἄδύτος, ὄν (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ ἄδυτον, and in h. Merc. 247, also ὁ ἄδυτος (sc. χῶρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448. 512.

* ἄδω, Att. for ἀείδω; hence fut. ἄσομαι, h. 5. 2.

* ἄδωρητος, ὄν (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἄεθλεύω, Ep. and Ion. for ἀθλεύω (ἄθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [‘to cope with him in manly games’ Cp.], 4, 389; ἐπὶ τινι, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v. *11.

ἄέθλιον, τό, Ep. for ἄθλιον (ἄθλος), 1) a prize. ἀέθλια ποσσὶ ἀρέσθαι, to bear away the prizes in the race, 9, 124. 266. ἀέθλια ἀνελέσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = ἄεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

ἄεθλον, τό, Ep. and Ion. for ἄθλον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἄεθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

ἄεθλος, ὁ, Ep. and Ion. for ἄθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἄεθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἄθλος, Od. 8, 160.)

ἄεθλοφόρος, ὄν, Ep. and Ion. for ἀθλοφόρος (φέρω), prize-bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11. 22, 22. 162.

ἄεί, adv. Ion. and poet. αἰεί and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν ἔόντες, the eternal gods, 1, 290. It stands often for emphasis sake with other words of equivalent import, as ἀσκελὲς αἰεί, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always αἰεί, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

ἄείδω, Ep. and Ion. for ἄδω, fut. αἰείσομαι, Att. ἄσομαι, 5, 2. 1) Intrans

II) Mid. only in a trop. signif. δῖχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart & their bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περί τ' ἀμφίτε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄήρ, ἥερος, Ion. and Ep for ἄερος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14, 288. 2) vapour, fog, clouds, mist, by which anything is hidden from the view. ἐκάλυψε ἥερι πολλῇ, 3, 381. 8, 50; and περί δ' ἥερα πούλυν ἔχευεν, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἄήσυλος, ον, poet. for αἰσυλος. ἄήσυλα ἔργα, impious deeds, 5, 876. †

ἄήτης, ον, ὁ (ἄημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. ἄηται ἀργαλέων ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for ἄνεμος, Od. 9, 139.

ἄητος, ον, poet. (ἄημι), stormy, boisterous. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from ἄημι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκόρεστος from ἌΩ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with αἰητος, and from its supposed relationship to αἰνός, gives it the idea, prodigious, astonishing.)

ἄθάνατος, ον, also ος, η, ον, 10, 404. (θάνατος and ἄ), 1) immortal, spoken particularly of the gods, who alone are called ἄθάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αἰγίς, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

ἄθαπτος, ον (θάπτω), unburied, 22, 386. Od. 11, 54.

ἄθεεῖ, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. †

ἄθεμίσιος, ον (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἄθεμίσια εἰδέναι, to be versed in impiety, *Od. 9, 189. 428.

ἄθέμιστος, ον (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus. 1, 261; connected with ἀναίνομαι, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, ἔρος, chaff.)

ἀθέσφατος, ον (θέσφατος), prop. not to be expressed even by a god, ineffable, immeasurable, unspeakably great; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, im-

mense rain, 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἱ, Ep. also ἡ Ἀθήνη, Od. 7, 80: Athena, capital of Attica, originally only a fortress established by Cecrops and called Κέκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. Νελαία, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephaestus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρυσίπτολις, Ἀλαλκομενής. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called λῆϊτις, ἀγέλεια, λαοσσός, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλὰς, the spear-brandisher, and Hom. often writes Παλλὰς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

ἀθηρηλοιγός, ὁ (ἀθήρ, λοιγός), Ep. for ἀθερηλοιγός, the destroyer of corn-beards: Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἄθλυνω, to contend for a prize; mly to toil, to endure, to suffer; only used in particp. aor. ἄθλησαντε πόλισσάμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, ον, com. form for Ep. ἀεθλοφόρος, q. v.

Ἀθώς, Ep. for Αθως, q. v.

ἀθρέω, Ep. and Ion. for ἀθρέω, aor. ἤθορσα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινά, to behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθρόος, ὅγ, ὄον, *collected, multitudinous, together, crowded*. ἄθρόοι ἴομεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθρόοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθυμος, ον (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἄθυρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. ποιεῖν ἄθυρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, 15, 364; like *ludere*, of a song, h. 18, 15; with accus. λαῖφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

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αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρίς αἶα, *one's country*; one's fatherland, 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of *Circē* in the west; see Αἰαίη. Hom. has not this word as pr. n.

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Ἀθηναῖος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. Νελαία, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephestus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρυσίπτολις, Ἀλαλκομενής. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called λῆϊτις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλὰς, the spear-brandisher, and Hom. often writes Παλλὰς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

ἀθηρηλοιγός, ὁ (ἄθήρ, λοιγός), Ep. for ἀθερηλοιγός, the destroyer of corn-beards: Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἀθλῶ, to contend for a prize; mly to toil, to endure, to suffer; only used in particp. aor. ἀθλήσαντε πολίσσαμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, ον, com. form for Ep. ἄεθλοφόρος, q. v.

Ἀθώς, Ep. for Ἀθως, q. v.

ἄθρέω, Ep. and Ion. for ἀθρέω, aor. ἤθορσα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 1; and with accus. τινά, to behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθρόος, ὄν, ὄν, *collected, multitudinous, together, crowded*. ἄθρόοι ἴσμεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθρόοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθυμος, ὄν (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἀθύρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. ποιεῖν ἀθύρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, 15, 364; like *ludere*, of a song, h. 18, 15; with accus. λαῖφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἄθως, ω, ὁ, Ep. Ἀθώς, ὦ, a very high mountain, or rather point, of the promontory Actē, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agios Oros, 14, 229. h. Ap. 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. ἐάν, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἰ κέν μοι—Ἀθήνη κῦδος ὀρέξη ἀμφοτέρω κτείνει, κ. τ. λ., *if perchance Minerva should accord me the glory, etc.*, 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the *optative*, more rarely and for the most in independent discourse: ἡνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἶθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὅφρα ἴδῃτ', αἰ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων, *whether Kronos will protect you with his hand*, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish* (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δή, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, *would that this might be so*, Od. 8, 339. αἰ γάρ αὕτως εἴη, *would that it might but be so*, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἤβωμι, ὥς, *would that I were but still so young as, etc.* 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοις is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρίς αἶα, *one's country*; *one's fatherland*, 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of *Circē* in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The *Æean*, an appellation of *Circe* as an inhabitant of the *Æean island*, Od. 9, 32. 2) νῆσος, the *Æean island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo, I. p. 45. The older Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

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westerly, because on account of the great heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀμύμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47: —The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet ἀμύμονες rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

αἰθέριος, ἡ, ον, prop. partic. mid. (αἰθω), *burning, flaming*, with πῦρ, 6, 182; δαλός, 13, 320; δαίς, Od. 1, 428.

αἶθουσα, ἡ (prop. partic. act. from αἰθω, sc. στοά, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule πρόδομος. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the αἶθουσα is included in the πρόδομος δόμου, see Cammann Hom. Vorsch. p. 325.

αἶθωψ, οπος, ὁ ἡ (αἰθω, ὦψ), prop. of fiery look; then, *sparkling, shining, gleaming, beaming*; χαλκός; οἶνος, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αἶθρη, ἡ (αἰθήρ [for the same r. as αἴρ, αἰθήρ, αὔρα. Lob. Path. 58]), *pure, clear air, fair weather*, 17, 646. Od. 6, 44.

Αἶθρη, ἡ, Ion. for Αἶθρα, *Æthra*, daughter of Pittheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, ον, ὁ, Od. 5, 296; and αἰθρηγενής, ἐς (γίγνομαι), epith. *Boreas*, 15, 171. 19, 356; *ether-born, produced in pure or cold air*; correct passive Eustath., for compounds in γα have always such a signification. [Other explanation *cold-producing*, or, according to Voss, *clear-blowing* ['*cloud dispelling*,' Cp.] is against the analogy of the language.

* αἶθριος, ον (αἰθήρ), *clear, fair, serene*, epith. of Zephyr, h. in Ap. 433.

αἶθρος, ὁ (αἶθρη), *morning-cold, frosty*, Od. 14, 318.†

αἶθρια, ἡ, a water-fowl (V. *Divula fulica mergus* ['*sea-mew*,' Cp.], *Od. 337 and 353.

αἶθω, whence comes αἰθέριος, q. v.

αἶθων, ωνος, ὁ (αἶθω), prop. *burning, fiery*, 1) Of colour, *shining, sparkling, flashing, gleaming, beaming*; of iron, 4, 47, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of large animals; *fiery, fierce, spirited*; as λέων, 10, 24; ἵππος, 2, 839; ταῦρος, 16, 488. 3) 18, 371, and αἰετός, 15, 690. The grammarians referred it to the disposition; modern commentators, *fiery-red*, but it cannot well denote a common and regular colour, but describes rather the *shining hide, plumage, &c.* of smoothened or well-fed animals: the shining steeds, the sparkling lion, eagles, the fire-bull.

Αἶθων, ωνος, ὁ, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) instead of Hector, = *Bay* or *Fiercy*, 8, 185.

αἶκ' for αἶκε, see αἶ.

αἶκή, ἡ (from αἰσσω), an Ep. form αἶξ, a *vehement rush, an attack, impet*, only in the plur. τόξων αἶκαι, a discharge of bows, V. Il. 15, 709.†

* αἶκτος, ον (ικνέομαι), *inaccessible, unapproachable*, h. Merc. 346; accord. Herm. conject. for ὁδ' ἐκτός.

αἶκώς, Ep. for αἰεκώς, in an *unseen manner*, 22, 336.†

αἷμα, ατος, τό, 1) *blood*, with Hecate the seat of life, Od. 3, 455; hence shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστήρ ἐμπλκνίσσης τε καὶ αἵματος, a stomach filled with fat and blood, as food, Od. 18, 1 cf. v. 45. 2) *bloodshed, slaughter*, with ἀνδροκτασίη and κυδοιμός, 11, 164. φόρε τε καὶ αἷμα, 19, 214. 3) Like *sanguine blood, consanguinity, race*, 6, 211. εἰ αἵματος ἀγαθοῖο, to be of noble blood, 4, 611 (perhaps from αἷω = ἄημι).

αἵμασία, ἡ [usually explained]; *the bush*, for hedging a field or garden; or a fence [prob. a *dry-wall* loosely put together: αἵμασίας λέγειν = to collect and pile up stones, etc. to make a *dry-wall*].

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Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναῖος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] *Minerva*, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence Ἀθήνη, according to Herm. *Nelacta, the unsuckled*.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with Hephæstus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called ἐρυσίπολις, Ἀλαλκομενής. Thus she becomes also *the goddess of war*, but only of that war which is conducted with wisdom and profit, comp. Ἄρης; hence she is called λῆϊτις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλὰς, *the spear-brandisher*, and Hom. often writes Παλλὰς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

Ἀθηρηλοιγός, ὁ (ἄθῆρ, λοιγός), Ep. for Ἀθηρηλοιγός, *the destroyer of corn-beards*: Tiresias so calls the *winnowing-shovel*, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἀθλεύω, to contend for a prize; mly *to toil, to endure, to suffer*; only used in partic. aor. ἄθλήσαντε πολίσσαμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω). Ep. for ἄθλητής, *a combatant, a prize-fighter*, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἀεθλος, *a contest, a prize-combat*, Od. 8, 160. †

ἄθλοφόρος, ον, com. form for Ep. ἀεθλοφόρος, q. v.

Ἀθώς, Ep. for Αθως, q. v.

ἄθρέω, Ep. and Ion. for ἀθρέω, aor. ἤθουσα, to regard with fixed look, *to see, to look, to gaze at*, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινά, *to behold, to observe* any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθρόος, ὄη, ὄον, *collected, multitudinous, together, crowded*. ἄθρόοι ἴομεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθρόοι ἦλθον ἅπαντες, they came all together in a body, Od. 3, 34. ἄθρόα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθυμος, ον (θυμός), *spiritless, dejected*, Od. 10, 463. †

ἄθυρμα, ατος, τό (ἀθύρω), *play, amusement, a plaything, a toy*, Od. 18, 323. ποιεῖν ἄθυρματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand-heaps, 15, 363; mly *sport, amusement*, spoken of the lyre, h. Merc. 32; *trinket, ornament*, Od. 15, 415. 18, 323.

ἀθύρω, only pres. *to play, to amuse oneself*; spoken of children, 15, 364; like *ludere*, of a song, h. 18, 15; with accus. λαῖφος ἀθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἄθως, ω, ὁ, Ep. Ἀθώς, ὦω, a very high mountain, or rather point, of the promontory Actē, on the south-west coast of the Strymonic gulf, now *Monte Santo*, or *Agios Oros*, 14, 229. h. Ap. 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. ἐάν, *if, in case, if perchance, if perhaps*. It stands 1) In the protasis of conditional sentences with the *subjunctive*, but only when a hope, wish, anxious desire, etc. is expressed, *if perchance, in case*. αἰ κέν μοι—Ἀθήνη κῦδος ὀρέξῃ ἀμφοτέρω κτείνειν, κ. τ. λ., *if perchance Minerva should accord me the glory, etc.*, 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the *optative*, more rarely and for the most in dependent discourse: ἡνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, *if perchance it might be agreeable to you*, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἶθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. *whether perchance, if perhaps*. ὅφρα ἴδῃτ', αἰ κ' ὕμμι ὑπέρσχη χεῖρα Κρονίων, *whether Kronos will protect you with his hand*, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἐλθεῖν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a *wish* (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δή, *if but, would that*, always with the *optative*, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, *would that this might be so*, Od. 8, 339. αἰ γάρ αὕτως εἴη, *would that it might but be so*, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἦβωμι, ὥς, *would that I were but still so young as, etc.* 7, 132; rarely with infin. αἰ γάρ—ἐχέμεν, Od. 7, 312, where according to the ancients ἐθέλοισ is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem 11, d.). In like manner Od. 24, 380.

αἶα, ἡ (properly γαῖα with the soft pronunciation), used only in the nom. gen. and accus. sing. *the earth, the land*. πᾶσαν ἐπ' αἶαν, *over the whole earth*; often πατρίς αἶα, *one's country*; one's fatherland, 2, 162.

Αἶα, ἡ, pr. n. *Æa*, a mythic country, which is placed in the east, as the abode of *Æetes* in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town *Æa*), and as the abode of *Circē* in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Αἶα), 1) The *Ææan*, an appellation of *Circe* as an inhabitant of the *Ææan island*, Od. 9, 32. 2) νῆσος, the *Ææan island*, the abode of *Circe*, a mythic island, which, according to the most current and probable view, lies in the west, north of the *Læstrygonians*, above Sicily, whither *Ulysses* sailed from *Æa* with a north wind. According to another view the island of *Circe* lay in the far north-east, and is identical with the abode of *Æetes*, Strabo, l. p. 45. The older Scholiasts understand by it the promontory of *Circeii* in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of *Eos* and the rising of *Helios*. The most probable explanation is, that *Ulysses*, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, *Eos* and *Helios* are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ον, ὁ, son of *Æacus*=*Peleus*, 16, 15. 2) grandson of *Æacus*=*Achilles*, 11, 805.

Αἰᾶκος, ὁ (according to Herm. *Malivortus*, *avorter of evil*, from αἰ and ἄκος), son of *Zeus* and *Ægina*, the just king of the island of *Ægina*, father of *Peleus* and *Telamon* by *Endeis*, and of *Phocus* by the nymph *Psamathe*, 21, 189.

Αἶας, αντρος, ὁ (according to Herm. *Vulturnus*, *the impetuous*, from αἰσσω, but, according to Eustath, *the pitiable*, from αἰ, αἰάζω), *Ajax* 1) ὁ Οἰλήης and ὁ Δοκρός, son of *Oileus*, leader of the *Locrians*, smaller of stature than the *Telamonian Ajax*, but a good lancer, 2, 530. His impudent boasting against *Poseidōn* he expiated by his death, Od. 4, 449. He was also hated by *Athēnē*, because, according to a later fable, he had violated *Cassandra* in her temple in *Troy*. 2) ὁ Τελαμώνιος, son of *Telamon*, king of *Salamis*, brother of *Teucer*, next to *Achilles* the bravest of the Greeks; he even ventured upon

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀνύμωτες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47: —The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet ἀνύμωτες rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

αἰθέριος, ἡ, ον, prop. partecp. mid. (αἶθω), burning, flaming, with πῦρ, 6, 182; δαλός, 13, 320; δαίς, Od. 1, 428.

αἶθουσα, ἡ (prop. partecp. act. from αἶθω, sc. στοά, because the sun shone into it), porch, gallery, piazza, portico, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule πρόδομος. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the αἶθουσα is included in the πρόδομος δόμου, see Cammann Hom. Vorsch. p. 325.

αἶθοψ, οπος, ὁ ἡ (αἶθω, ὦψ), prop. of fiery look; then, sparkling, shining, gleaming, beaming; χαλκός; οἶνος, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αἶθρη, ἡ (αἶθήρ [for the same r. as ἀήρ, αἶθήρ, αὔρα. Lob. Path. 58]), pure, clear air, fair weather, 17, 646. Od. 6, 44.

Αἶθρη, ἡ, Ion. for Αἶθρα, Æthra, daughter of Pittheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, ου, ὁ, Od. 5, 296; and αἰθρηγενής, ἐς (γίγνομαι), epith. of Boreas, 15, 171. 19, 356; ether-born, produced in pure or cold air; correctly passive Eustath., for compounds in γενής have always such a signification. The other explanation cold-producing, or, according to Voss, clear-blowing ['cloud-dispelling,' Cp.] is against the analogy of the language.

* αἶθριος, ου (αἶθήρ), clear, fair, serene; epith. of Zephyr, h. in Ap. 433.

αἶθρος, ὁ (αἶθρη), morning-cold, frost, rime, Od. 14, 318.†

αἶθρια, ἡ, a water-fowl (V. Diver), fulica mergus ['sea-mew,' Cp.], *Od. 5, 337 and 353.

αἶθω, whence comes αἰθέριος, q. v.

αἶθων, ωνος, ὁ (αἶθω), prop. burning, fiery, 1) Of colour, shining, sparkling, flashing, gleaming, beaming; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; fiery, fierce, spirited; as λέων, 10, 24; ἵππος, 2, 839; ταῦρος, 16, 488. Od. 18, 371, and αἰετός, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smooth-coated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἶθων, ωνος, ὁ, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = Bay or Fiery, 8, 185.

αἶκ' for αἶκε, see αἶ.

αἶκή, ἡ (--- from αἶσσω), an Ep. form οἱ αἶξ, a vehement rush, an attack, impetus; only in the plur. τόξων αἶκαί, a discharge of bows, V. Il. 15, 709.†

* αἶκτος, ου (ικνέομαι), inaccessible, unapproachable, h. Merc. 346; accord. to Herm. conject. for ὄδ' ἐκτός.

αἶκως, Ep. for αἰκῶς, in an unseemly manner, 22, 336.†

αἷμα, ατος, τό, 1) blood, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστήρ ἐμπλείη κνίσσης τε καὶ αἵματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) bloodshed, slaughter, with ἀνδροκτασίη and κυδοιμός, 11, 164. φόνος τε καὶ αἷμα, 19, 214. 3) Like sanguis; blood, consanguinity, race, 6, 211. εἶναι αἵματος ἀγαθοῖο, to be of noble blood, Od. 4, 611 (perhaps from αἰω = ἄημι).

αἵμασις, ἡ [usually explained]; thorn-bush, for hedging a field or garden; mly a fence [prob. a dry-wall loosely put together: αἵμασις λέγειν = to collect and pile up stones, etc. to make a dry-wall, a

Αἰσῦμη, ἡ, a city in Thrace, 8, 304. Αἰσῦμηθεν, from Æsymê.

αἰσυνμητήρ, ἡρος, ὁ=αἰσυνμήτης, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσυνήτηρ.

αἰσυνμήτης, ου, ὁ, poet. (αἰσυννάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258.†

Αἰσυνμος, ὁ, a Greek, 11, 303.

αἰσχιστος, η, ου, superl. and αἰσχίων, compar. of αἰσχύρος.

αἰσχος, εος, τό, shame, indignity, insult; in the plur. τὰ αἰσχεα, shameful deeds, 3, 342. Od. 1, 229. ὅς ῥ' ἔδ' ἔνευσεν τε καὶ αἰσχεα πόλλ' ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσχύρος, ἡ, ὄν (αἰσχος), compar. αἰσχίων, ιον, superl. αἰσχιστος, η, ου, 1) ugly, deformed; in a physical sense, αἰσχιστος ἀνὴρ ὑπὸ Ἰλίον ἦλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχυρὰ ἔπεα, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

αἰσχυρῶς, adv., shamefully, insultingly, 23, 473 Od. 18, 321.

αἰσχυῖν (αἰσχος), aor. 1 ἥσχυνα, perf. pass. ἥσχυμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσ-ωπον, 18, 24. νέκυς ἥσχυμένος, a corpse, i. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. λέχος, to dishonour a man's bed, Od. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame; to fear any thing, Od. 21, 323.

Αἰσων, ονος, ὁ, (according to Herm. Opportunus, from αἰσα,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτῆσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49: with accus. of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο, to solicit youthful nuptials for the damself, Od. 20, 74. b) With infin. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάομαι.

αἰτιάομαι (αἰτία), depon. mid. 3 sing., optat. αἰτιόωτο, Ep. for αἰτιώτο, 3 pl. impf. ἥτιώωντο, Ep. for ἥτιώντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

αἰτίζω, Ep. (αἰτέω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτίος, ἰη, ιον (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὔτι μοι αἰτιοί εἰσιν, they have in no respect wronged me, 1, 153. Od. 1, 348.

αἰτιόωτο, Ep. for αἰτιώτο, 3 sing. optat. pres. from αἰτιάομαι.

Αἰτώλιος, ἰη, ιον, Ætolian, 4, 399.

Αἰτωλοί, οἱ, the Ætolians, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Ætölus, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. ἄσω, Ep. ἄσσω, to brandish the lance; constr. with αἰχμάς, +, 324.†

αἰχμή, ἡ (ἀκμή or αἰσσω), prop. the point of the lance, χαλκείη, 4, 461; mly the lance, the spear.

αἰχμητά, ὁ, Ep. and Æol. for αἰχμητής, 5, 197.

αἰχμητής, οὔ, ὁ, a lancer, a spearman, hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 846; ἀνὴρ, 3, 49.

αἰψα, adv. quickly, directly, immediately. αἰψα δ' ἔπειτα, immediately thereupon; αἰψα δέ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see Herm. ad Hymn. in Cer. 485.

αἰψηρός, ἡ, ὄν (αἰψα), hasty, quick. αἰψηρὸς κόρος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) λῦσεν ἀγορὴν αἰψηρήν for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἰώ, poet. only pres. and impf. without augm. αἰών, to observe, to perceive, like sentire; mly to hear, with gen., seldom with accus. φθογγῆς, to hear the voice, 16, 508; πληγῆς, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αἰὼν ἦτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἦτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπέπνεον, so that αἰώ=ἄω, ἄημι.)

αἰών, ὦνος, ὁ, comm. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχῇ: αἰῶνος ἀμέρδεσθαι, to be bereaved of life, 22, 58; ἀπ' αἰῶνος ὀλέσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰῶνα ἐκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow,) also plur. δι' αἰῶνας τορεῖν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακήτης, ου, ὁ=ἄκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλαρρείτης, αο, ὁ (ἀκαλός = ἡκαλός, still]. ῥέω), gently-flowing, softly-flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ (κάμνω), unwearied, untiring, epith. of Sol, of the Sperchius, and of the wild boar, 18, 239. 484. 16, 176.

*11.

Ἀκάμας, αντος, ὁ, 1) son of Antênos

2) *song, poem* which was sung. *στονόςσσα* *αἰοδή*, an elegy, 24, 721. 3) the subject of the song: *story, report, tradition*, Od. 8, 580. 24, 200.

αἰοιδιάω (*αἰοδή*), Ep. form fr. *αἰείδω*, to sing, *Od. 5, 61. 10, 227.

αἰοιδίμος, *ον* (*αἰοδή*), *sung, celebrated in song*; in a good sense, h. Ap. 299; in a bad sense, hence *infamous*. 6, 358.†

αἰοιδός, *ὁ* (*αἰείδω*), a singer and poet, a bard; prop. an adj., hence *αἰοιδὸς ἀνὴρ*. The Epic minstrel, in the heroic age, was highly honoured, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the *μάντις*, inspired by a deity, and hence holy and inviolable; he was *αὐτοδίδακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

αἰολλής, *ές* (related to *εἶλω* and *ἔλλω*), gathered together, all together, crowded; always in the plur. *οἱ δ' ἅμα αἰστώθησαν αἰολλές*, they all disappeared together, Od. 10, 259; spoken esply of armies: *αἰολλές ὑπέμειναν*, in thick array they maintained their ground, 5, 498.

αἰολλίζω (*αἰολλής*), aor. *αἰόλλισα*, aor. 1 pass. *αἰολλίσθην*, to bring together, to assemble; with accus. 6, 287. Pass. to be assembled, to assemble, 15, 588. *Il.

αἶορ, *αἶορος*, τό (*αἰείρω*), prop. any weapon which one bears: the sword, which was suspended from a belt; with *ὄξύ*, 21, 173. Od. 11, 24; *τανύηκες*, 14, 385. cf. *ξίφος*. (α in the dissyllabic cases is always long; in the trisyllabic, long in the arsis and short in the thesis.)

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ἀπαλοτρεφής, *ές* (*τρέφω*), gen. *έος*, well-nursed, well-fattened, *σίαλος*, 21, 363.†

ἀπαλόχρως, ὁ, ἡ (*χρῶς*), accus. plur. *ἀπαλόχροας*, having tender skin, h. Ven. 14.

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2) *song, poem* which was sung. *στονόςσσα αοιδή*, an elegy, 24, 721. 3) the subject of the song: *story, report, tradition*, Od. 8, 580. 24, 200.

αοιδιάω (*αοιδή*), Ep. form fr. *αείδω*, to sing, *Od. 5, 61. 10, 227.

αοιδίμος, *ον* (*αοιδή*), sung, celebrated in song; in a good sense, h. Ap. 299; in a bad sense, hence infamous. 6, 358.†

αοιδός, *ο* (*αείδω*), a singer and poet, a bard; prop. an adj., hence *αοιδός ἀνὴρ*. The Epic minstrel, in the heroic age, was highly honoured, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like the *μάντις*, inspired by a deity, and hence holy and inviolable; he was *αὐτοδίδακτος*: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

αολλής, *ές* (related to *εἶλω* and *ἔλλω*), gathered together, all together, crowded; always in the plur. *οἱ δ' ἅμα αἰστώθησαν αολλές*, they all disappeared together, Od. 10, 259; spoken esply of armies: *αολλές ὑπέμειναν*, in thick array they maintained their ground, 5, 498.

αολλίζω (*αολλής*), aor. *αόλλισα*, aor. 1 pass. *αολλίστην*, to bring together, to assemble; with accus. 6, 287. Pass. to be assembled, to assemble, 15, 588. *11.

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ἀπαμύνω (ἀμύνω), aor. ἀπημύνα, to ward off, to hold back, to avert, τί τι, any thing from any one; λοιγὸν ἡμῖν, to avert destruction from us, 1, 67; κακὸν ἡμᾶρ Αἰτωλοῖσιν, 9, 597. 2) Mid. a) to defend oneself; πόλις ἧ ἀπαμυναίμεσθα, in which we may defend ourselves, 15, 738. b) to repel from oneself, τινά, 24, 369. Od. 16, 72.

ἀπαναίνομαι, dep. mid. (ἀναίνομαι), aor. 1 ἀπηνηνάμην, to deny utterly, to refuse, to reject, 7, 183; with acc. Od. 10, 297.

ἀπάνευθε, only before a vowel ἀπάνευθεν (ἀνευθε), 1) Adv. far off or away; apart, ἀπάνευθε κιών, going away, 1, 35 [Nägelsbach shows that κιών is to be taken as aor., 'having withdrawn.' ἀποχωρήσας Plat.]; φεύγειν, 9, 478. 2) As prep. with gen. far from, away from, ἀπάνευθε νεῶν, 1, 45; τοκίων, Od. 9, 36; metaph. ἀπάνευθε θεῶν, without the knowledge or agst the will of the gods, 1, 549.

ἀπάντη or ἀπάντη, adv. (ἅπας), in every direction, Il.; κύκλῳ ἀπάντη, all around; on every side, Od. 8, 278.

ἀπανύω (ἀνύω), aor. 1 ἀπήνυσα, to finish entirely; οἶκαδε, sc. τὴν ὁδόν, to accomplish the journey home, Od. 7, 326.†

ἄπαξ, adv. once, *Od. 12, 22, [once for all, at once, Od. 12, 350].

ἀπαράσσω (ἀράσσω), aor. 1 ἀπήραξα, to smite off (κάρη, 14, 497), to strike off or down, with the spear or sword; with accus. τρυφάλειαν, 13, 577; δόρυ ἀντικρύ, 16, 116; χαμάζε, to the earth, 14, 497. *Il.

ἀπαρέσκω (ἀρέσκω), only in the mid. to conciliate entirely, to gain over again. οὐ νεμεσητὸν, βασιλῆα ἄνδρ' ἀπαρέσσασθαι, it cannot be a just subject of censure, to conciliate again a royal personage, when one has been the first to act with passion [or, injustice], 19, 183.† Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Sch. ἀπαρέσσασθαι, τουτέστι τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλῆσασθαι). So Damm and Voss. Heyne, considering this opposed to both the sense of the passage and the meaning of ἀπαρέσσασθαι=to be displeased, angry, as it occurs in later writers, refers βασιλῆα ἄνδρα to Achilles: "one must not take it ill if a royal personage is displeased." So Passow and Bothe. But (1) the testimony of Eustath. and the Schol. is adverse to this view; (2) ἀπό in composition often indicates only a strengthening, cf. ἀπειπεῖν, 9, 309; and (3) the apodosis, "we cannot censure a royal personage who is insulted, if he is angry at the insult," does not accord with the protasis, which exhorts Agamemnon to greater moderation. [Surely moderation is recommended, if the want of it justly offends.]

ἀπάρχομαι, depon. mid. (ἄρχω), aor. 1 ἀπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim and casting them into the fire; hence

τρίχας ἀπάρχεσθαι, to cut off the hair, and commence the sacrifice, by throwing it into the fire ['to give the forelock to the flames,' Cp.], 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 446.

ἅπας, ἅπασα, ἅπαν (πᾶς), entire, all, whole, plur. all together. οἶκος ἅπας, the whole house, Od. 4, 616.

ἅσπετος, ον (πάσμαι), that has not eaten, fasting, 19, 346. b) With gen. ἐδῆτύος ἡδὲ ποτῆτος, without taking meat (and=) or drink, Od. 4, 788.

ἀπατάω (ἀπάτη), fut. ἀπατήσω, aor. Ep. ἀπάτησα, to deceive, to mislead, to cheat, to defraud, τινά, any one, 9, 344. Od. 4, 348.

ἀπάτερθε, before a vowel ἀπάτερθεν, adv. (ἄτερ), separated, apart. 2) Prep. with gen. far from, far away from, 5, 445.

*Il.

ἀπάτη, ἡ (ἀπαφεῖν [cf. ἀπαφίσκω]), deceit, deception, fraud, mly in a bad sense, connect. with κακή, 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, wily: -ια βάζει [fallacia loquitur], *Od. 14, 127. 157; εἰδώς, practised in deceit, in wiles.

ἀπάτηλος, ον=ἀπατήλιος, 1, 526.† and h. 7, 13.

ἀπατιμάω (ἀτιμάω), aor. ἀπητίμησα, to dishonour, to insult grossly, τινά, 13, 113.†

(ἀπαυράω), Ep. in the pres. obsol. impf. sing. ἀπηύρων, as, a, as aor. (ἀπηύρατο. Od. 4, 646, is an anomalous reading) and partic. aor. 1 ἀπούρας, to take away, to seize and bear away, to despoil, to rob. a) With double accus. τινὰ θυμόν, to take away a man's life; in like manner τεύχεα. b) With dat. of the pers. τινί τι, 17, 236. Od. 3, 192. Note.—That it is construed with gen. of pers. seems to be doubtful: 1, 430, τὴν ῥα βίην ἀέκοντος ἀπηύρων, whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίην (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by ὄλβον. [Cf. however the passages cited by Spitzner ad Il. 15, 186; also Od. 19, 405, and 19, 89; ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων. Am. Ed.] The aor. originally prob. sounded ἀπέφραν (as ἀπέδραν); partic. ἀπόφρας, hence ἀπούρας; and the pres. ἀποφράω, ἀπαυράω. According to Buttm. (Lex. p. 144) it is related to εὔρειν: according to others to αἰρέω. [So Lob., "non multum abest, quin ἀπαυρᾶν τί τινος latino auferre præmium ab aliquo, auferre aliquid inultum, par et simile esse putem." Lob. Techn. 136.]

(ἀπαφάω), obsol. pres., whence comes ἀπαφίσκω, q. v.

ἀπαφίσκω, Ep. (ἈΦΩ [cf. ἀκαχίζομαι fm ἄχομαι, Lucas, and as to the meaning the Lat. palpare. Hence the notion is that of stroking down. To this ἀπάτη, -άω are related]), aor. ἤπαφον, infin. ἀπαφεῖν,

by Aristarchus and Herodian as needless, cf. Schol. Ven. Il. 18, 64. In Wolf's H. it is found only Od. 15, 517.

ἀποαίννυμαι, poet. for ἀπαίννυμαι.

ἀπραιρέομαι, poet. for ἀφαιρέομαι.

ἀποβαίνω (βαίνω), fut. ἀποβήσομαι, aor. 2 ἀπέβην, Ep. aor. 1 mid. ἀπεβήσατο, and ἀπεβήσετο = ἀπέβη. 1) *to go away, to depart*, ἐκ πολέμοιο, 17, 189; also μετ' ἀθανάτους, 21, 298; πρὸς Ὀλύμπον, Od. 1, 319. 2) *to descend, to alight*, ἐξ ἵππων, from the chariot, 3, 263; and gen. alone, 17, 480; ἐπὶ χθόνα, 11, 619.

ἀποβάλλω (βάλλω), only in tmesis, aor. 2 ἀπέβαλον, *to cast away*; with accus. χλαῖναν, *to throw away the cloak*. 2) *to let fall, to let tears fall*, δάκρυ παρειῶν, tears from the cheeks, Od. 4, 198; νῆας ἐς πόντον, *to cause the ships to run into the sea*, Od. 4, 358.

ἀπόβλητος, ον (βάλλω), *to be cast away, despicable, worthless*, ἔπεα, δῶρα, 2, 361. 3, 65.

ἀποβλύζω (βλύζω), *to belch, to eructate, to vomit forth*, οἶνον, 9, 491.†

ἀποβρίζω, poet. (βρίζω), partcp. aor. ἀποβρίξας, *to sleep one's fill*, Od. 9, 151. 12, 7.

ἀπογυιόω (γυιόω), subj. aor. ἀπογυιῶσω, *to lame entirely, and mly to weaken, to enfeeble*, 6, 265.†

ἀπογυμνῶ (γυμνῶ), partcp. aor. pass. ἀπογυμνωθεῖς, *to lay bare, esply to despoil of arms*, Od. 10, 301.†

ἀποδάσσομαι, obsol. pres. which furnishes the tenses to ἀποδαίομαι.

ἀποδαίομαι, poet. (δαίω), fut. ἀποδάσομαι, Ep. σσ, aor. ἀποδασάμην, *to share with others*; τινί τι, *to divide any thing with any one*, 17, 231. 24, 595.

ἀποδειδίσσομαι, poet. (δειδίσσομαι), *to frighten away or back*; with accus. 12, 52.†

ἀποδειροτομέω (δειροτομέω), fut. ἦσω, *to cut the throat, to cut off the head, to kill*, τινά, 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (δέχομαι), aor. 1 ἀπεδεξάμην, *to take, to receive*, with accus. ἀποινα, 1, 95.†

ἀποδιδράσκω (διδράσκω), aor. 2 ἀπέδραν, *to run away, to fly*; ἐκ νηός, Od. 16, 65; νηός, 17, 516.

ἀποδίδωμι (δίδωμι), fut. ἀποδώσω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, infin. ἀποδοῦναι, 1) *to give out, to restore, to return*, τί τινι, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) *to repay, to requite*; θρέπτρα τοκεῦσιν, *to repay to parents their dues for rearing*, i. e. *to make returns of gratitude and duty*, 4, 478. 17, 302; πᾶσαν λῶβην, *to expiate the whole insult*, 9, 387.

ἀποδιέμαι, poet. (δίημι), *to drive back, to drive away*; τινὰ ἐκ μάχης, *to drive any one from the fight*, 5, 763.† (ἀποδ. with α), cf. διέμαι.

ἀποδοχμῶ (δοχμῶ), aor. 1 ἀπέδοχμωσα, *to bend sideways, to bend to one side*; αὐχένα, the neck, Od. 9, 372.†

ἀποδράς, see ἀποδιδράσκω.

ἀποδρύντω (δρύντω), aor. 1 ἀπέδρυνε, aor. 1 pass. ἀπεδρύνθη, *to tear off, to scratch, to excoriate, to lacerate*; with accus. Od. 17, 480; ἐνθα κ' ἀπὸ ῥινοῦς δρύνθη, here would his skin have been lacerated, Od. 5, 426.

ἀποδρύνω = ἀποδρύντω, in ἵνα μή μιν ἀποδρύνῃς ἐλκυστάζων, lest by dragging he should lacerate him, 23, 187.† (Pres. optat. accord. to Buttm., Gram. § 92. Anm. 13; or, according to Passow, optat. aor. 2 from ἀποδρύντω.)

ἀποδύνω, poet. for ἀποδύομαι; only in the impf. ἀπέδυνε βοείην, he put off the ox-hide, Od. 22, 364.†

ἀποδύω (δύω), fut. ἀποδύσω, aor. 1 ἀπέδυσσα, aor. 2 ἀπέδυν, aor. 1 mid. ἀπέδυσάμην, 1) Trans. pres. act., also fut. and aor. *to pull off, to strip off*, with accus. εἴματα, the clothes from any one; esply spoken of stripping off the arms of dead warriors, τεύχεα, 4, 532. 2) Intrans. mid. and aor. 2 *to put off from oneself, to lay off*; εἴματα, *to put off one's clothes*, Od. 5, 343. 349.

ἀποεῖκω, poet. for ἀπέικω (εἰκω), *to retire from, to leave*; with gen. θεῶν ἀπόεικε κελεύθου, leave the way of the immortals; adopted by Wolf, 3, 406, for ἀπέειπε, after Aristarchus [cf. ἀπέειπον]. The ancients understood by κελεύθος θεῶν, the path by which the gods go to Olympus (Schol. Ven. A. τῆς εἰς τὰς θεὰς ὁδοῦ εἴκε καὶ παρεχώρει μὴ βαδίζουσα εἰς αὐτούς). The following verse does not accord with the metaph. signif. *commerce, intercourse of the gods*, as translated by Voss.

ἀποεῖπον = ἀπέειπον.

ἀποεργάθω, poet. for ἀπείργω; only impf. ἀποέργαθεν, *to separate, to divert, to remove*, τινά τινος, 21, 599; ῥάκεα οὐλῆς, he removed the rags from the wound, Od. 21, 221.

ἀπόεργω, Ep. for ἀπείργω, imperf. ἀπέεργον, *to keep off, to separate, to divide*, τί τινος. ὅθι κληῖς ἀπόεργει αὐχένα τε στῆθός τε, where the clavicle separates the neck and breast, 8, 326; τινά τινος, *to drive one from a thing*, 24, 238; with accus. alone, Od. 3, 296. ἀποεργμένη, h. Ven. 47, is a perf. pass. partcp. without redupl.; cf. Buttm., Gram. under εἰργω.

ἀπόερσε, a defect. Ep. aor. 1 indic., subj. ἀπόερση, optat. ἀποέρσειε, 6, 348. 21, 283. 329, *to tear away, to hurry off, to sweep off*; with accus. (It is mly derived from ἀπέρρω, with a causative signif. Buttm., in Lex. p. 156, with more probability derives it from ἀπέρρω) [*to wash away, to sweep away*, 21, 283: considering ἐρδω a causative of ῥέω, and related to ἄρδω. ὃν ῥά τ' ἐναυλος ἀπόερση, whom the torrent has washed away, 21, 329: Μὴ μιν ἀποέρσειε . . . ποταμός, lest the flood should wash him away. So 6, 348: ἐνθα με κύμ' ἀπόερσε, there the wave would have washed me away. So Lob.].

ἀποθαυμάζω (θαυμάζω), aor. ἀπεθαύ-

πύκα στιβαρῶς ἀραρυῖαι, 12, 454; *σανίδης*, Od. 2, 344; rarely with prepos. ἐν ἀρμονίῃσιν ἀρήρη, the timbers hold fast in the joints, Od. 5, 361. cf. ἀρμονίη. πίθοι ποτὶ τοίχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ἦσιν ἀρηρώς, not firm in understanding, Od. 10, 553. 2) *fitted out, well furnished*; σκολόπεσσι, with fishes, 12, 56. ζώνη ἑκατὸν θυσάνοις ἀραρυῖα, 14, 181. cf. Od. 2, 267. 3) *Metaph. to be befitting, agreeable, pleasant*. μῦθος, δ—πᾶσιν ἤραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) *Mid. only the partcp. aor. 2 sync. as a. j.* ἄρμενος, η, -ον, *fitted to, attached to*; with dat. ἐπὶ κριον ἄρμενον τῷ ἱστώ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ἄρμενος ἐν παλάμῃσιν, a wheel suited to the hands, 18, 600; πέλεκυς, Od. 5, 234.

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θώραξ, the cuirass did no good, 13, 371.

ἄρκιος, η, ον (ἀρκέω), *helping, advantageous, sufficient*, μισθός, 10, 304. 2) on which one may depend, *sure, certain, safe* (Ap. εἰσιμιον), οὐ οἱ ἄρκιον ἐσσεῖται, with infin. 2, 393 [*there shall be nothing on which he can rely (which can give him a well-grounded hope of escaping the dogs and birds).* νῦν ἄρκιον ἢ ἀπολέσθαι ἢ ἐ σωθῆναι, now we may rely upon it (i. e., it is *certain*) that we shall either perish or be saved. Buttm., Lex. p. 163]. 15, 502. (Accord. to Buttm. the last is the primary meaning, and the only one in H.; hence μισθός ἄρκιος, a *sure, definite reward.*)

ἄρκτος, ὁ, ἡ, 1) a *bear*, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. *the Great Bear or the Wain*, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (ἄρω), a *chariot*, esply *the war-chariot*; the plur. often stands for the sing. 2) *the chariot and team*, 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχός), 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeded the pole (ὁ ῥυμός), which was single. The felloes (ἡ ἱρὺς) of the wheels, 4, 486, were surrounded by iron or brazen tires (ἐπίσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμναι), were guarded with metal, and to this the spokes (κνήμαι) were attached. Upon the axle-tree was placed a body or seat (ὁ δῖφος), which was circular before and behind, and had an opening for the convenience of ascending and alighting. At the fore-end of the pole was a hole, in which a pin (ὁ ἔστωρ) was inserted to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήγορος. In single passages mention is made of a chariot with four horses, 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leapt from the chariot and fought on foot: cf. the several words, and esply ἵππος, παραιβάτης, ἡνίοχος.

Ἄρμα, ατος, τό, a village in Boeotia, not far from Tanagra, where Amphiarāus

and his chariot were swallowed up by the earth, 2, 499.

ἄρματοπηγός, ὅν (πήγνυμι), *that makes chariots*; ἀνήρ, chariot-maker, 4, 485.† ἄρματοροχίη, ἡ (τροχός), a *wheel-rut*, 23, 505.†

ἄρμενος, ον, see ἀραρίσκω.

ἀρμόζω (ἄρω), aor. I ἤρμοσα, 1) *to join together, to fit together, to unite, τί τινα*; spoken of naval architecture. ἤρμοσεν ἀλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. *to fit, to suit*; of the cuirass. ἤρμοσε αὐτῷ, it fitted him, 3, 333. 17, 210. II) Mid. *to join together for oneself, to construct, σχεδῖν χαλκῷ*, Od. 5, 162.

Ἀρμονίδης, ον, ὁ (ῖ), a Trojan artist, father of Phereclus, 5, 60.

ἀρμονίη, ἡ (ἀρμόζω), prop. *a joining together, a joint, or cramp*, Od. 5, 248. 361. 2) Trop. *an alliance between men, compact, agreement*, 22, 255.

* Ἀρμονίη, ἡ, daughter of Arēs and Aphrodītē, wife of Cadmus, h. Ap. 195.

Ἀρναῖος, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

ἀρνεός, ὁ (prop. adj. from ἀρνός), ἀρνεὶς δῖς, the male sheep; subst. a *ram*, 2, 550. Od. 1, 25.

ἀρνεόμαι, depon. mid. aor. I ἤρνησάμην, *to deny, to refuse, to reject*; with accus. ἔπος, to refuse a request, 14, 212; γάμον, Od. 1, 249. 2) Absol. *to say no, to refuse, to deny*, 14, 191; ἀμφί τινα, h. Merc. 390.

ἀρνευτήρ, ὁ, a *tumbler*, 16, 742. 2) a *diver*, who plunges head first into the water, 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and, whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρνη, ἡ, a town in Boeotia, 2, 507; abode of the mace-bearer Arethous, 7, 8. According to Strabo, it is the later *Acraephidia*; according to Pausanias, *Charoneia*; others think it was swallowed by the lake Copais, Strabo, IX. p. 413. Thucydides, 1, 60, makes it built 60 years after the taking of Troy, by the Boeotians, who, having before been expelled by the Pelasgians, fled to Arnē in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Boeotian town.

ἀρνός, ἀρνί, etc., from the obsol. ἀρήν, q. v.

ἀρνευαί, depon. mid. (from αἶρω, Ep. only pres. and imperf., to seek to obtain what one does not yet possess, *to obtain for oneself, to procure, to acquire, to gain*; with the accus. of the thing and dat. of the pers., τιμὴν τινα, to obtain satisfaction for any one, 1, 159; βοεῖην, to gain an ox-hide as a prize, 22, 160. 2) to strive to retain what one has, *conserve, to defend, to maintain*, πατρὸς κλέος, 6, 446; ψυχὴν, to deliver his life, Od. 1, 5.

πύκα στιβαρῶς ἀραρυῖαι, 12, 454; *σανίδης*, Od. 2, 344; rarely with prepos. ἐν ἀρμονίῃσιν ἀρήρη, the timbers hold fast in the joints, Od. 5, 361. cf. ἀρμονίη. πίθει ποτὶ τοῖχον ἀρηρότες, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ἦσιν ἀρηρώς, not firm in understanding, Od. 10, 553. 2) *fitted out, well furnished*; σκολόπεσσι, with fishes, 12, 56. ζώνη ἑκατὸν θυσάνοις ἀραρυῖα, 14, 181. cf. Od. 2, 267. 3) Metaph. *to be befitting, agreeable, pleasant*. μῦθος, δ—πᾶσιν ἦραρεν, which was pleasing to all, Od. 4, 777, aor. 2 here intrans. III) Mid. only the partcp. aor. 2 sync. as a. j. ἄρμενος, η.ον, *fitted to, attached to*; with dat. ἐπὶ κριον ἄρμενον τῷ ἱστώ, the sail-yard attached to the mast, Od. 5, 254; with ἐν: τροχὸς ἄρμενος ἐν παλάμῃσιν, a wheel suited to the hands, 18, 600; πέλαγος, Od. 5, 234.

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extant in the time of Strabo, 2, 681. (*ἄργος*, τό, signifies, accord. to Strab., *plain*, and is peculiarly a name of Pelasgian towns, as Δάρισσα, see Müller I. § 125.)

ἄργός, ἡ, ὅν (related to *ἄργυρος* [see Hermann's note in *Ἀργειφόντης*]), *shining, gleaming, white*, epith. of a goose, Od. 15, 161; and of victims shining with fat (*nitidus*), 23, 30. 2) *rapid, fleet*, often epith. of dogs, πόδας ἄργοί, 18, 578. Od. 2, 11; and without πόδας, 1, 50. (According to the Schol. and some modern commentators, it signifies *white dogs*, see Köppen; the connexion, however, refutes this signif., since the reference is to the entire race. The signif. *swift-footed*, some derive from ἔργον and the intens. α, *ἄεργός*, contr. ἄργός, *without toil, swift-running*. The true derivation is that, being primarily used of light, it signifies *glimmering, shining* (Herm. *micus*); then of the running of dogs, *fleet*, since swiftness in running produces a glimmering appearance: see Nitzsch in Anm. to Od. 2, 11.)

Ἀργοςδα, to Argos.

ἀργύρεος, ἐν, εὐν (*ἄργυρος*), *silver, adorned with silver*, often used of articles belonging to the gods and to the rich, 1, 49, 5, 727. Od. 4, 53.

ἀργυροδίνης, οὐ (*δίνη*), *silver-whirling, having silver eddies*, epith. of rivers, *2, 752, 21, 8.

ἀργυρόηλος, οὐ (*ἦλος*), *adorned with silver nails or studs*, ξίφος, θρόνος, 3, 334. Od. 7, 162.

ἀργυρόπεζα, ἡ (*πέζα*), *silver-footed*, metaph. for shining, epith. of Thetis, *1, 538.

ἄργυρος, ὁ (related to *ἄργός*), *silver*. H. mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Ἀλύβη). We find mention of vessels of massive silver, e. g., a *mixing vase* (Od. 9, 203), *cauldrons, goblets, cups*, etc., Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver. e. g., the handles of the swords, 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g., a seat, Od. 19, 56; the bed of Ulysses, Od. 23, 200.

ἀργυρότοξος, οὐ (*τόξον*), *having a silver bow, god of the silver bow*, epith. of Apollo, 2, 766. Od. 7, 64; also as subst. 1, 37.

Ἀργυφέη, ἡ, an unknown town in Elis, h. Ap. 422; where Ilgen would read Ἀμφιγένεια.

ἀργύφειος, ἐν, εὐν. poet. (*ἄργυρος* [Vocalis (e) extrinsecus additæ exemplum certum sed unicum præbet ἀργύφειος: quod propter consonæ mutationem cum ξυλάρμιον et ξυλάρμιον conferri posset, nisi utrumque mendi speciem præberet. Lob. Path. 299]), *silver-shining, silver-white*; σπέος, 18, 50; φάρος, robe, Od. 5, 230. [In Hes. Theog. 574, ἀργυφής of a garment.]

ἄργυφος, οὐ = *ἀργύφειος*, epith. of sheep, 29, 621. Od. 10, 85.

Ἀργώ, οὐς, ἡ. *Argo*, the ship of the Argonauts, named either from the builder Argos, or from ἄργός, *swift*, Od. 12, 70.

ἄρδμός, ὁ (*ἄρδω*), a place where cattle are watered, a *watering-place, a drinking-place*, 18, 521. Od. 13, 247.

ἄρδω, fut. ἄρσω, to give drink, to water, h. 8, 3. Mid. to water oneself, to drink, h in Ap. 263.

ἀπειή, ἡ (*ἀπά*), *cursing, imprecation, threatening, menacing*, 17, 431; 20, 109 (ᾶ).

Ἀρεθουσα, ἡ (*ἄρι*, θέω, that runs briskly), a fountain on the west side of the island Ithaca, Od. 13, 408.

Ἀρειος, οὐ (*Ἀρης*), mly Ἀρήϊος in H., devoted to *Arès*. *τείχος Ἀρειον*, the wall of Arès, i. e., Thebes.

ἄρειων, ἄρειον, *better, stronger, superior, braver*; a compar. which from the meaning is assigned to ἀγαθός, related to ἄρι or Ἀρης; accus. sing. ἄρειώ, for ἄρειονα, Od. 3, 250; nom. plur. ἄρειους, for ἄρειονες, Od. 2, 477.

Ἀρειών, οὐς, ὁ, the steed of Adrastus, to which he owed his deliverance before Thebes, 23, 346. Ἀρίων, Apd.

ἄρεκτος, οὐ, Ep. for ἀρρεκτος (*ῥέζω*), *not done, unaccomplished*, 19, 150.†

ἀρέσαι, ἀρέσασθαι, see ἀρέσκω.

ἀρέσκω (th. ἀρέω), fut. ἀρέσω, aor. 1 act. ἤρεσα, mid. fut. ἀρέσομαι, Ep. σσ, aor. 1 ἤρεσάμην, Ep. σσ, 1) Act. in H. trans. to make good, to compensate, to requite, to make satisfaction, 9, 120. 2) Mid. oftener, to make good for oneself, to compensate or requite for oneself. ταῦτα ἀρεσσόμεθα, these things will we settle, 4, 362. 6, 526. Od. 22, 55; said of persons: to propitiate, to conciliate, to appease, τινά, Od. 8, 402; τινί, by a thing; τινά δώροισιν, to propitiate any one by presents, 9, 112. Od. 8, 396, 415.

ἀπεράω (*ἀπερή*), to prosper, to flourish, to succeed, Od. 8, 329. λαοὶ ἀπερῶσι, the people flourish, Od. 19, 144.

Ἀπερδῶν, οὐς, ὁ, a Trojan who was slain by Teucer, 6, 31.

ἀπερή, ἡ, *worth, ability, excellence*, any thing by which one distinguishes himself. In H. it means esply, 1) In gods, *glory*, 9, 498. 2) In men, *strength, courage, bravery, activity of body*; also external advantages, *fortune, beauty, honour*, etc. ἀμείνων παντοίας ἀπερὰς, ἡμὲν πόδας, ἡδὲ μάχεσθαι, superior in every virtue, both in running and fighting, 15, 642; *fortune*, spoken of Ulysses, Od. 13, 44; *strength*, Od. 18, 133. 3) In women, *excellence, beauty, fortune*, Od. 2, 206. 18, 350. (The moral idea of virtue is not known to H. It is derived from ἄρω or from Ἀρης, or, accord. to Nitzsch on Od. 3, 57, from ἀρέω, any thing which is pleasing.)

ἀρή, ἡ, Ion. for ἀπά, *prayer, supplication, petition*, 15, 378. 23, 199, ἀράων αἰτῶσα. Od. 4, 767; mly in a bad sense, *imprecation, malediction*. ἐξάλσιος ἀρή,

θώραξ, the cuirass did no good, 13, 371.

ἄρκιος, ἡ, ον (ἀρκέω), *helping, advantageous, sufficient*, μισθός, 10, 304. 2) on which one may depend, *sure, certain, safe* (Ap. ἔτοιμον), οὐ οἱ ἄρκιον ἐσσεῖται, with infin. 2, 393 [*there shall be nothing on which he can rely (which can give him a well-grounded hope of escaping the dogs and birds).* νῦν ἄρκιον ἢ ἀπολέσθαι ἢ σωθῆναι, now we may rely upon it (i. e., it is *certain*) that we shall either perish or be saved. Buttm., Lex. p. 163]. 15, 502. (Accord. to Buttm. the last is the primary meaning, and the only one in H.; hence μισθός ἄρκιος, a sure, definite reward.)

ἄρκτος, ὁ, ἡ, 1) a bear, Od. 11, 611. h. Ven. 71. 2) Ἄρκτος, pr. n. *the Great Bear or the Wain*, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a bear.

ἄρμα, ατος, τό (ἄρω), a chariot, esply the war-chariot; the plur. often stands for the sing. 2) the chariot and team, 4, 306. 10, 322. Often ἵπποι καὶ ἄρματα, 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (ἄξων) and two wheels (τροχοί), 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeded the pole (ὁ ῥυμός), which was single. The felloes (ἡ ἵνυς) of the wheels, 4, 486, were surrounded by iron or brazen tires (ἐπίσσωτρα). The hole of the nave, and the nave itself (αἱ πλῆμναι), were guarded with metal, and to this the spokes (κνήμαι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for the convenience of ascending and alighting. At the fore-end of the pole was a hole, in which a pin (ὁ ἔστωρ) was inserted to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήγορος. In single passages mention is made of a chariot with four horses, 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leapt from the chariot and fought on foot: cf. the several words, and esply ἵππος, παραιβάτης, ἡνίοχος.

Ἄρμα, ατος, τό, a village in Boeotia, not far from Tanagra, where Amphiarāus

and his chariot were swallowed up by the earth, 2, 499.

ἄρματοπηγός, ὅν (πήγνυμι), *that makes chariots*; ἀνήρ, chariot-maker, 4, 485.† ἄρματροχίη, ἡ (τροχός), a wheel-rut, 23, 505.†

ἄρμενος, ον, see ἀραρίσκω.

ἀρμόζω (ἄρω), aor. I ἤρμοσα, 1) to join together, to fit together, to unite, τί τι; spoken of naval architecture. ἤρμοσεν ἀλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. to fit, to suit; of the cuirass. ἤρμοσε αὐτῷ, it fitted him, 3, 333. 17, 210. II) Mid. to join together for oneself, to construct, σχεδὴν χαλκῷ, Od. 5, 162.

Ἀρμονίδης, ον, ὁ (ἶ), a Trojan artist, father of Phereclus, 5, 60.

ἀρμονίη, ἡ (ἀρμόζω), prop. a joining together, a joint, or cramp, Od. 5, 248. 361. 2) Trop. an alliance between men, compact, agreement, 22, 255.

* Ἀρμονίη, ἡ, daughter of Arēs and Aphrodītē, wife of Cadmus, h. Ap. 195.

Ἀρναῖος, ὁ, name of the beggar Irua, which he had received from his mother, Od. 18, 5.

ἀρνεῖός, ὁ (prop. adj. from ἀρνός), ἀρνεῖός τις, the male sheep; subst. a ram, 2, 550. Od. 1, 25.

ἀρνέομαι, depon. mid. aor. I ἤρνησάμην, to deny, to refuse, to reject; with accus. ἔπος, to refuse a request, 14, 212; γάμον, Od. 1, 249. 2) Absol. to say no, to refuse, to deny, 14, 191; ἀμφὶ τι, h. Merc. 390.

ἀρνευτήρ, ἦρος, ὁ, a tumbler, 16, 742. 2) a diver, who plunges head first into the water, 12, 385. Od. 12, 413 (prob. from ἀρήν). [The distinction in signif. is without ground, and, whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Ἄρνη, ἡ, a town in Boeotia, 2, 507; abode of the mace-bearer Arethous, 7, 8. According to Strabo, it is the later Αἰτάρφιδον; according to Pausanias, Χαερoneia; others think it was swallowed by the lake Copais, Strabo, IX. p. 413. Thucydides, 1, 60, makes it built 60 years after the taking of Troy, by the Boeotians, who, having before been expelled by the Pelasgians, fled to Arnē in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Boeotian town.

ἀρνός, ἀρνί, etc., from the obsol. ἀρήν, q. v.

ἄρνημα, depon. mid. (from αἶρω, Ep. only pres. and imperf., to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain; with the accus. of the thing and dat. of the pers., τιμὴν τι, to obtain satisfaction for any one, 1, 159; βοεῖην, to gain an ox-hide as a prize, 22, 160. 2) to strive to retain what one has, conserve, to defend, to maintain, παρὰ κλέος, 6, 446; ψυχὴν, to deliver his life, Od. 1, 5.

able to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

ἄσπερμος, ον (σπέρμα), without seed, without offspring, childless, 20, 303.†

ἄσπερχές (σπέρχω and α intens.), hastily, very warmly, vehemently, impetuously; espily μενεαίνειν, 4, 32. Od. 1, 20; κεχολῶσθαι, 16, 61.

ἄσπετος, ον (ἰσπεῖν, i. q., εἰπεῖν), prop. unspeakable, ineffable. ἄσπετα πολλά, unspeakably many, 11, 704. ὅσσα τὰδ' ἄσπετα πολλά, how manifold are these immense numbers. Od. 4, 75; hence, 2) Mly, unspeakably great, infinite, immense; ὕλη, also οὐδας, ῥόος, κλέος, ἀλκή. The neut. ἄσπετον, adv. τρεῖτε ἄσπετον, you tremble greatly, 17, 322. 3) φωνή ἄσπετος, h. Ven. 238, Passow explains as 'a noiseless voice,' contrary to the Gr. usus loquendi; the emendation of Hermann is excellent: φωνή τρεῖ ἄσπετον, cf. Herm. ad loc.

ἀσπιδιώτης, ου, ὁ (ἀσπίς), a shield-bearer, armed with a shield, always with ἀνὴρ, *2, 554.

ἀσπίς, ἰδος, ἡ (prob. from σπίζω), the round shield, cf. σάκος and λαισηῖον. The shield was commonly prepared of bull's hide, having several coats of it one over another (βοεῖη and ταυρεῖη). The shield of the Telamonian Ajax had seven layers of leather, and over them an eighth of brass, 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, 20, 270. It was perfectly round (εὐκυκλος), and so large that it covered almost the entire body (ἀμφιβρότη). In the middle it had an arched elevation, 20, 275; in the middle of this is a boss (ὀμφαλός), hence ὀμφαλόεσσα, 6, 118. Inwardly there were handles (κάρονες) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back.

ἀσπιστής, ου, ὁ (ἀσπίς), bearing a shield, armed with a shield, only in gen. plur. ἀσπιστῶν, *4 90. 5, 577.

Ἀσπληδών, ὄνος, ἡ, a town in Boeotia, on the river Melas, in the realm of the Minyæ, 2, 511; also Σπληδών, Strabo.

ἀσπουδῆ, adv (σπονδή), without zeal, without pains, without toil, 8, 112; without spirited resistance, in a cowardly way, 22, 304.

ἄσσα, Ion. for ἄτινα, see ὅστις.

ἄσσα, Ion. for τινά, ὅπποῦ ἄσσα, Od. 19, 218.† (ἄσσα for ἄσσα, 10, 409, is doubtful: cf. Spitzner.)

Ἀσάρακος, ὁ, son of Tros and Calirrhῶ, grandson of Ericthonius, father of Capys, grandfather of Anchises, 20, 232 seq.

ἄσσον, adv. compar. to ἄγχι, nearer; often with ἵεναι, ἰκέσθαι, to approach; sometimes with gen. 14, 247; αἵματος, Od. 11, 89.

ἄσσοτέρω, adv., a later compar. from ἄσσον, nearer; with gen., and also with prep. καθίζων παρὰ πυρὶ, to seat oneself nearer the fire, *Od. 17, 572.

ἄσταχυς, υος, ὁ=στάχυς, with a euphon., an ear of corn, 2, 148.†

ἄστεμφέως, adv. (ἄστεμφής), immovably, firmly; ἔχειν, to hold fast, Od. 4, 419. 459.

ἄστεμφής, ἐς (στέμβω [=κινῶ ἄστεμφή, ἀκίνητος. Lob. thinks στέμβειν=proculcare, proterere, fm στείβειν so that ἄστεμφής (c. a pleonast.)=στιπτός, incultus, spissus, compactus; then firmus, immobilis. Cf. στιβαρός: et stipulum apud veteres firmum dicebatur. Fest. Lob. Techn. 33]), immovable, firm, unshaken, βουλή. *2, 344. † Neut. ἄστεμφές, as adv., ἔχειν τι, to hold any thing immovable, 3, 219.

Ἀστέριον, τό, a place near Magnesia, not far from the mountain Titanus in Thessaly, 2, 735.

Ἀστερίς, ἰδος, ὁ (star-island), a little island in the Ionian sea, on the south-east entrance of the sound between Cephalonia and Ithaca, Od. 4, 846. Ἀστερία, ἡ, Strabo, X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island Dascalio, accord. to W. Gell the promontory Cheliae: cf. Nitzsch ad loc.

ἀστερόεις, εσσα, εν, Ep. (ἀστήρ), 1) starry, abounding in stars, οὐρανός. 2) star-like, sparkling, shining; θάωρηξ, 16, 134; δόμος, 18, 370.

Ἀστεροπαῖος, ὁ (ἀστεροπή), son of Pelagon, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles, 12, 102. 21, 137 seq.

ἀστεροπή, poet. for ἀστραπή [~στρέφω. Hesych. explains στροπή, στροφή, στορπία by ἀστραπή, igneus vortex, quem fulmen facit. Lucret. 6, 297. Lob. Techn. 41], lightning, a flash of lightning, *10, 154.

ἀστεροπητής, ου, ὁ, the hurler of lightning, the thunderer, appellat. of Zeus, *1, 154.

ἀστήρ, ἑρος, ὁ, dat. plur. ἀστράσι or ἄστρασι (Buttm. approves the first, Gram., § 47, N. 3.), a star, a constellation, 22, 307. Od. 13, 93. ἀστὴρ ὀπωρινός, the autumnal star [the dog-star], 5, 5; mly a meteor, 4, 75 (a fire-ball, Köp.).

ἄστός, ὁ (ἄστυ), a citizen, 11, 242. Od. 13, 192.

ἀστράγαλος, ὁ [οἶον ἀστράβαλος ἐναλλαγή τοῦ β. Eust. 1289, 59. στρέψασθαι=στρέφεσθαι. Et. Magn. strigare. στράγξ, στραγγουρία (urina tortuosa, Plin.). στραγγαλίζειν (= συστρέφειν, Hesych.). στραβός, ἀστραπή fm στράφω. Lob. Techn. 54], 1) the neck-joint, a vertebra, 14, 466; also plur. a joint: ἐκ δέ οἱ αὐχὴν ἀστραγάλων ἐάγη, his neck was luxed from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, talus, from which dice were made; hence, 3) a kind of die, in the plur. the game of dice, 23, 88.

ἀστράπτω (στράπτω), partcp. aor. ἀστράψας, to lighten, to hurl lightning, ἐπιδέξια, *2, 353.

ἄστρον, τό, a constellation; a star only in plur. 8, 555. Od. 12, 512.

indiscreet, to speak or act inconsiderately, Od. 8, 294. Il. 9, 32.

ἄφραδής, ἐς (φράζομαι), *inconsiderate, irrational, imprudent, μνηστῆρες*, Od. 2, 282. νεκροὶ ἄφραδέες, the unreflecting, senseless dead, Od. 11, 476; adv. ἄφραδέως, *thoughtlessly, indiscreetly*, 3, 436.

ἄφραδῆν, ἢ (φράζομαι), *inconsideration, imprudence, carelessness, folly*; often in the plur. 5, 649; νόοιο, 10, 122. 16, 354. 2) *ignorance, inexperience, πολέμοιο*, 2, 368.

*ἄφραδμων, ον = ἄφραδής, h. in Cer. 257.

ἄφραινω, poet. (φρήν), *to be irrational, indiscreet, foolish*, 2, 257. Od. 20, 360.

*ἄφραστος, ον (φράζομαι), *not observed, unknown, ἔργα*, h. Merc. 80; *not to be discovered, invisible, στίβος*, h. Merc. 353. Compar. ἄφραστότερος, Epigr. 14.

ἄφρῆν (ἄφρός), *to foam, to froth*. ἵπποι ἄφρεον στήθεα, upon the breast, 11, 282.† (ἄφρεον with synizesis.)

ἄφρήτωρ, ορος. ὁ (φρήτην), *without society, without tribe, without connexions, unsocial*, 9, 63.†

Ἀφροδίτη, ἡ, daughter of Zeus and Dione, 5, 348; or, according to a later tradition, born from the foam of the sea (ἄφρός), h. in Ven., wife of Hephæstus (*Vulcan*), and paramour of Arès (*Mars*) (Od. 8, 276), goddess of sensual love and of marriage, of pleasure and of beauty, 5, 429. Od. 20, 74. She is represented as exceedingly attractive and beautiful, 3, 396; distinguished by her smiling look (φιλομυειδής), but tender and unfitted for war. She is beautifully adorned (χρυσείη), the Graces themselves having furnished her clothing, 5, 338, and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, 14, 214 seq. With this girdle Hêrê inspires Zeus with great love for herself. Aphrodité was on the side of the Trojans; she had given occasion to the war. 5, 349 seq. Æneas was her son, 5, 313. She had splendid temples in Cyprus and in Cythère. 2) Metaph. like Ἀρης, it signifies *love, the enjoyments of love*, Od. 22, 444.

ἄφρονέω (ἄφρων), *to be foolish, or to act irrationally, foolishly*, only partcp. pres., 15, 104.†

ἄφρός, ὁ, *foam*, of water, 5, 599; of a raging lion, *20, 168.

ἄφροσύνη, ἡ (ἄφρων), *want of reason, senselessness, indiscretion, folly*, Il. in plur. Od. 16, 278. 24, 457.

ἄφρων, ον (φρήν), *irrational, senseless, indiscreet, inconsiderate, foolish* (antith. to ἐπίφρων), Od. 23, 12; *rash, raging*, spoken of Arès and Athênê, 5, 761. 875.

ἄφυλλος, ον (φύλλον), *leafless, deprived of leaves*, 2, 425.†

ἄφυσγετός, ὁ (ἄφύω), *slime, mud, filth*, which a river bears with it, 11, 495.†

ἄφύσσω, fut. ἀφύξω, aor. 1 ἤφυσσα and poet. σσ, aor. mid. ἀφυσάμην, Ep. σσ, 1) *to draw off*, esp. from a larger vessel to

a smaller, οἶνον ἀπὸ and ἐκ κρητῆρος, 1, 598. Od. 9, 9; ἐν ἀμφιφορεῦσιν, Od. 2, 349; with gen. alone, pass. πολλὰς δὲ πίθων ἠφύσσετο οἶνος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. πλοῦτον, *to accumulate riches*, as if to draw up in full draughts. The passage 1, 170, οὐδέ σ' ὅτω ἐνθάδ' ἄτιμος ἔών. ἄφενος καὶ πλοῦτον ἀφύξειν, is explained in different ways; 1) In the ancients we find a twofold explanation. Some (Eustath. and Schol. Venet.) supposed an hyperbaton, and connected ἐνθάδ' ἄτιμος ἔών with εἰμι Φθίηνδ', v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen., and referred these words to Agamemnon. 2) In the modern annotators we find a threefold explanation: a) The first is connected with that of Eustath., but differs in constructing ἐνθάδε with ἀφύξειν, viz., 'I do not believe, since I am dishonoured (without reward), that you will here accumulate riches.' Ruhkopf and Stadelmann p. 62, prefer this, partly because the nom. ἄτιμος ἔών stands in close connexion with ὅτω, partly because it agrees with the connexion, since Achilles thinks that Agamemnon will make little progress without his help. b) The second explanation (Clarke and Köppen) refers ἄτιμος ἔών, on account of v. 175, to Agamemnon, and constructs, οὐκ ὅτω σε, ὅτιμος ἔών (for ἄτιμον ἔόντα)—ἀφύξειν. Reference is made to 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly rejected by almost all modern critics. They either make σ' a dat. σοί (cf. Wolf. Vorles. 1. p. 102, and Spitzner, Excurs. XIII. § 3), or they read with Bentley σοὶ ὅτω, because οἰ is not elided in σοί (cf. Voss Anm. p. 6. Bothe and Thiersch, § 338, 10). They read consequently, οὐδέ σοι ὅτω ἐνθάδ', ἄτιμος ἔών, etc., i. e. 'I have no mind whilst I am dishonoured, to gather riches for you here. With this explanation the words connect far better with the preceding νῦν δ' εἰμι Φθίηνδ', and the reply of Agamemnon turns mainly on this threat of Achilles. 11) Mid. 1) *to draw off or out for oneself, to pour out or in*; with accus. οἶνον ἐκ κρητῆρος, 3, 259; and ἀπὸ κρητῆρος, 10, 579. 2) Metaph. *to heap up*, ἀμφὶ δὲ φύλλα ἠφυσάμην, Od. 7, 285. On διὰ δ' ἔντερα χαλκὸς ἠφυσσε, see διαφύσσω.

Ἀχαιαί, αἱ, *Achaian or Achæan women*, fem. of Ἀχαιοί, Od. 2, 119.

Ἀχαιῖας, ἁδός, ἡ, Ep. for Ἀχαιάς, *Achaian, Achæan*. 2) As subst. an *Achaian or Achæan woman*, 5, 422.

Ἀχαιῖκός, ἡ, ὄν, Ep. for Ἀχαιῖκος, *Achaian or Achæan*; λαός, the *Achaian or Achæan people*, 13, 141; ἄργος, 9, 141.

Ἀχαιῖς, ἰδος, ἡ, *Achaian or Achæan*, with or without γαῖα, the *Achaian land*,

ἐτέρωσε ὄμματα, to turn away the eyes, Od. 16, 179; spoken of ships, νῆας ἐς πόντον, to urge the ships into the sea, Od. 4, 359; νέας πρὸς πέτρας, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to bestrew. ῥαδάμιγγες ἔβαλλον ἄντυγα, the drops besprinkled the chariot-rim, 11, 536. 20, 501; of dust, τινά, 23, 502. κτύπος οὐατα βάλλει, the noise strikes the ear, 10, 535. τόπον ἀκτῖσι βάλλει ἥελιος, the sun irradiates the place, Od. 5, 479. 3) to cast away, to let fall, to lose; δάκρυ, to shed tears. 4) In a weaker sense, to put, to put on, to annex, to put off, τὶ ἐν χερσίν τινος, 5, 574; κύκλα ἀμφ' ὀχέεσσι, 5, 722; φιλότητα μετ' ἀμφοτέροισι, to establish friendship between the two, 4, 16; ὕπνον ἐπὶ βλεφάροισι, to let fall, Od. 1, 364. b) Oftener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, εἰς ἅλα, 11, 722; of steeds: περὶ τέρμα, about the goal, 23, 462. II) Mid. 1) to hit, to touch for oneself; χροά λουτροῖς, to cleanse one's limbs in the bath, h. Cer. 50. 2) to cast any thing about oneself, to put on; ἀμφὶ ὤμοισιν ξίφος, to suspend, 3, 334; αἰγίδα, 5, 738; metaph. ἐν θυμῷ χόλον τινί, to cherish anger against any one in the heart, 14, 50; μετὰ, or ἐν φρεσίν, ἐν θυμῷ, to lay any thing to heart, to consider, to ponder, νοστών, 9, 435. 611. Od. 11, 428; more rarely, to lay up, to preserve in the heart, 15, 566; absolute, ἐτέρως ἐβάλλοντο; they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers ἐτέρωσ' ἐβάλλοντο, the reading of other manuscripts: ἐβόλοντο for ἐβούλοντο, is approved by Thiersch, Gram. § 168, 12, and Buttm., Lexil. p. 199. [For the pass. signif. of the 2 aor. sync. mid. see Buttm., § 110, 7.]

βαμβαίνω (related to βάζω), to stammer, to shudder for fear, to chatter with the teeth, 10, 375.†

βάν, Ep. for ἔβαν, see βαίνω.

βάπτω, 1) to dip, to immerse, with accus. πέλεκυν εἰν ὕδατι (to harden it), Od. 9, 392.† 2) to tinge, to colour, Batr. 22†.

βαρβαρόφωνος, ον (φώνη), speaking a foreign tongue, rude of speech, epith. of the Carians, 2, 867.† (Voss, 'with a barbarous utterance,' since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον. Ep. for βράδιστος, superl. see βραδύς.

BAPEΩ = βαρύθω, only used in the Ep. partcp. βεβαρηώς, burdened, heavy. οἶνω βεβαρηότες, drunken with wine, *Od. 3, 139. 19, 122.

* βάρος, τό, weight, load, Batr. 91.

* βαρύβρομος, ον (βρέμω), heavily thundering, crashing, fr. 78.

βαρύθω (βαρύς), to be loaded, burdened, incommoded. βαρύθει μοι ὤμος ὑπ' αὐτοῦ, my shoulder is distressed by the wound, 16, 519.†

βαρύνω (βαρύς), aor. 1 ἐβάρυνα, aor. 1 pass. ἐβαρύνθην, also Ep. perf. βεβαρηώς (see BAPEΩ), to load, to burden, to oppress, with accus. τινά, 5, 664. Pass. βαρύνεσθαι γυῖα, χεῖρα, to be distressed, lame in the limbs, in the hand, 19, 165. 20, 480. κάρη πῆληκι βαρυνθέν, the head burdened with the helmet, *8, 308.

βαρύς, εἶα, ὅ, 1) heavy, great, strong. βαρεῖαι χεῖρες, 1, 89. b) heavy, i. e., heavily pressing, severe, troublesome, oppressive; ὀδύναί, great pains; so also ἄτη, ἔρις, etc. 2) Spoken of sound, φθόγγος, Od. 9, 237; esply the neut. sing. and plur. βαρύ and βαρέα, as adv. with στενάχειν, to groan heavily, aloud, 8, 334.

βαρυστενάχων, οῦσα, ον (στενάχω), sighing, groaning heavily, *4, 153.

* βαρύφθογγος, ον (φθογγή), deep-voiced, loud-roaring, λέων, h. Ven. 160.

βασίλεια, ἡ, fem. of βασιλεύς, queen, princess, *Od. 7, 241.

βασιλεύς, ἦος, ὁ, 1) ruler, king, sovereign, and mly commander, leader, 1, 9. In the heroic age, βασιλεύς was the designation of the chief of any community or district, who owed his authority to his valour his wealth, or his intelligence. As all bodily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογενής, διοτρεφής. The duties and employments of the king, 2, 197. Od. 1, 386 (δίκη βασιλῆων), were 1) He assembled the public council, and led in debate, 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was obliged to decide upon right and wrong, 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, 2, 402. 412. [Cf. Jahrbüch. Jahn und Klotz, März 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλὴ γερόντων), and, in important cases, the general assembly of the people (ἀγορά). His prerogatives (γέρας) were 1) The presidency on public occasions, and a larger portion at feasts, 8, 162. 2) A distinct portion of land (τέμενος). 3) [Tributes or] gifts established by custom (θέμιστες), 9, 156. The ensigns of regal dignity were the sceptre (σκήπτρον) and the service of heralds (σκήρυκες): cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig. die sittlich. Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) a prince, a king's son; also, all of the nobility who had possessions, great or small, Od. 1, 394. 8, 41. 390. III) lord, master of a family, 18, 556. From this word comes the Ep. compar. βασιλεύτερος, a greater king, more royal, and superl. βασιλεύτατος, the greatest king, 9, 69. (Prob. from βαίνω in the trans. sense, and λαός, that conducts the people to war.) [The royal dignity, even in the heroic age, was hereditary: cf. Ph.

Βουκολέω (βουκόλος), *to pasture cattle*; with accus. of βούς, 21, 448. 2) Mid. *to feed, to graze*, 20, 221.

Βουκολίδης, ου, ὁ, son of Bucolus = *Sphelus*, 15, 338.

* **Βουκολίη**, ἡ, *a herd of cattle*, h. Merc. 498.

Βουκολίων, ωνος, ὁ, eldest son of Laomedon, husband of Aharbarea, 6, 22.

Βουκόλος, ὁ, *a herdsman* (from βούς and the obsol. κολέω), with ἀνὴρ, 13, 571. Od. 11, 293.

Βουλευτής, ου, ὁ (βουλευώ), *counsellor, senator*; as adj. γέροντες, the old men of the council, 6, 114.†

Βουλευώ (βουλή), fut. σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) *to hold a council, to consult, to deliberate*, absol. 2, 347; often with βουλήν, *to give counsel*, 9, 75; 10, 147; *to hold a council, to deliberate*, 10, 415; *τινί*, *to counsel any one, to consult for any one*, 9, 94. 2) *to plot, to decide upon, to purpose*, with accus. ὄλεθρον, φύξιν, κέρδεα, ὄδον φρεσίν, Od. 1, 141; and with dat. of the pers. τί τινι, *to purpose any thing against any one*, with infin. following, 9, 458; also περί τινος, Od. 16, 234; ἐς μίαν, sc. βουλήν, *to take like counsel, to be unanimous, harmonious*, 2, 379. II) Mid. *to advise oneself, to form a resolution, to decide, to purpose*; with accus. ἀπάτην, 2, 114; βουλευεῖν τινά, h. Merc. 167, is false Greek; hence H. connects ἐμέ and σέ with ἐπιβήσομαι, cf. Franke ad loc.

Βουλή, ἡ, *counsel* which one imparts, *advice*, 2, 55. 10, 147. 2) *purpose, will, resolution*, esply of the gods, 12, 235. Od. 8, 82. 3) *a council or assembly*, as βουλή γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. 2, 143. 194.

Βουλευφόρος, ου (φέρω), *giving counsel, who deliberates*, epith. of sovereigns in the Il. and of the ἀγορά in Od. 9, 112.

Βούλομαι, Ep. βόλομαι (only βόλεται, 11, 319; βόλεσθε, Od. 16, 387), fut. βουλήσομαι, h. Ap. 264. 1) *to will, to wish* (according to Buttmann, Lex, βούλομαι is distinguished from ἐθέλω, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in H. βούλομαι also stands for ἐθέλω); with accus. τί, any thing, 3, 41; mly with infin. or with accus. and infin. 1, 117. Od. 16, 387. Ζεὺς Τρῶεσσιν ἐβούλετο κῦδος ὀρέξαι, Zeus wished to bestow glory upon the Trojans, 11, 79. cf. 319. 2) *τί τινι*, without infin. *to grant, to purpose, to accord any thing to any one*, Τρῶεσσιν βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, 7, 21. 2) *to wish rather, to prefer*; with ἢ or ἥτερ following: βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι ἢ ἀπολέσθαι, I would rather that the people should be safe than that they should perish, 1, 117. 11, 319. Od. 3, 232; sometimes also without ἢ, 1, 112.

Βουλῦτός, ἡ (λύω), subaudit. καιρός,

the time when the cattle are unyoked; this took place at sunset; in H. only adv. βουλῦτόνδε, *at evening*, 6, 779. Od. 9, 58.

Βουπλήξ, ἡγος ἢ (πλήσσω), prop. adj. *goadng the oxen*; in H. subst. *an ox-goad, stimulus*, 16, 135.†

Βουπράσιον, τό, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from πράσον, a leek), 2, 615.

Βούς, βοός, ὁ and ἡ, dat. plur. βουσί, Ep. βόεσσι, *a bull, an ox, a cow*; also βούς ἄρσιν and ταῦρος βούς, 17, 389. 2) ἡ, subaud. ἀσπίς, *a shield covered with ox-hide*, 7, 238 (where the Dor. accus. βῶν is found), 12, 105.

Βουφονέω (βουφόνος), *to slaughter cattle*, 7, 466.†

* **Βουφόνος**, ου (φονεύω), *slaughtering or sacrificing cattle*, h. Merc. 436.

Βοῶπις, ἰδος, ἡ (βούς, ὦψ), *ox-eyed, i. e. large-eyed* ['ample-eyed,' Cp.], epith. of distinguished women, 3, 144, and of the majestic Hērê, 1, 551.

Βούτης, ου, ὁ = βούτης, *the herdsman*, in H. the constellation of *Arcturus*, near the Great Bear; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

Βραδύς, εἶα, ὕ, compar. βραδύτερος and βράσσων, superl. βράδιστος, and by metathesis βάρδιστος, 23, 310. 530; *slow, sluggish*; spoken also of the mind, *dull, stupid*, νοός, 10, 226.

Βραδυτής, ἦτος, ἡ (βραδύς), *slowness, sluggishness*, 19, 411. [†]

Βράσσων, ου, compar. of βραδύς, 10, 226.

Βραχίων, ἰονος, ὁ, *the arm*; *πρυμνός*, the upper part of the arm, *the shoulder*, plur. Od. 18, 69.

Βράχω, a word derived from the sound it describes, *to crash, to rattle, to creak, to resound*, spoken chiefly of inanimate things; of the rattling of armour, 4, 420; of the creaking of a chariot, 5, 835; of the resounding of the earth, 21, 387; and of the roaring of a river, 21, 9. 2) Of living beings: *to cry, to roar*; of the wounded Arês, 5, 863; of a horse, 16, 468 (where Spitzner, however with probability, understands the noise of his fall).

* **Βρέγμα**, ατος, τό, *the upper part of the head, the skull*, Batr. 231.

Βρέμω, fremo, *to murmur, to roar, to resound*, spoken of the sea, 4, 425; in like manner the mid. βρέμομαι, 2, 209; and of the wind, 14, 399.

Βρέφος, τό, *the embryo in the womb*, 23, 266.† later an infant (related to τρέφω).

Βρεχμός, ὁ = βρέγμα, *the upper part of the head*, 5, 586.†

Βριάρεως, ὁ, a hundred-handed giant, see Αἰγείων (the strong).

Βριαρός, ἡ, ὄν (βριάω), *strong, stout*, epith. of the helmet, *11, 375.

Βρίζω, poet. (related to βρίθω), *to feel heavy*; mly *to be drowsy, to be inactive* 4, 223.†

particp. γελῶντες and γελῶντες, Od. 18, 111; Ep. form γελοιάω, aor. 1 ἐγέλασα, poet. σσ, 1) *to laugh, ἐπί τινι*, at any thing, 2, 270; μάλα ἡδύ, very heartily, 11, 378; δακρυόεν, tearfully, 6, 484; χεῖλεσιν, with the lips, i. e. apparently, 15, 102; see ἀχρεῖον, ἀλλοτρίοις γναθμοῖς, see the adj. 2) Spoken of inanimate things; ἐγέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, 19, 362. Cf. h. in Cer. 14.

γελοιάω, Ep. form from γελᾶω, aor. 1 ἐγελοίησα, h. Ven. 49; whence γελοίων, 3 plur. imperf. and particp. γελοίωντες (γελοίωντες), Od. 20, 390.

γελοῖος, η, ον, Ep. for γέλοιος (γέλως), *laughable, ridiculous*, 2, 215.†

γελοίωντες, Od. 20, 390; either poet. for γελῶντες, or read with Buttm. γελοῖ-
ώντες, and derive from γελοιάω.

γέλος, ὁ, Æ l. for γέλος; γέλον for γέλω stood before Wolf, Od. 20, 346.

γελῶ, γελῶντες, see γελᾶω.

γελῶντες, see γελᾶω.

γέλως, ωτος, ὁ, dat. γέλῳ for γέλῳτι, Od. 18, 100; accus. γέλῳ for γέλῳτα and γέλῳν, Od. 18, 350. 20, 346; *a laugh, laughier* (more correctly in the dat. γέλῳ; Buttm. Gram. § 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1).

γενεή, ἡ, Ion. for γενεά, 1) *birth, family, race, descent*, 6, 145. 151. 21, 153. γενεῆς καὶ αἵματος, of race and blood, 6, 211. γενεή τινος and ἐκ τινος, 21, 157. γενεὴν Διὸς εὐχομαι εἶναι, 21, 187. Of steeds: *race, stock, breed*, 5, 208. 265; hence with τόκος, *race and birth*, 7, 128. 15, 141; hence, *a) birth-place*, 20, 340; and with πατρίς ἄρουρα, Od. 1, 407; also of the eagle's eyrie, Od. 15, 175. *b) race, stock, family*, espily *noble descent*, 20, 306. Od. 4, 27. αὐτῷ γὰρ γενεὴν ἀγχιιστα ἐφύκειν, 14, 474. *c) offspring, descendant*, as with Spitzner it is perhaps to be understod in 21, 191. 2) *race*, i. e. all who belong to a species, spoken of men, espily those who are contemporary (*æquales*). 6, 146; and in like manner, φύλλων γενεή, the race (crop) of leaves (*folia uno eodemque vere prognata*); hence also, *a) the age of man, a generation*, which accord. to Hdt. was 33 years, so that three generations amounted to 100 years, 1, 250. Od. 14, 325. *b) age in general*: γενεῇ ὀπλότερος, 2, 707; ὀπλότερος, 9, 38; πρότερος, 15, 166. Cf. Spitzner, Excurs. IX. § 2, p. 7.

γενέθλη, ἡ (γένος), 1) *birth, generation, race, stock*, of men: εἶναι γενέθλης or ἐκ γενέθλης, Od. 4, 232; of horses: *stock*, 5, 270. 2) *place of origin, origin*, ἀργύρου, 2, 657. 3) *offspring, descendant*, h. Ap. 135. Cf. Spitzner Excurs. IX. § 3, p. 12.

γενειάς, ἄδος, ἡ, *beard*, Od. 16, 176.†

γένειον, τό (prob. from γένος), *the chin*. γενείου ἄπτεσθαι, 10, 454. Od.

γενειάω (γένειον), aor. ἐγενείησα, *to become bearded, to obtain a beard, to arrive at manhood*, *Od. 18, 176. 269.

γένεσις, ιος, ἡ (ΓΕΝΩ), *generation*,

creation, origin, spoken only of Oceanus: θεῶν γένεσις, *14, 201.

γενετή, ἡ, poet. for γενεή, *birth*. ἐκ γενετῆς, from birth, 24, 535. Od. 18, 6. h. Merc. 440.

γενναῖος, η, ον (from γέννα, ἡ, Ep. for γένος), *suited to one's descent, inbreu, natural*. οὐ μοι γενναῖον, 5, 253.†

γένος, τό (ΓΕΝΩ), 1) *race, birth, descent*, 6, 209; hence γένος (accus. absol.) εἶναι ἐκ τινος, to spring from any one, 5, 544. γένος βασιλῆων εἶναι, to spring from kings, Od. 4, 63; hence also *place of birth, country*, Od. 15, 267. 24, 269. Espily, *a) race, family, kindred*, Od. 8, 583. 15, 533. *b) offspring, descendant*, 19, 122; so also with adj. θεῖον γένος, 6, 180. 9, 538. 2) *race*, as the collective body of individuals in a species: ἡμιθέων ἀνδρῶν, race of demi-gods, 12, 23, h. 31, 18; also βοῶν γένος, Od. 20, 212. 3) *race*, in reference to time, *the age of man*, Od. 3, 248; *my age*; γένει ὕστερος, younger in age, 3, 215.

γέντο, 3 sing. aor. of a theme elsewhere absol.; accord. to some, Æol. for ἐλετο, ἔλτο, as κέντο for κέλετο, *he seized, he grasped*, with accus. 5, 25. 8, 43. Cf. Buttm. Gram. § 114. Rost Gram. § 82, IV. 6.

γένυς, υος, ἡ, accus. plur. γένυας, contr. γένυς. Od. 11, 320; *the cheek-bone, the jaw*, both of men and brutes, 11, 416.

ΓΕΝΩ, theme of γίγνομαι.

γεραιός, ἡ, ὄν (γηραιός, not found in H.), *old, aged*, espily *venerable by age*; subst. ὁ γεραιός, *an old man, a venerable sage*; αἱ γεραιαί, *the aged women, matrons*, 6, 87. Comp. γεραίτερος, η, ον.

γεραίρω (γέρας), prop. to distinguish by a gift; and generally, *to honour, to distinguish*. τινὰ νῶτοισιν, any one with back-pieces, 7, 321. Od. 14, 441.

Γεραιστός, ὁ, Geræstus a promontory and port in Eubœa, orig. a temple and grove of Poseidôn, now Cabo Mantelo or Lion, the town is called Gerestro, Od. 3, 177.

γερανός, ἡ, *a crane*, *2, 460. 3, 3.

γεραρός, ἡ, ὄν (γεραίρω), *honorable, venerable*, epith. of heroes. Compar. γεραρώτερος, η, ον, *3, 170. 211.

γέρας, αος, τό, plur. Ep. γέρα for γέραα. gen. γέραων, related to γῆρας, 1) *a present, a reward*, *a) a gift to distinguish any one*, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. Cf. Il. 1, 118; also spoken of gods, 4, 49. *b) any act performed to honour any one, as to cut the hair in honour of [or mourning for] the dead*, Od. 4, 197. Il. 16, 457. 2) *office, prerogative, dignity, power*, as τὸ γὰρ γέρας γερόντων, this is the office of the aged men (viz. to sit in council), 4, 321. Od. 11, 184.

*γεράσιμος, ον (γέρας), *honouring, conferring honour*, h. Merc. 122.

Γερήνιος, ὁ, *the Gerenian*, epith. of Nestor, from the town Gerenia (Γερηνία,

some every thing, Od. 4, 418; cf. 458. b) With adj. τοῖσι πόλεμος γλυκίων γένετο, 2, 453. 4) With prep. and adv. ἐπὶ νηυσὶν, to be at the ships, 8, 180. ὅπως ὄχ' ἄριστα γένοιτο, 3, 110.

γινώσκω, fut. γνώσομαι, aor. 2 ἔγνων, partcp. γνούς, subj. γνῶ and γνώω, optat. γνοίην, imper. γνῶθι, infin. γνῶναι and γνόμεναι, 1) to observe, to perceive, to apprehend, to discover, to recognize, to become acquainted with, τινά, 5, 815; ἀσπίδι, by the shield, 5, 182; in a bad sense: εἰ νύ τις αὐτὸν γνώσεται, many a one will then become well acquainted with him [i. e., will fall by his hands], 18, 270; sometimes with gen. γνῶ χωόμενοι, he observed that he was angry, 4, 357. Od. 21, 36. 23, 109. 2) to know, to understand, βουλήν, 20, 20. ὄρνιθας γνῶναι, to understand the flight of birds, Od. 2, 159. It is followed by ὅτι, also ὅ, quod, 8, 140; ὡς and εἰ, 21, 266.

γάλας, eos, τό, Ep. for γάλα, milk, *2, 471. 16, 643.

γαλακτοφάγος, ον (φαγεῖν), contr. for γαλακτοφάγος, milk-eating, epith. of the Hippomolgi, 13, 6; later, name of a Scythian tribe.

Γλαύκη, ἡ, daughter of Nereus and Doris, 18, 39.

γαυκιάω (γαυκός), to look about with sparkling eyes, spoken of lions, only partcp. pres. γαυκιάων, of fiery look, 20, 172.†

γαυκός, ἡ, ὄν (λάω, γαύσσω [in Ap. Rhod. 1, 1281, δια-γαύσσουσι] = γαυύσσω; whence γαυκός, as λευκός fm λεύσσω, Döb.: who makes to shine the primary meaning of γαῖν], prop. shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence bluish-grey, blue, clear ('dark,' Voss), only of the sea, 16, 34.† [Vox γαυκός splendoris vim qualicunque colori adjunctam notat, Luc.]

Γλαῦκος, ὁ, Glaucus, 1) son of Sisyphus and Meropē, father of Bellerophontes, with the appellation Ποτνιεύς, because he dwelt in Potniæ in Bœotia. Aphroditē inspired his mares with such fury that they tore him in pieces, 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomēdēs, 2, 876. Cf. 6, 119 seq.

γαυκῶπις, ἰδος, ἡ (ὤψ), accus. γαυκῶπιδα and γαυκῶπιν, Od. 1, 156; epith. of Athēnē, either with sparkling eyes, as cats and owls, bright-eyed, with beaming or fiery eyes, cf. 1, 200: or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her piercing look (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσωπον τῶν ὀφθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), 2, 166. 2) Substantive, the clear-eyed, 5, 406. Cf. Nitzsch on Od. 1, 44; and Cammann, p. 187.

Γλαφύραι, αἰ, a town in Thessalia, otherwise unknown, 2, 712.

γλαφυρός, ἡ, ὄν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγξ, πέτρῃ, 2, 88; also λιμὴν, a deep, spacious harbour, Od. 12, 305.

γλήνη, ἡ (λάω [accord. to Döb. fm γελάνειν, ἰνυς., whence γελανῆς. Pind. Cf. τρανῆς, πρηνῆς, &c., fm τετραίνειν, περαίνειν]), 1) the sight of the eye, the pupil of the eye, 14, 494. Od. 2) a puppet (maiden), from the diminished image in the pupil of the eye; in contempt, κακὴ γλήνη, timorous puppet! 8, 164.

γλήνος, eos, τό (λάω [also referred to ἰνυς. γελάνειν, Döb.]), an ornament, any thing precious, 24, 192.†

* γληχών, ὦνος, ἡ, Ion. for βληχών, penney-royal, h. in Cer 209.

Γλίσας, αντος, ἡ (Γλίσσας and Γλισσᾶς, Paus.), an old town in Bœotia near Thebes, on Mount Hypaton, in ruins in the time of Pausanias, 2, 504.

γλουτός, ὁ, the buttock, the seat, *Il. in plur. 8, 340.

γλυκερός, ἡ, ὄν = γλυκός, compar. γλυκερώτερος, sweet, Il. Od.

γλυκύθυμος, ον (θυμός), of mild disposition, sweet-tempered, 20, 467.†

* γλυκυμείλιχος, ον (μείλιχος), sweetly flattering, sweetly caressing, h. 5, 19.

γλυκός, εἶα, ὕ, compar. γλυκίων, sweet, having an agreeable taste, νέκταρ, 1, 598; metaph. lovely, agreeable, ὕπνος, πόλεμος, ἡμερος, αἰών, Od. 5, 152.

* γλύφανον, τό (γλύφω), a carver's knife, a chisel, an auger, h. Merc. 41.

γλυφίς, ἰδος, ἡ (γλύφω), a notch cut in the arrow to fit it to the bow-string, 4, 122. Od. 21, 419.

* γλύφω, fut. ψω, to excavate, to hollow out, Batr.

γλώσσα, ἡ, the tongue of men and animals; γλώσσας τάννυν, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered esply to Hermēs, i. e., they were cut up, laid on the fire, and burned: cf. Athen. I. 14.) 2) dialect, language, 2, 804. γλώσσ' ἐμέμικτο, the language was mixed, 4, 438. h. Ven. 113.

γλωχίς or γλωχίν, ἰνος, ἡ (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, 24, 274.† (On the ending, see Buttm., Gram. § 41, 2.)

γναθμός, ὁ (γνάω, κινάω), the jaw of men and beasts; proverbial: πάντας ὀδοντας γναθῶν ἐξελαύνειν, to knock all the teeth from the jaws, Od. 18, 29; and ἀλλοτρίοις γναθοῖς γελᾶν, Od.; see ἀλλότριος.

* γνάθος, ἡ = γναθμός, Ep. 14, 13; the common prose form.

γναμπτός, ἡ, ὄν (γνάμπτω), curved, crooked, ἀγκιστρον, Od. 4, 369; γένυς, 11, 416. 2) flexible, supple, spoken of the limbs of animate beings; metaph. γναμπτὸν νόημα, a placable disposition, 24, 41.

γραῖα, ἡ (γραῖος), *an aged female, an old woman*, Od. 1, 438.†

Γραῖα, ἡ, a very ancient town in Boeotia, near Orōpus; accord. to Pausan. the later *Ταναγρα*, 2, 498.

γραπτύς, ὅς, ἡ, *a scratch, an injury*, e. g., by thorns. γραπτῦς for γραπτύας, Od. 24, 229.†

γράφω, aor. 1 ἔγραψα, *to scratch, to engrave*, with accus. γράψας ἐν πίνακι θυμοφθόρα πολλά, after he had inscribed upon the tablet many fatal signs, 6, 168 (a kind of picture-writing or hieroglyphics; for H.'s heroes were not acquainted with alphabetic writing, cf. Wolf, Proleg. p. lxxxi; and also σήματα); spoken of the spear's head: *to graze, to injure*, δαστέον, 17, 599.

Γρήνικος, ὁ, Ion. for Γράνικος, a river in the Lesser Mysia, now *Ustiwola*, 12, 31; afterwards famed by the battle of Alexander the Great (from Γράς, the conductor of a colony, and νίκη, Strab. xiii. 582).

γρηῦς, ἡ, Ep. also γρηῖς, Ion. for γραῦς. dat. γρηῖ, voc. γρηῦ and γρηῖ, *an aged female, an old woman*. (γρηῦς is incorrect; see Thiersch, Gram. § 181, 46, c.)

* γρουνός, ὁ = γρυνός, *fire-brand*, Fr. 67.

γυαλον, τό (prob. related to κοῖλος), *a hollow, an arch*; θώρηκος, the swell of the cuirass, 5, 99. This piece of armour consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, θώρηξ γυάλοισιν ἀρηρῶς, a cuirass fitted together from convex plates, *15, 530. 2) *ravine, valley*, h. Ap. 336. h. 25, 5.

Γυγαίη λίμνη, ἡ, 1) the *Gygæan lake*, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later Κολόη, 20, 391. 2) the nymph of the lake, mother of Mesthles and Antiphus, 2, 865 (from γύγης, a water-fowl).

* γυιάτιδος, Epig. 15, 13; a corrupt word, for which Herm proposes ἀγυιάτη.

γυῖον, τό, *a limb, chiefly a hand, foot, knee*; always in the plur. τὰ γυῖα, limbs; ποδῶν γυῖα, the feet, 13, 512; hence, γυῖα λύειν, *to loose the limbs*, 7, 6; ἐλαφρὰ θεῖναι, *to render the limbs light*, 5, 122; ἐκ δέος εἴλετο γυῖω, Od. 6, 140. 2) *the body, the lap*, h. Merc. 20.

γυῖω (γυῖός), γυῖωσω, *to lame, to enfeeble*, ἱππους, 8, 402. 416.†

γυμνός, ἡ, ὄν. *naked, bare*; mly *without arms, unarmed*, 16, 815; also spoken of things: γυμνὸν τόξον, the bared bow, i. e. the bow taken from its case, Od. 11, 607; γυμνὸς ὀϊστός, the bared arrow (taken from the quiver), Od. 21, 417.

γυμνώω (γυμνός), fut. ὠσω, only aor. 1 παρσ. ἐγυμνώθην, 1) *to lay bare, to uncover*; in the pass. *to strip oneself, to deprive oneself*, with gen. ῥακέων, *to free oneself from the rags*, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, 12, 428; and τεῖχος

ἐγυμνώθη, the wall was laid bare, i. e., open to attack, 12, 399.

γυναικεῖος, εἴη, εἶον (γυνή), *female, belonging to women*. γυναικεῖαι βουλαί, Od. 11, 437.†

γυναίμανής, ἐς, gen. ἐός (μαίνομαι), *woman-mad, extravagantly fond of women* (amorous, V.), epith. of Paris, *3, 39. 13, 769..

γύναιος, α, ον = γυναικεῖος. γυναια δῶρα, presents to a woman, *Od. 11, 521. 15, 247.

γυνή, ἡ, gen. γυναικός. 1) *a woman, a female*, in distinction from a man, 15, 663, without reference to rank or age; therefore often in Od. *a maid*; also in a contemptuous signif.: γυναικὸς ἀρ' ἀντὶ τέτυξο, thou art become a woman, 8, 163. Often in connexion with subst. which have the force of adj. γυνή ταμίη, ἀλετρίς, etc. 2) *a wife, a consort*, 6, 160. 8, 57. 3) *a mistress of a family, a mistress*, Od. 4) *a mortal woman*, in distinction from a goddess, 14, 315. Od. 10, 228. In γυναικα θήσατο μαζόν, 24, 58, according to the Schol. γυναικα stands for γυναικεῖον, or this construction can be explained by the fig. καθ' ὅλον καὶ μέρος. Cf. Thiersch, Gram. § 273.

Γυραί, αἱ (sc. πέτραι, the *Gyræan rocks*), where the Locrian Ajax suffered shipwreck; accord. to Eustath. near Myconus, or, more correctly, near the promontory Caphareus of Eubœa, Od. 4, 500; cf. Quint. Sm. 570 (from γυρός), whence adj. Γυραίος, αἴη, αἶον, *Gyræan*; hence Γυραίη πέτρη, Od. 4, 507.

γυρός, ἡ, ὄν. *round, curved, crooked*. γυρὸς ἐν ὤμοισιν, round-shouldered, hump-backed, Od. 19, 246.†

Γυρτιάδης, ον, ὁ, son of Gyrtius = *Hyr-tius*, 14, 512.

Γυρτώνη, ἡ (Γυρτών, ὠνος, Strab.), a town in Pelasgiotis (Thessalia), on the declivity of Olympus, on the Penæus, now *Salambria*, 2, 738.

γύψ, γυπός, ἡ, dat. plur. γύπεσσι, *the vulture*, Il. and Od. 11, 578.

γωρῦτός, ὁ, *bow-case*, Od. 21, 54 (related to χωρέω, equivalent to θήκη, ὡς χωροῦσα τὸ ρυτόν, Eustath.).

Δ.

Δ, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

δα, an inseparable prefix, which strengthens the signif., according to some derived from διά, *very, exceedingly*.

δασίω, Ep. for δαῶ, see ΔΑΩ.

(δάζομαι), obsol. theme, from which are formed the fut. and aor. of δαίω.

δαήμεναι, Ep. for δαῆναι, see ΔΑΩ.

δαήμων, ον, gen. ονος (δαῆναι), *know-*

ing. intelligent, acquainted with, expert, skilful, with gen. ἄθλων, Od. 8, 159; ὀρχηθμοῖο, v. 263; ἐν πάντεσσ' ἔργοισι, Il. 23, 671.

δαῖναι, see ΔΑΩ.

δαῖνρ, ἑρως, ὁ, voc. δᾶερ, *brother-in-law*, husband's brother. (On the word see Butt. m., Gram. § 45, 5. note 1, and gen. plur. δαῖρων, dissyllabic, 24, 769.) *Il.

δαῖνται, see δαίω.

δαῖ, Ep. dat. see δαῖς, 13, 286.

δαῖδάλεος, η, ον (δαῖδαλος), *artfully, skilfully made; beautifully wrought; artfully adorned*; spoken of weapons or furniture which are inlaid or adorned with metal or wood: ἔντεα, θρόνος, ζωστήρ, and other productions of art; in Od. 1, 131, δαῖδάλεον belongs to θρόνον. Cf. Nitzsch on the verse, p. 99.

δαῖδάλλω (δαῖδαλος), *to work artfully, to adorn skilfully, to ornament, to inlay*; to adorn with gold, silver, and ivory, λέχος χρυσῷ, ἀργύρῳ, Od. 23, 200; σάκος, Il. 18, 479.

δαῖδαλον, τό, subst. *a work of art, embroidery*, sing. Od. 19, 227; plur. τὰ δαῖδαλα, *works of art*, Il. 5, 60; pictures inwrought with metal-work and embroidery, 14, 179 (prob. from δάω, δάλλω, δαῖδάλλω).

Δαῖδαλος, ὁ, prop. *the artist*, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. H. calls him ὁ Κνώσσιος, from Knosos (Gnosus) in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, 18, 592; cf. ἀσκέω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15, 8.

δαῖζω, poet. (δαίω), fut. ξω, aor. ἐδαῖξα, perf. pass. δεδαῖγμένος, 1) *to divide, to share, to separate into parts*, Od. 14, 434; with accus. often *to tear in pieces, to split, to cut in pieces*, χιτῶνα χαλκῷ, 2, 416; κόμην, *to tear out the hair*, 18, 27; hence δεδαῖγμένος ἦτορ, *pierced through at the heart*, 17, 535. 2) Metaph. ἐδαῖζετο θυμὸς ἐνὶ στήθεσσι, *the heart in their breast was torn (by disquiet and pain)*, 9, 8; but ὥρμαινε δαῖζόμενος κατὰ θυμὸν διχθάδι, with ἦ, ἡ following, he deliberated upon it doubly divided in mind, i. e., he was balancing between two purposes, 14, 20. ἔχων δεδαῖγμένον ἦτορ, *having a torn (troubled) heart*, Od. 13, 320. 2) *to cut or hew down, to cleave, to slay*, ἵππους τε καὶ ἀνέρας, 11, 497. Pass. often χαλκῷ δεδαῖγμένος, *hewn down with the sword*, 18, 236 22, 72.

δαῖκτᾶμενος, η, ον (δαῖς, κτείνω), *slain in battle*, *21, 146. 301.

δαῖμόνιος, ἰη, ον (δαῖμων), prop. *proceeding from a demon or divinity, divine*, νύξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the

old world indicated a higher power, which excited astonishment, and thus fear; *astonishing, admirable*. H. uses it only in the vocative as a word of address to men, to express astonishment, horror, etc. at a strange action or speech; *strange, wonderful*, sometimes in a good sense, *my (good) friend*, as 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, *wretch, wretched (cruel, wicked) man*, 1, 561. 4, 31.

δαῖμων, ονος, ὁ, ἡ, 1) *any divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, 5, 438; we are not, however, to associate the later demons with those of H.; *a demon, a divinity*. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. κακὸς δαῖμων, Od. 10, 64. δαῖμονος αἴσα κακῇ, Od. 11, 61; hence often used for *fate, happiness, misfortune*. τοῖ δαίμονα δώσω, *I will give the demon to thee, i. e., death*, 8, 166. πρὸς δαίμονα, *against destiny*, 17, 98. σὺν δαίμονι, *with divine aid*, 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons, Aphroditē, 3, 420. h. 18, 22; and in the plur. *gods*, 1, 122. 6, 115.

δαῖνυ' for ἐδαῖνυσο, see δαῖνυμι.

δαῖνυμι, Ep. (δαίω), fut. δαῖσω, aor. 1 mid. ἐδαισάμην, Ep. forms: 3 sing. optat. mid. δαῖνυτο (for νιτο), 24, 665; 3 plur. δαῖνυατο, Od. 18, 248; imperf. mid. 2 sing. δαῖνυ' for ἐδαῖνυσο, 24, 63; 1) Act. prop. *to distribute, to give one his portion*, spoken only of a host: δαῖτά τι, *to give any one food*, 9, 70; τάφον, γάμον, *a funeral feast, a marriage feast*, Od. 3, 309 4, 3. Il. 19, 299. 2) Mid. *to eat, to feast*, spoken of the guests; often absolutely, but also with accus. δαῖτα, *to consume a feast*; in like manner εἰλαπίνην, κρέα; and of the gods, ἐκατόμβας, 9, 535.

δαῖς, ἴδος, ἡ (δάω), 1) *a brand, a torch, a flambeau*, only plur. Od. 1, 428. 2) *war, battle*, only in the apocopat. dat. δαῖ, 13, 286. 14, 387.

δαῖς, τός, ἡ (δαίω), *a meal, a feast, an entertainment, a sacrificial feast*, often in H. spoken of men and gods. δαῖς εἶση, *an equally distributed feast*, πείρα 19, 179. 2) Of the *food* of wild beasts, 24, 43, but not often [Aristarchus, according to Lehrs, p. 96, placed the comma before βροτῶν, so as to connect it with δαῖτα, which would bring the signif. to no. 1].

δαῖτη, ἡ, poet. for δαῖς, 10, 217. Od. 3, 44. 7, 50.

δαῖτηθεν, adv. *from the feast*, Od. 10, 216.

δαιτρεύω (δαιτρός), fut. σω, prop. *to divide into equal portions, to distribute*, spoken of booty, 11, 688. 2) *to cut off, to curve*, Od. 14, 433.

δαιτρόν, τό (δαίω), *that which is dis-*

tributed, a portion; πίνειν, to drink a given portion, 4, 262.†

δαιτρός, ὁ (δαίω), one who distributes, a carver, a distributor, chiefly of meat at a feast in small pieces, because the hands were used in eating, *Od. 4, 57. 17, 331.

δαιτροσύνη, ἡ, carving, helping or distributing meat at table, Od. 16, 253.†

δαιτυμών, ὄνος, ἡ (δαιτός), mly a companion at table, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, *Od. 4, 621; see Nitzsch on the verse.

δαιτός, ὄνος, ἡ, Ep. for δαίς, a meal, an entertainment, 22, 496.†

Δαίτωρ, ὄνος, ὁ, a Trojan slain by Teucer, 8, 275.

δαίφρων, ὄνος, ὁ, ἡ, signifies 1) (from δαίς, φρήν), thinking of battle, eager for battle, warlike, 2, 23; thus in the Iliad, except 24, 325 (a book mly regarded as of later date). 2) (from δαῖναι), wise, intelligent, experienced; so always in the Od. 15, 356. 8, 373: according to Buttm., Lex. p. 209. Nitzsch, on Od. 1, 48, derives it simply from δαῖναι in the signif. to have proved, tried; consequently spoken of a warrior: proved, tried; and of one in peace: experienced, intelligent [cf. G. Hermann, Opusc. VII. p. 250].

δαίω, the ground meaning of the root ΔΑ is perhaps to divide, to cut up, to destroy. There occur:

1) δαίω, poet., in the act. only pres. and imperf., perf. 2 δέδηα, aor. 2 mid. 3 sing. subj. δάηται=καίω. 1) Trans. in the act. = καίω [δαίειν = to set on fire; καίειν to destroy by fire, to burn. Död.], to kindle, to inflame, to set on fire; with accus. πῦρ, φλόγα, 9, 211; also δαίέ οἱ ἐκ κόρυθος—πῦρ, she (Athēnē) kindled a flame upon his helmet, 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδηα, intransit. to burn, to burst into flames, to flame, as δαίομενον σέλας, 8, 75; metaph. ὅσσε δαίεται, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, 12, 466. πόλεμος δέδηε, the war is enkindled, rages, 20, 18. ἔρις, στέφανος πολέμοιο; ὅσσα δεδήει, the report was enkindled, i. e. spread rapidly, 2, 93; οἰμωγὴ δέδηε, arose, Od. 20, 353.

2) δαίωμα, poet. (only mid. in H. in the signif. to divide, act. δαίω), fut. δάσμαι, Ep. σσ, aor. 1 ἐδασάμην, Ep. σσ, perf. δέδασμαι (δεδαίεται, Od. 1, 23), also a form δατέομαι. 1) Reflex. (for oneself), to divide, to distribute, to share, τί τινι; in the pres. κρέα μνηστήρσι, Od. 17, 332. 15, 140; often in the fut. and aor. πάντα ἀνδρα, to divide all into two parts, 18, 511; also κτήματα, μοίρας, πατρώια: likewise, b) to tear in pieces, 23, 21. Od. 18, 87. 2) Pass. to be divided, in the perf. 1, 125; spoken of the Ethiopians: διχθὰ δεδαίεται, Od. 1, 23. δαίεται ἡτορ, my heart is torn, Od. 1, 48.

δάκνω, aor. 2 ἔδακον, infin. Ep. δακέειν, to bite, to sting, spoken of dogs and gnats, *7, 572; of a mouse, Batr. 47; metaph.

δάκε φρένας Ἑκτορι μῦθος, the discourse wounded Hector's heart, 5, 493 (in the aor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυον, tears: in nom. and accus. sing. and dat. plur. δάκρυσι.

δακρυόεις, εσσα, εν (δάκρυον), tearful, 1) Act. weeping abundantly, shedding tears, 6, 455. The neut. as adv. δακρυόεν γελᾶν, to laugh with tears in the eyes, 6, 484. 2) worthy of tears, lamentable, πόλεμος, μάχη, 5, 737.

δάκρυον, τό (poet. δάκρυ), a tear; δακρυόφιν, Ep. gen. 17, 696. Od. 4, 705; often δάκρυα, χέειν, λείβειν, βάλλειν.

δακρυπλώω (πλέω), to flow in tears, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122.†

δακρυχέω, shedding tears, weeping; only in partcp. pres., Il. and Od.

δακρῶω, aor. 1 ἐδάκρῶσα, perf. pass. δεδάκρῦμαι, intrans. to weep, to shed tears; in perf. pass. to be in tears, 16, 7. δεδάκρυνται ὅσσε, eyes were full of tears, Od. 20, 204; παρειαί, v. 353.

* δάκτυλος, ὁ, a finger, a toe, Batr. 45. δαλός, ὁ (δαίω), [titio] a brand, a fire-brand, 13, 320, and Od. 5, 488.

δαμάζω=δαμάω, as pres. not used in H.; but aor. 1 pass. ἐδαμάσθην, 19, 9. 16, 816.

δάμαρ, ἄρτος, ἡ, poet. (δαμάω), a wife, a consort; prop. domita, in distinction from ἀδμής, 3, 122. Od. 4, 126.

Δάμασος, ὁ, a Trojan, 12, 183. Δαμαστορίδης, ον, ὁ, son of Damastor = the Lydian Tlepolemus, 16, 416. 2) the suitor Agelaus, Od. 22, 293.

Δαμάστωρ, ὄνος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut. δαμάσω, poet. σσ, Ep. δαμάω, thus δαμάω, δαμόωσιν, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομαι, poet. σσ, aor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάσσεται for δαμάσεται, 11, 478; perf. pass. δέδμημαι, aor. 1 pass. ἐδμήθην and ἐδαμάσθην, aor. 2 pass. ἐδάμην, 3 plur. δάμεν for ἐδάμησαν, subj. δαμείω, Ep. for δαμῶ, optat. δαμείην, infin. δαμήναι, Ep. δαμήμεναι, fut. 3 pass. δεδμήσομαι, h. Ap. 543: ground signif. 1) to subdue, hence 1) Spoken of animals: to tame, to bring under the yoke, for travelling or agriculture, 10, 403. 2) Of maidens: to bring under the yoke of wedlock, to marry, to espouse, subigere, τινὰ ἀνδρί, 18, 432. On Od. 3, 269, see πεδάω; also without reference to marriage: to violate, to defile, 3, 301. 3) Mly to subdue, to conquer, to vanquish, spoken of fate, Od. 11, 398. Il. 16, 434. 816. 18, 119; τινὰ πλεηνῶσω, Od. 4, 244. 18, 54; also by prayers: δμηθήτω (cf. vinci precibus), 9, 158. Esply a) to conquer in battle, στίχας, often in pass. τινί, ὑπό τινι, or χερσίν τινος, 3, 429. 2, 860; hence also to kill, 1, 61. 11, 98, and often. b) to bring into subjection, to subject, τί τινι, 6, 159: and pass. often: ἡ τοι πολλοὶ δεδμήματο κύριοι, truly

oneself, i. e., to receive, spoken of the gods, who are pleased with the savour of sacrifices, 8. 550. c) Mly to distribute, κρέα, Od. 1, 112. 2) to lacerate, to crush, 20, 394.

Δαυλῖς, ἴδος, ἡ, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Têreus, Prognê, and Philomêlê, 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ἡ, laurel, Od. 9, 183. † h. Ap. 396.

δαφοινεύς, ὄν=δαφινεύς. εἶμα δαφοινεὸν αἵματι, 18, 538.†

δαφινεύς, ὄν (δα, φινεύς), blood red, very red, dark-red, fire-coloured, spoken of lions, serpents, and jackals, *Il. h. Ap. 304.

ΔΑΩ, Ep. th. of διδάσκω, with the signif. to teach and to learn; from this theme the following forms occur in H.: aor. 2 act. δέδαε, perf. partcp. δεδαώς, aor. 2 pass. ἐδάην, subj δαῶ, Ep. δαείω, infin. δαῆναι, Ep. δαήμεναι, whence fut. δαήσομαι, perf. act. δεδάηκα, and perf. pass. partcp. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδαα) δεδάασθαι. 1) The signif. to teach has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od. 20, 72. 2) To the signif. to learn, to know, to experience, belong the remaining forms. Thus aor. 2 pass. with accus. 6, 150; once with gen. πολέμοιο δαήμεναι, to be acquainted with war, 21, 487; τινός, to become acquainted with, Od. 19, 325; partcp. perf. act. δεδαώς, having learned, instructed, ἐκ θεῶν, Od. 17, 519; and δεδάηκε ἀέθλον, has learned [is acquainted with] a combat, Od. 8, 134. οὐ δεδαηκότες ἀλκὴν, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. to teach oneself, to become acquainted with. δεδάασθαι γυναῖκας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the Ep. forms δῶω and δέατο.)

δέ, conj. but, on the other hand, on the contrary. This conj., which, like the Lat. *autem*, may indicate every kind of opposition, has either an adversative or conjunctive force. 1) Adversative, 1) Most commonly in the case of opposed notions, of which the first has μέν, see μέν; also μέν, μέν, and δέ, δέ, succeed each other. 2) δέ often stands also without a preceding μέν, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivalent word, ὥς Ἀχιλεὺς θάμβησεν—θάμβησαν δὲ καὶ ἄλλοι, 24, 484; οἱ δὲ καὶ αὐτοὶ—ἀλγεῖ ἔχουσιν, Od. 1, 33. Il. 14, 9. 12. From the last use of δέ without μέν has 2) the conjunctive force of this particle developed itself. Here it can mly be translated by *and*, but must often be omitted in translating. This takes place

a) When a transition is made from one subject to another: cf. 1, 43—49. b) When it connects sentences of which the latter may be regarded as standing in a subordinate relation, in which case δέ often expresses a reason, and stands for γάρ. It can then be translated by *since*, *for*, *because* [or omitted]: ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο, 1, 259. 520. cf. 2, 26. 9, 496. 3) It often stands in the apodosis, and has both an adversative and conjunctive force. a) The adversative δέ, on the other hand, on my part, again. a) After a hypothetical protasis: εἰ δὲ κε μὴ δώωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι. I myself on the other hand, etc. 1. 137. 12, 215. β) After a comparative or relative protasis: οἷη περ φύλλων γενεή, τοιή δὲ καὶ ἀνδρῶν, 6, 146. Od. 7, 108. 6) The conjunctive δέ annexes the apodosis to the protasis as if a relation, not of subordination but of equality, existed between them; thus, after a temporal protasis with ἐπεὶ, ἐπειδὴ, ὅφρα, ὅποτε, ἔως, 1, 57. 16, 199. 21, 53. 4) In connexion with other particles: a) καὶ δέ, also on the other hand, but also, in H. 23, 80. Od. 16, 418. b) δὲ δὴ, but still, but now, 7, 94. c) δέ τε, and also 1, 404; but also, Od. 1, 53. 4, 379 [also separated, as 9, 519]. δέ never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mly with the accus. κλισίηνδε, Θρήκηνδε, οἰκόνδε. In Ἀἰδόσδε it is connected with the gen. because the accus. is to be supplied, see Ἀἰδής. More rarely we find it with adj. as ὅνδε δόμενδε, to his house. 2) To pronouns, to strengthen their demonstrative force: as ὅδε, τοιόσδε, etc. (The last probably originated from δῆ.)

δέατ' for δέατο. Ep. the only form of an obsol. verb δέσμαι, Od. 6. 242.† πρόσθεν μοι ἀεικέλιος δέατ' εἶναι, before he appeared ugly to me. (According to Buttm., Lex. p. 216, from aor. 2 δαῆναι, to see, whence pass. δέσμαι for δάσμαι, to appear. Before Wolf the reading here was δόατ', and was referred to δοάζομαι, q. v.)

δέγμενος, see δέχομαι.
δέδαα, δεδάασι, δεδάηκα, δεδαημένος, δεδαώς, see ΔΑΩ.

δεδαίεται, see δαίω 2.

δεδαῖγμένος, see δαῖζω.

δέδασται, see δαίω 2.

δέδῃε, δεδῃει, see δαίω.

δέδια, Ep. δεῖδια, in the plur. after the analogy of verbs in μι, without union-vowel, δεῖδιμεν, δεῖδιτε, δεῖδιασι, imperat. δεῖδιθι, etc. Perf. from the old th. δῖω with pres. signif. I fear, instead of the later pres. δαῖδω, see δῖω.

1) δεδίσκομαι and δειδισκομαι, only pres. and impf. Ep. form (from δείκνυμι), to greet, to welcome, τινά, δεξιτερῇ χειρὶ, Od. 20, 197; δέπαϊ, to greet with the

327. 2) to receive, *τινά*, a) In a hostile sense, *to await, to expect*. In H. in this signif. only the perf. *δέδεγμαι* or *δέγμαι*, with pres. signif. and pluperf. as imperf. *ἔδεδέγμην* or *ἔδέγμην*, partcp. *δεδεγμένος* and *δέγμενος*, fut. *δεδέξομαι*; often with dat. instrum.: *ἔγχει, δουρί, τόξοις; τόνδε—δεδέξομαι δουρί*, 5, 238; spoken of a hunter standing at his station, 4, 107; also of the boar: *ἀνδρῶν καὶ κυνῶν κολοσυρτὸν δέχεται*, they await the tumult of the men and dogs, 12, 147. b) *Mly to wait, to await*, with *ὀπότε, εἰσόκε*, 2, 794. 10, 62; with accus. and infin. only Od. 9, 518. 12, 230. 3) Intrans. or pass. once *to follow*, like *excipere*: *ὥς μοι δέχεται κακὸν ἐκ κακοῦ*, thus one misfortune after another follows me, 19, 290.

δεψέω (δέφω), fut. *ήσω*, partcp. aor. 1 *δεψήσας*, prop. to prepare hides, *to soften*, *κηρόν*, Od. 12, 48.†

δέω, infin. pres. *δεῖν*, h 6. in Dion. 12, fut. *δήσω*, aor. *έδησα* and *δήσα*, aor. 1 mid. *έδησάμην*, Ep. iterat. *δησάσκετο*, 24, 15, perf. pass. *δέδεμαι*, Ep. form *δίδημι*, from this *δίδη*, 11, 105. 1) *to bind, to fetter, to fasten*; *τινὰ δεσμῶ*, or *ἐν δεσμῶ*, to bind one with fetters, 10, 443. 5, 386. *χαλκῶ ἐν κεράμῳ δέδετο*, he lay bound in a brazen prison, 5, 387; with *ἐκ τινος*, *παρά τινι* and *τι*, to fasten to any thing; metaph. *πῶς ἂν ἐγὼ σε δέοιμι*, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) *to restrain, to hinder*; *μένος καὶ χεῖρας δήσαι*, 11, 73; *τινὰ κελεύθου*, to hinder any one from a journey, Od. 4, 380. 469. II) *to bind on any thing for oneself* (sibi), *ὑπὸ ποσσὶ πέδιλα*, 2, 44; *περί* and *παρά τι*, 8, 26. 17, 290; *ὅπλα ἀνὰ νῆα*, Od. 2, 430.

δέω, aor. 1 *δήσα*, see *δεύω*.

δή, adv. (prop. abbrev. from *ἤδη*), *already, now, just, certainly, indeed*. It is never found at the beginning of a clause, except in the Ep. constructions *δὴ τότε*, *δὴ γάρ*, but as subordinate gives strength to another word. The orig. signif. is I) temporal, 1) *already, just, now*, spoken of the immediate present in distinction from the past or the future, *καὶ δή*, and now, 1, 161; *δὴ νῦν*, just now. Od. 2, 25; *μὴ δή*, *ne jam*, after verbs of fearing, 14, 44. 2) *already, at last, still*, in numbering, 2, 134. 24, 107; *καὶ δή*, and already, 1, 161. 15, 251; *ὥς δή*, as already, 17, 328; *γὰρ δή*, for already, 17, 546. 3) Esplly is *δή* connected with adv. of time, to express that now something becomes a reality, as *νῦν δή*, now then, Ep. *δὴ νῦν*, esplly in the apodosis *τότε δή*, then at last, or *δὴ τότε*, *ὅψέ δή*; in the protasis *ὅτε δή*, *ὀπότε δή*, when now, etc. From this last use has arisen II) The determinative signif. [its *conclusive* and therefore *exclusive* force] by which *δή* defines precisely the degree and measure of an idea: *just, exactly, only, now*. 1) With verbs, esplly with the imper. *ἄγε δή*, come then, 3, 411; *φράζεσθον δή*, consider only,

6, 306. Often with *μή*: *μὴ δὴ—ἔλπεο*, *only do not hope* [= *hoc tamen te rogo, ne—*], 20, 200. 2) With adj. *ὠκύμορος δὴ μοι ἔσσεαι*, 18, 95; esplly with superl. *κράτιστοι δὴ*, 1, 266. 3) With pronouns, it either marks the prominence of the word: *ἐκεῖνος δὴ*, he now [*exclusion*, he and *no other*]; or recalls a foregoing subject, *τοῦπερ δὴ θυγάτηρ*, his daughter now, 6, 398. 4) With indefinite pronouns, it heightens the indefiniteness: *ἄλλοι δὴ*, others, whoever they may be [whom you please], 1, 295. 5) With particles, a) *just, exactly, now*, a) With conjunctions: *ὥς δὴ*, *ἵνα δὴ*, that, that now: *ὥς δὴ*, that however [with *ὄφελον, utinam*]. Od. 1, 217. β) With particles of explanation: *γὰρ δὴ*, Ep. *δὴ γάρ*, mly with temporal signif; *ὥς δὴ*, mostly ironical, 1, 110. γ) *ἀλλὰ δὴ*, but now. δ) With interrogative particles [= *modo*, the speaker wishing that his question, if *nothing else*, may be answered. N.]: *πῇ δὴ*, 2, 339; *ποῦ δὴ*. b) *certainly, truly, assuredly*; *ἦ δὴ*, *ἦ μάλα δὴ*, *καὶ δὴ*, *δὴ πού*, assuredly indeed; *δὴ αὖτε*, now again, which also by crasis form *δηῦτε*; incorrect therefore is *δ' αὖτε*, 1, 340. 7, 448.

δηθά=*δήν*, abbrev. *δήθ'*, 2, 435; adv. *long, a long time*; *δηθά μάλα*, very long. *δηθένω* (*δηθά*), *to delay, to loiter, to linger*, 1, 27, and Od. 12, 121.

Δηϊκῶν, *ωντος*, ὁ, son of Pergasus, a Trojan, slain by Agamemnon, 5, 534 (Ep. from *Δηϊκῶν* for *Δηϊκάων*, from *δηῖς*=*δαῖς* and *κάω*=*κτείνω*, slaying in battle).

Δηϊοπύτης, *ου*, ὁ, son of Priam, slain by Ulysses (Odysseus), 11, 420.

δηῖος, *η*, *ον*, Ion. for *δαῖος* (*δαῖς*), *hostile, destructive, ἀνὴρ, πόλεμος*; *πῦρ*, consuming fire, 6, 331. 2) Subst. *an enemy*, 2, 544. (ῖ; sometimes dissyllabic, *ηι* with synizesis, 2, 415. 544. cf. Spitzner Pros § 6, 5, d.) *II.

δηϊότης, *ῆτος*, ἡ (*δηῖος*), *the tumult of war, battle, contention*; often II. mly, *slaughter, massacre*, Od. 12, 257.

Δηϊοχος, ὁ, a Greek, 15, 341.

δηϊόω, contr. *δηῶω* (*δηῖος*), fut. *δηῶσω*, aor. *έδηῶσα*, aor pass. *έδηῶθην*, prop. to treat in a hostile manner; *to desolate, to destroy, to cut down, to slaughter, to tear in pieces*, with accus. and dat. instrum. *ἔγχει, χαλκῷ; ἀλλήλων ἀμφὶ στήθεσσι ἀσπίδας*, to destroy the shields about each other's breasts, 5, 452; *ἐλαφον*, to tear in pieces a stag, 16, 158; *περί τινος*, to fight about any one, 18, 195, (*δηϊόω* is often resolved like verbs in *αω*: *δηϊόων*, *δηϊόφεν*, etc.; the contr. form is found according to the necessity of the metre, *δῆουν δηῶσωσιν*.)

Δηϊπυλος, ὁ, a companion of Sthenelus, 5, 325.

Δηϊπυρος, ὁ, a Grecian hero, slain by Helenus, 13, 576.

Δηΐφοβος, ὁ, son of Priam and Hecuba, one of the first heroes among the Trojans, 12, 94. 13, 413. In Od. 4, 276, he as-

accompanied Helen to the hollow horse, and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. 1 ἐδηλησάμην, 1) *to destroy*, in opposition to *οὐκίναται*, h. Merc. 541; *to harm, to injure*, with accus. *ῥινον*, Od. 22, 278; Ἀχαιοὺς ὑπὲρ ὄρκια, *to injure the Achaeans contrary to the oaths*, 4, 67. 72; *to slay*, Od. 11, 401. 2) Of inanimate things: *to destroy, to lay waste*, καρπὸν, 1, 156; ὄρκια ὑπερβασίῃ, *to violate the oaths by transgression*, 3, 107. 2) Intrans. *to do injury, to do wrong*, 14, 102; ὑπὲρ ὄρκια, *to do wrong contrary to treaty*, 4, 236. 271 (it is unnecessary to supply Ἀχαιοὺς, as 4, 67).

δήλημα, τό (δηλέομαι), *injury, destruction*, δηλήματα νηῶν, said of the winds (abstr. for concr.), Od. 12, 286.†

δηλήμων, ον, (δηλέομαι), gen. ονος, *injurious, destructive*, 24, 33. Subst. *destroyer*. βροτῶν δηλήμων, the destroyer of mortals, Od. 18, 85. 116.

*δηλητήρ, ἦρος, ὁ (δηλέομαι), *destroyer*, Ep. 15, 8.

*Δηλιάς, ἄδος, ἡ, *Delian*, belonging to the island Delos, h. Ap. 157.

Δήλος, ἡ, *Delos*, a little island of the Aegean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Artēmis, originally Ὀρτυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δῆλος, visible, because Zeus caused it suddenly to emerge, when Latona was persecuted by Hērē).

δῆλος, η, ον (Ep. δέελος, 10, 466.†), *visible, plain, manifest*, Od. 20, 333.†

Δημήτηρ, gen. τερος and τρος, accus. μήτερα and Δήμητρα (prob. γῆ and μήτηρ, mother earth), Dēmētēr (*Ceres*), daughter of Kronus and Gæa (*Tellus*), sister of Zeus, mother of Persephōnē by Zeus, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law, 5, 500. She had a temple in Pyrasus in Thessalia, 2, 696. She loved Iasion, and by him bore Plutus, Od. 5, 125. Espl. h. in Cer.

δημιοεργός, ὄν, Ep. for δημιουργός (ἔργον), prop. working for the public benefit; *holding a public office; profitable to the commonwealth*. Thus H., Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, public heralds; metaph. ὄρθρος, the morning that calls forth the population to work, h. Merc. 98.

δήμιος, ον (δῆμος), *relating to the people, pertaining to the commonwealth, public*, οἶκος, Od. 20, 264; *πρῆξις*, a public affair, opposed to *ιδίη*, Od. 3, 82; *αἰσυνήται*, Od. 8, 259. *δήμιόν τι ἀγορεύειν*, to speak any thing for the public good, Od. 2, 32; the neut. plur. *δήμια πίνειν*, adv. to drink at the public cost, 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. 9, 71.

δημιουργός, see δημιουργός.

δημοβόρος, ον (βορά), *devouring the people*, i. e. that consumes the property of the people, βασιλεύς, 1, 231.†

δημογέρων, οντος, ὁ (γέρων), *an elder*, one who for age and birth is honoured by the people, 3, 149; [Död. considers it a sort of popular *tribune*, or *counsellor*] the prince himself, 11, 372. *Il.

Δημόδοκος, ὁ, the blind bard in the house of the king of the Phæaces, Alcinoüs in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. *from the people, at the public expense*, Od. 19, 197.†

Δημοκόων, ωντος, ὁ, son of Priam and of a female slave from Abydos, slain by Odysseus (Ulysses), 4, 499.

Δημόλεων, οντος, ὁ, son of Antenor and Theânō, slain by Achilles, 20, 395.

Δημνυτόλεμος, ὁ, a suitor of Penelōpē, Od. 22, 242.

δῆμος, ὁ, 1) *the people, a community*, 2, 547. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller communities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinoüs was the thirteenth. As divisions of the people, H. mentions tribes and families (φύλα and φρῆτραι). Further, he distinguishes 1) *kings* (ἄνακτες, βασιλῆες), 2) *the chief men* (γέροντες), and 3) *the free citizens* (δῆμος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. Hence δήμου ἀνὴρ, a man of the people, 2, 198; and as adj. δῆμος ἐών, perhaps for δήμιος, a man of the people, 12, 213. 2) *the country, the territory*, which a people occupied, often with gen. ἐν δήμῳ Ἰθάκης, Λυκίης, Φαιήκων; metaph. Ονειρών, the land of dreams, Od. 24, 12. κατὰ δήμων, in the land, Od. 4, 167 [also (3) *the country opp. the city*, Od. 11, 14, Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε. Död.] (prob. from δέμω, culture; according to Rost from th. ΔΑΜ, δαμάω, the subject folk. And so Död. cf. δέδμητο δὲ λαὸς ὑπ' αὐτῷ).

δῆμός, ὁ, *fat, grease* (prop. of the caul), of beasts, Il. and Od.; and of men, 8, 380.

Δημοῦχος, ὁ, son of Philētōr, a Trojan slain by Achilles, 20, 457.

*Δημοφών, ωντος, ὁ, Ep. for Δημοφών (from φάω, brightest of the people, cf. Etym. Mag.), son of Keleus and Metanira, whom Dēmētēr educated in Eleusis, h. in Cer. 234.

δῆν (related to δῆ), *long, a long time* οὐδὲ δῆν ἦν, he lived not long, 6, 131 (before the δ the vowel always becomes long).

δηναιός, ἡ, ὄν (δῆν), *long-lasting, long-lived*, 5, 407.†

δῆνεα, τά (related to δῆν), *resolutions*, F 5

plain, 17, 748. 2) *piercing, loud of sound*, ἤυσεν, 8, 227. h. Ven. 80; prop. neut. from

*διαπρύσιος, *ον*, *passing through, penetrating, piercing*, h. Ven. 19; κεραϊστής, h. Merc. 336 (prob. Æol. from περάω).

διαπτοίεω (πτοέω), *to frighten away, to scare*, with accus. γυναῖκας, Od. 18, 340.†

*διαπυρπалаμάω, see πυρпалаμάω.

διαρπάζω (ἀρπάζω), *to tear in pieces, to lacerate*, spoken of wolves: μῆλα, 16, 355.

διαρραῖω (ραῖω), fut. *σω*, aor. 1 infin. διαρραῖσαι, *to break in pieces entirely, to destroy utterly*; with accus. of inanimate things: πόλιν, οἶκον, *to destroy*; of men, 9, 78. 2) Mid. fut. διαρραῖσομαι, with pass. signif. τάχα δ' ἄμμε διαρραῖσεσθαι ὀίω, *quickly I think, we shall both be destroyed*, 24, 355. (So the Schol. διαφθαρήσεσθαι; Damm and Voss take the infin. fut. in an act. signif. and supply αὐτόν.)

διαρρήγνυμι (ρήγνυμι), *to break through, to break in pieces*; with accus. only mid. διαρρήξασθαι ἐπάλξεις *to break through the breastworks*, 12, 308.†

*διαρρήδην, adv. (διαρρήθηναι), *with clear words, distinctly*, h. Merc. 313.

διαρρίπτω (ρίπτω), *to throw through, to shoot through*, only Ep. imperf. 3 sing. διαρρίπτασκεν οἰστόν, Od. 19, 575.†

διασεύω (σεύω), only 3 sing. Ep. aor. 2 mid. διέσσυτο, with accus. λαόν, *to hurry through the people*, 2, 450; often with gen. τάφροιο, *through the ditch*, 10, 194; spoken of missiles, with gen. στέρνοιο, 15, 542; ἐκ μεγάροιο, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. σκεδάσω (ᾶ), aor. διασκεδάσα, *to scatter*, with accus. ξούρατα, Od. 5, 370; to destroy, νῆσ, Od. 7, 275; metaph. ἀγλαίας τινί, *to dissipate one's arrogance*, Od. 17, 244.

διασκίδνυμι (σκίδνυμι), poet. form from διασκεδάννυμι, *to scatter*, νέφεα, 5, 526.†

διασκοπιάομαι, depon. mid. (σκοπιάζω), *to look down around from an elevation, to watch, to observe*, with accus. ἕκαστα, *10, 388. 17, 252.

διασχιζώ (σχίζω), aor. 1 διέσχισα, aor. 1 pass. διεσχίσθην, *to split asunder, to tear in pieces*, with accus. ἰστία, Od. 9, 71. Pass. 16, 316.

διατάμνω, Ep. for διατέμνω, and aor. 2 διέταμον, *to cut through*, 17, 522. 618, in tmesis; Ep. form διατμήγω.

διατελευτάω (τελευτάω), *to finish entirely, to accomplish fully*, with accus. 19, 90.†

*διατιθημι (τίθημι), aor. 1 διέθηκε, *to place apart, to put, to place, to lay*, θεμεῖλια, h. Ap. 254. 294.

διατινάσσω (τινάσσω), aor. 1 διέτιναξα, *to shake apart, to dash in pieces*, with accus. σχεδῖν, Od. 5, 363.† in tmesis.

διατμήγω (τμήγω), Ep. for διατέμνω, aor. 1 διέτμηξα, aor. 2 διέτμαγον, aor. 2 pass. διετμάγην, 1) *to cut through, to cut in pieces*; κηροῖο τροχὸν τυτθά, Od. 12, 174; δόρυ χαλκῷ, Od. 8, 507; metaph.

νηχόμενός λαῖμα διέτμαγον, *swimming I cut through the deep*. Od. 7, 276. cf. 5, 409. 2) Mly, *to separate, to scatter*, Ἀχαιοὺς, 21, 3; νῆας, Od. 3, 291. Pass.

1) *to be cut in pieces, to be divided*. σανίδες διέτμαγεν, Ep. for διετμάγησαν, 12, 462. 2) *to separate, to scatter*, 16, 354; *to part*, 1, 531. 7, 302. cf. ἀρθμέω.

διατρέχω (τρέχω), aor. 2 διέδραμον, *to run through*, with accus. κέλευθα, ὕδωρ, *Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 διέτρεσα, *to run away from fear, to scatter*, *11, 481. 486.

διατρίβω (τρίβω), aor. 1 διέτριψα, *to rub or bruise in pieces*, with accus. ῥίζαν, 11, 847. 2) Spoken of time: prop. subaud. χρόνον, *to spend time*, and as intrans. *to linger, to delay*, τινός, about any thing; ὁδοῖο, a journey, Od. 2, 404; hence, 3) *to procrastinate, to check, to hinder*, with accus. Od. 2, 265; χόλον, 4, 42; so μητρὸς γάμον, Od. 20, 341; with double accus. διατρίβει Ἀχαιοὺς γάμον, *to put off the Achaians about the marriage*, Od. 2, 204.

διάτριχα, adv. *in three ways, in three parts*; Wolf always writes διὰ τρίχα, it is only in h. Cer. 86, that διάτριχα is found; cf. Spitz. on Il. 2, 655.

διατρύγιος, *ον* (τρύγη), ὄρχος, Od. 24, 342,† a vineyard whose grapes ripen at different times (διά), Eustath., or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, see διαθρύπτω.

διαφαίνομαι (φαίνω), only mid. *to shine through, to be visible, to appear*, with gen. νεκύων, between the dead, 8, 491; spoken of a glowing body, *to sparkle, to shine brightly*, Od. 9, 379.

*διαφέρω (φέρω), only fut. mid. διοισομαι, *to bear apart*; mid. *to differ, to contend, to be at variance*, h. Merc. 255.†

διαφθείρω (φθείρω), fut. διαφθέρσω, perf. 2 διέφθορα, 1) *to destroy utterly, to desolate*, with accus. πόλιν, 13, 625. 2) The second perf. intrans. *to perish*, like peris: μαινόμενε — διέφθορας, thou art rushing to destruction, 15, 128. (Schol. διέφθαρσαι.)

διαφορέω (φορέω), a form of φέρω, *to disperse, to spread abroad*, κλέος, Od. 19, 333.†

διαφράζω (φράζω), only Ep. aor. 2 διεπέφραδον, *to speak clearly, to show distinctly*, τινί τι, 18, 9. Od. 6, 47.

διαφύσσω (φύσσω), aor. 1 διήφυσσα, Ep. διάφυσσα, 1) Prop. *to draw through, to draw out* any thing from a vessel to the bottom, with accus. οἶνον, Od. 16, 110. 2) Metaph. *to pierce, to cut through, to lacerate*, cf. Virg. Æn. II. 600, *haurire*; διήφυσσε σαρκός, he (the boar) tore the flesh, Od. 19, 450; so also in tmesis, διὰ τ' ἔντερα χαλκὸς ἤφυσσε, the brass [weapon] cut through the entrails, 13, 507.

διαχέω, Ep. διαχέωω (χέω), only aor. 1 3 plur. διέχευαν, *to pour out, to diffuse*. 2) In H. only: *to divide, to carve, to distribute*, spoken of slain victims, with accus. 7, 316. Od. 3, 456.

explained it, *wet, moist*; metaph. *fresh, lively, living*. (Eustath. after Aristarch. ζῶς, σπουδαῖος, and derived it from διαίνω); hence, διερός βροτός, a vigorous (living) mortal, Od. 6, 201. (Others read here δνερός from δνή, unhappy.) διερώ ποδι φευγόμεν, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. *liquid, flowing, liquidus*; metaph. *active, moveable*. He construes the sentence thus: οὗτος ἀνὴρ, ὃς κεν ἵκηται φέρων δηϊότητα, οὐκ ἔστι διερός βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever shall that man move actively and well, who penetrates with hostile force into the land of the Phæaces.' Voss, 'there moves not yet a mortal man, nor shall there ever be one, who,' etc. Lehrs de Aristarch. stud. p. 59 [and so Döb.], derives διερός from διέμαι (cf. στυγερός), and explains it, Od. 9, 43, by *fugax*; but Od. 6. 201, act. *fugator*. 'Non est iste vir fugator homo, i. e. non is est, quem fugere opus sit.'

διέρχομαι (έρχομαι), fut. διελεύσομαι, aor. 2 διήλθον, infin. Ep. διελθέμεν, to go through, to pass through, to traverse, with accus. πῶϊ, the flock, 3, 198; ἄστυ, 6, 392; with gen. μεγάροιο, Od. 6, 304. 2) to pass through, to pierce, spoken of missiles, with gen. χροός, to pierce through the skin, 20, 100; absol. 23, 876. 3) Metaph. to go over, to reflect upon, μετὰ φρεσὶ τι, h. Ven. 277.

διέσσυτο, see διασεύω.

διέτμαγεν, see διατμήγω.

διέχω (έχω), aor. 2 διέσχον, only intrans. to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side, spoken of an arrow: διὰ δ' ἔπτατο δίστός, ἀντικρὺ δὲ διέσχε, the arrow flew through and came forth on the other side, 5, 100; so also 11, 253. 20, 416. In like manner δι' ὤμου ἔγχος ἔσχευ, 13, 520.

δίζημαι, Ep. depon. mid., fut. διζήσομαι, Od. 16, 239 (from δίζω), to seek out, to search for, τινά, 4, 88; or with εἶπον. 2) to seek to procure, to be at pains, to strive; absol. ἕκαστος μνάσθω ἀέδνοισιν διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστον τινί, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od. 11, 100. (An Ion. word, with η retained.)

δίζυξ, υγος, ὁ, ἡ (ζυγόν), pl. δίζυγες, harnessed in pairs, or two abreast, ἵπποι, *5, 195. 10, 473.

δίζω, only imperf. δίζε, to doubt, to be doubtful, to be uncertain, with ἦ, 16, 713.†

διηκόσιοι, αι, α, Ep. for διακόσιοι, two hundred, 11.

διηνεκής, ές (διανέκω, i. q. διαφέρω), continuous, uninterrupted, continuous, the adj. spoken only of place: far-extending, long, great, ῥάβδοι, 12, 297; νῶτος, 7, 321; ῥίζαι διηνεκές, 12, 134; ἀτραπιτοί, far-extending ways, Od. 13, 195; ὤλεξ, the continuous or long furrow, Od. 18, 375. The adv. διηνεκέως with

ἀγορεύειν, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω.

δίηται, see διέμαι.

διήμι (ἵημι), to send through, to throw through, to discharge, with gen. only in tmesis. διὰ δ' ἦκε σιδήρον, *Od. 21, 328.

διῦνέομαι, depon. mid. (ἰκνέομαι), fut. διῦξομαι, aor. διῦκόμην, to go through; only metaph. to narrate at length, πάντα, *9, 61. 19, 186.

Διῦπετής, ές (Διός, πίπτω), fallen from Zeus, i. e. from the air, descending from heaven, an appell. of rivers, because they are swollen by rain, 17, 263; and of Αἴγυπτος (Nile), Od. 4, 477. Later also οἰωνοί, h. in Ven. 4 (the second ε long).

διῶστημι (ἴστημι), only intrans. aor. 2 διέστην, dual διαστήτην, and pres. mid. διῶσταμαι, 1) to open, to divide itself, to separate, 12, 86; θάλασσα, the sea divided, 13, 29. 2) Metaph. to differ, to quarrel. ἐξ οὗ—διαστήτην ἐρίσαντε, they quarrelled and were alienated, *1, 6.

[Διίφιλος = Διὶ φίλος, thus Freytag and others, 1, 74. cf. Jahr. J. und K., p. 258.]

δικάζω (δίκη), fut. δικάσω, aor. 1 ἐδίκασα, Ep. σσ, 1) Act. spoken of a judge: to judge, to pronounce sentence, to decide between two parties, with dat. τινί; Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, let him decide the controversy between the Trojans and Greeks, 8, 431. τοῖσιν (σκήπτροις) ἔπειτ' ἦϊσσον ἀμοιβῆδ' ἐδίκασον, with these they (γέροντες) arose and in turn delivered their sentence, 18, 506. ἐς μέσον ἀμφοτέροισι δικάσσετε, decide (ye princes), between the two, according to equity. Thus speaks Menelaus, 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumēlus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰ δ' ἄγε, ἐγὼν αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgement; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, to take secret resolutions, 1, 542. 2) Mid. of the parties: to go to law, to bring a matter before a court, Od. 11, 545. 12, 440.

δίκαιος, η, ον (δίκη), just, righteous, practising justice, one who fulfils what right demands towards gods and men; thus Chirôn, 11, 832; the Abil, 13, 6. 19, 181; on the other hand, the suitors are οὐδὲ δίκαιοι, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιοτέρος, and superl. δικαιότατος.

δικαίως, adv. justly, in a becoming manner, μνάσθαι, Od. 14, 90.†

δικασπóλος, ὁ (πολέω), a judge, one who dispenses justice, 1, 238; with ἀνὴρ, Od. 11, 186.

Castor and *Polydeukēs* (*Pollux*), only divided, Διδὸς κούροι, h. 16, and 33, 1. 9.

Διοτρεφής, ἐς (τρέφω), *nourished by Zeus*, epith. of kings, see Διογενής, and of Scamandrus, 21, 223; ἄνθρωποι, Od. 5, 378.

δίπλαξ, ακος, ἡ, *laid double, laid two-fold, in double layers*, δημός, 23, 243. 2) As subst. ἡ, *a double mantle*, a mantle that can be wrapt around double, cf. Od. 13, 224. 11. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally of double texture, 3, 126. 22, 441; in full ἡ δίπλαξ χιτῶν, Od. 19, 241.

διπλόος, η, ον, contr. only in fem. διπλῇ, *double, two-fold*, θώρηξ, 4, 133; χλαῖνα, *a double mantle*, 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), *double-folded, laid double*, λώπη, *a double garment*, Od. 13, 224. Also neut. plur. δίπτυχα ποιεῖν, *to lay double*, i. e. *to lay the flesh or thigh pieces of the victims upon a layer of fat*, and upon this to place still another, 1, 461. Od. 3, 458.

Δίς, ὅ, obs. nom. of the oblique cases Διός, Διί, Δία, of Ζεύς, q. v.

δίς, adv. *twice, double*, Od. 9, 491.†

δισθανής, ἐς (θανεῖν), *twice dead*, Od. 12, 22.†

δισκέω (δίσκος), *to cast the discus*. δίσκῳ ἐδίσκεον ἀλλήλοισιν, *among one another*, Od. 8, 188.†

δίσκος, ὁ (δικεῖν), *the discus, the quoit*, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as H.'s time a common sport, to cast this, 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, espily Od. 8, 186; δίσκου οὔρα, 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τά (οὔρον), *the distance to which the discus was cast*. ἐς δίσκουρα λείλειπτο, *he was left a quoit's cast behind*, 23, 523.† cf. οὔρον.

*διττός, ἡ, ὄν (Ep. δισσός), *two-fold, double*, Batr. 61.

διψάω, *to seek out, to trace*; τήθεα, *to seek oysters*, spoken of a diver, 16, 747.†

δίφρος, ὁ (for διφόρος), 1) Prop. *the chariot-seat*, for two persons, the *double seat* in the war-chariot for the charioteer and the warrior, 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, 5, 727; sometimes in the Il. it signifies the *war-chariot* itself; *a travelling-carriage* with two seats, Od. 3, 324. 2) Mly, *a seat, a chair*, and, as it seems, a low one, 3, 424. Od. 4, 717.

δίχα, adv. 1) *divided into two parts: double*. δίχα πάντα ἤριθμεον, *in two bands*, Od. 10, 203. 2) Metaph. *of two sorts, in two ways, different*, 18, 510; θυμὸν ἔχειν, *to have different sentiments*, 20, 32; βάσειν, Od. 3, 127.

διχθά, adv. poet. for δίχα, *two-fold, etc.* τοὶ διχθὰ δεδαίεται, Od. 1, 23. διχθὰ κραδίη μέμονε, *my heart is divided*, 16, 435.

διχθάδιος, η, ον, *two-fold, double*, Κῆρος, 9, 411; neut. as adv. 14, 21.

*διχόμενος, ον (μήν), *in the middle of the month*, at the time of the full moon, h. 32, 11.

δίψα, ἡ, *thirst*, 11, 642.

*διψαλέος, η, ον, poet. (δίψα), *thirsty*, Batr. 9.

διψάω (δίψα), *to thirst, to be thirsty*, Od. 11, 584.†

δῖω, Ep. ground form of δεῖδω. From this occur: imperf. ἐδίων, Ep. δίων, 3 sing. δία, perf. δέδια and δεῖδια, with pres. signif. pl δέδιμεν, δέδιτε, δέδιασι, imper. δέδιθι, infin. δέδιμεν, particp. δεδιώς, 3 plur. pluperf. ἐδέδισαν, and from this an imperf. δεῖδια, 18, 34. [24, 358.] 1) Intrans. *to fear, to be fearful*, περὶ γὰρ διὰ νηυσὶν Ἀχαιῶν, *he feared greatly for the ships of the Achaians*, 9, 433. 11, 557; ποιμένοι λαῶν, *in like manner in the perf.* δέδια = δεῖδοικα, see δεῖδω. 2) *to flee, to run*, περὶ ἄστν, only at 22, 251 [with var. lect. διες. Död.]. The middle forms διένται, διήται, etc. belong to δέμας, q. v.

διωθέω (ώθew), aor. διῶσα, *to push apart, to tear asunder*, 21, 244.†

διώκω (δῖω), only pres. and imper. I) Active, *to cause to run; hence, 1) to drive away, to drive forward, to expel*, with accus. διώκω δ' οὐτὶν ἔγωγε, *I drive no one forth*, Od. 18, 409; ἄρμα καὶ ἵππους, 8, 439; sometimes absol. *to drive*, 23, 344. 424; spoken of a ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, ῥίμψα διωκομένη, *the ship approached rapidly propelled*, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, 5, 672; absol. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχῃτα, 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. 5, 213. 23, 344. II) Mid. *to drive before me*, τινὰ πεδίῳ, *through the plain*, 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Aphrodītē by Zeus, 5, 370. h. Ap 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Caelus).

Διώνυσος, ὁ, Ep. for Διόνυσος.

Διῶρης, εος, ὁ, 1) son of Amarynkeus, leader of the Epēi, slain before Troy by Peirus, 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, 17, 429.

δμηθεῖς, δμηθήτω, see δαμάω.

δμησις, ιος, ἡ (δαμάω), *the act of subduing, taming, curbing*. ἵππων ἔχουσιν δμησὶν τε μένος τε, *to hold the curbing and the force of steeds* [i. e. *to be able to restrain or to urge on against the enemy*], 17, 476.

δμήτεια, ἡ, *a female subduer, conqueror*, epith. of Night [resistless conqueror of all. Cp.], 14, 259;† prop. from

*δμητήρ, ἡρος, ὁ, *a subduer, conqueror, victor*, h. 21, 5.

Δμήτωρ, ορος, ὁ, *a fictitious character, feigned by Odysseus (Ulysses), son of Jason, king of Cyprus*, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, a

8, 294; πὰρ δύναμιν, beyond my power, 13, 787.

δύνω, a form of δύω, only in the indicat. pres. and imperf. mid. δύομαι, 8, 43; see δύω.

δύο or δύω, with dual and plur., two, in H. indecl. τῶν δύο μοιράων, 10, 253. δύω κανόνεσσ' ἀραρυῖα, 13, 407. δύω δ' ἄνδρες ἐνείκεον, 18, 498. σὺν δύο, two together, 10, 224.

δυοκαίδεκα and δυνώδεκα, poet. for δώδεκα, indecl. twelve, Il. and Od.

δυσ, an inseparable particle denoting aversion, difficulty, weariness, misfortune, etc. like the English in-, un-, mis-, etc.; to words having a good signif. it gives an opposite sense, and [sometimes] in words of a bad signif. it strengthens the sense.

δυσας, ἐς, poet. (ἄημι), blowing adversely, blowing violently, blustering, epith. of the wind and chiefly of Zephyr, 23, 200; gen. δυσασῶν for δυσασέων, Od. 13, 99.

δυσάμμορος, ὄν (ἄμμορος), very unfortunate, ill-fated, *22. 428. 485.

δυσαριστοτόκεια (ἄριστος, τίκτω), one who had borne, to her misfortune, a most brave son, an unhappy mother of a hero, so Thetis calls herself, 18, 54.

δύσβωλος, ὄν (βῶλος), having a bad soil, unfruitful, Ep. 7.

δύσειο, δύσετο, see δύω.

δύσζηλος ὄν (ζήλος), irascible, choleric. Od. 7, 307. 2) dangerously rivalling, τινί, Ep. 8, 2.

δυσηλεγής, ἐς (λέγω), laying in a hard bed [= αλεγεινός (fm. ἀλγεῖν, ἀλέγειν), afflictive, causing grief], epith. of war and of death, 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ἐς (ἤχέω), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightful, abominable, epith. of death, *16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ἐς (θάλλω) ill at warming, badly warming, cold, χειμών, 17, 549.†

δυσθυμαίνω (θυμός), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, ὄν (κέλαδος), sounding dreadfully, resounding, φόβος, 16, 357.†

δυσκηδής, ἐς (κῆδος), anxious, melancholy, sad, νύξ, Od. 5, 466.†

δυσκλής, ἐς (κλέος), without fame, inglorious, poet. accus. δυσκλέα for δυσκλεία, 2, 115. 9, 22.

δύσκον. see δίω.

δυσμενέων, οὔσα, ὄν (μένος), ill-disposed, in partecp. masc. sing. and plur. *Od.

δυσμενής, ἐς (μένος), adverse, hostile, evil-disposed, 3, 51, and often; and subst. an enemy, 10, 193.

δυσμήτηρ, εἶρος, ἡ (μήτηρ), an evil mother, a bad mother, Od. 23, 97.†

δύσμορος, ὄν (μόρος), having an evil lot. unfortunate, wretched, Il. and Od.

Δύσπαρις, ιός, ὁ, unfortunate Paris, odious Paris [curs'd Paris Cp.], *3, 39. 13, 769.

δυσπέμφελος, ὄν (πέμπω), dangerous to cross, boisterous, stormy, πόντος, 16, 748.† δυσπονής, ἐς (πόνος), laborious, toilsome, wearisome, Od. 5, 493.†

δίστηνος, ὄν (στένω), groaning heavily, sighing deeply, wretched, miserable; subst. δυστήνων παῖδες, the children of wretched parents, 6, 127.

*δυστλήμων, ὄν (τλήμων), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, ὄν (χειμα), having a severe winter, wintry, stormy, epith. of Dodona, 2, 750. 16, 234.

δυσώνυμος, ὄν (ὄνυμα, Æol. for ὄνομα), having a bad name; hence, odious, hated, abominable, as μοῖρα, 12, 116; ἧώς, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr. ὄρος for οὔρος), fut. ἥσομαι, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: περιμήλα, 10, 183.† Spizner, instead of the mid. δυσωρήσονται (for which Thiersch, § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. ἄωρέω) recommends.

δυσωρέω, act. ed. Spitz. cf. δυσωρέομαι (the final remark).

δύω, aor. 2 ἔδυν, sing. 3 δὺ for ἔδν. Ep. iterat. δύσκον, subj. δῶ, infin. δύναι, Ep. δύνειν, partecp. δὺς, perf. δέδυκα, mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἔδυσάμην, with the Ep. forms ἔδύσειο, ἔδύσετο, imper. δύσειο (characteristic of aor. 1, and termination of aor. 2). The partecp. δυσόμενος Od. 1, 24, is by some commentators considered future, as in the Epic poets the fut. is used to indicate that also which commonly takes place, but it is better to consider it partecp. of aor. 2, cf. Rost. Gr. p. 408. 6th Ed. Krüg. Flexionslehre, p. 115, top. Of the pres. only the partecp. δύνων occurs, 21, 232. The form δύνω = δύομαι. All these forms have the intrans. signif. to go in, hence, 1) Spoken of the relations of place: a) Of places and regions: to go into, to enter, to penetrate ἐπὶ, to plunge into, with accus. πόλιν, to go into the city; τεῖχος, 15, 345. δύναι σπέος, Od. 13, 366; πόντον, to plunge into the sea, 15, 19; γαῖαν, to go under the earth, 6, 19; δόμον Ἀΐδος εἰσω, 3, 322; νέφεα δύναι (spoken of the stars), 11, 63; often πόλεμον, μάχην, ὄμιλον, to go into the war, the battle, the crowd; δύνεσθαι θεῶν ἀγῶνα, to enter an assembly of the gods, 18, 376; with prep. βέλος εἰς ἐγκέφαλον δὺ, the arrow penetrated into the brain, 8, 85; ἐς πόντον; uncommon: δύσκειν εἰς Αἴαντα, he pressed upon Ajax (to shelter himself under his shield), 8, 271. b) Metaph. of human conditions: κάματος γυῖα δέδυκεν, fatigue entered the limbs, 5, 811. ὀδύναι δύνων μένος Ἀτρείδου, 11, 268. δὺ μιν Ἀρης. Arês, i. e. martial fury, entered him, 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans.

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Διοτρεφής, ἐς (τρέφω), *nourished by Zeus*, epith. of kings, see Διογενής, and of Scamandrus, 21, 223; ἄνθρωποι, Od. 5, 378.

δίπλαξ, ακος, ἡ, *laid double, laid two-fold, in double layers*, δημός, 23, 245. 2) *Assubst.* ἡ, *a double mantle*, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, 3, 126. 22, 441; in full ἡ δίπλαξ χιτῶν, Od. 19, 241.

διπλόος, η, ον, *contr.* only in fem. διπλῇ, *double, two-fold*, θώρηξ, 4, 133; χλαῖνα, *a double mantle*, 10, 134. Od. 19, 226.

δίπτυχος, ον (πτύσσω), *double-folded, laid double*, λώπη, *a double garment*, Od. 13, 224. Also neut. plur. δίπτυχα ποιεῖν, *to lay double*, i. e. *to lay the flesh or thigh pieces of the victims upon a layer of fat*, and upon this to place still another, 1, 461. Od. 3, 458.

Δίς, ὁ, obs. nom. of the oblique cases Διός, Διί, Δία, of Zeus, q. v.

δίς, adv. *twice, double*, Od. 9, 491.†

δισθανής, ἐς (θανεῖν), *twice dead*, Od. 12, 22.†

δισκέω (δίσκος), *to cast the discus*. δίσκω ἐδίσκεον ἀλλήλοισιν, *among one another*, Od. 8, 188.†

δίσκος, ὁ (δικεῖν), *the discus, the quoit*, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as H.'s time a common sport, to cast this, 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, esp. Od. 8, 186; δίσκου οὔρα, 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τά (οὔρον), *the distance to which the discus was cast*. ἐς δίσκουρα λέλειπτο, *he was left a quoit's cast behind*, 23, 523.† cf. οὔρον.

*διττός, ἡ, ὄν (Ep. δισσός), *two-fold, double*, Batr. 61.

διφάω, *to seek out, to trace*; τήθεα, *to seek oysters*, spoken of a diver, 16, 747.†

δίφρος, ὁ (for διφόρος), 1) Prop. *the chariot-seat*, for two persons, the *double seat* in the war-chariot for the charioteer and the warrior, 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, 5, 727; sometimes in the Il. it signifies the *war-chariot* itself; *a travelling-carriage* with two seats, Od. 3, 324. 2) Mly, *a seat, a chair*, and, as it seems, a low one, 3, 424. Od. 4, 717.

δίχα, adv. 1) *divided into two parts: double*. δίχα πάντα ἠρίθμεον, *in two bands*, Od. 10, 203. 2) Metaph. *of two sorts, in two ways, different*, 18, 510; θυμὸν ἔχειν, *to have different sentiments*, 20, 32; βάζειν, Od. 3, 127.

διχθά, adv. poet. for δίχα, *two-fold, etc.* τοὶ διχθὰ δεδαΐαται, Od. 1, 23. διχθὰ κραδίη μέμονε, *my heart is divided*, 16, 435.

διχθάδιος, η, ον, *two-fold, double*, Kῆρες, 9, 411; neut. as adv. 14, 21.

*διχόμενος, ον (μήν), *in the middle of the month*, at the time of the full moon, h. 32, 11.

δίψα, ἡ, *thirst*, 11, 642.

*διψαλέος, η, ον, poet. (δίψα), *thirsty*, Batr. 9.

διψάω (δίψα), *to thirst, to be thirsty*, Od. 11, 584.†

δίω, Ep. ground form of δεῖδω. From this occur: imperf. ἔδιον, Ep. δίων, 3 sing. δῖε, perf. δέδια and δεῖδια, with pres. signif. pl. δέδιμεν, δέδιτε, δεδίασι, imper. δέδιθι, infin. δέδιμεν, particp. δεδιώς. 3 plur. pluperf. ἐδέδισαν, and from this an imperf. δεῖδιε, 18, 34. [24, 358.] 1) Intrans. *to fear, to be fearful*, περὶ γὰρ δία νηυσὶν Ἀχαιῶν, *he feared greatly for the ships of the Achaeans*, 9, 433. 11, 557; ποιμένι λαῶν, *in like manner in the perf.* δέδια = δεῖδοικα, see δεῖδω. 2) *to flee, to run*, περὶ ἄστυ, only at 22, 251 [with var. lect. διες. Död.]. The middle forms διένται, διήται, etc. belong to δέμαι, q. v.

διωθέω (ώθέω), aor. διῶσα, *to push apart, to tear asunder*, 21, 244.†

διώκω (δίω), only pres. and imper. I) Active, *to cause to run*; hence, 1) *to drive away, to drive forward, to expel*, with accus. διώκω δ' οὐτὶν' ἔγωγε, *I drive no one forth*, Od. 18, 409; ἄρμα καὶ ἵππους, 8, 439; sometimes absol. *to drive*, 23, 344. 424; spoken of a ship driven by winds or oars, Od. 5, 332; hence pass. ἡ δὲ νηὺς ἤλυθε, ῥίμψα διωκομένη, *the ship approached rapidly propelled*, Od. 13, 162. 2) *to pursue, to follow*, in opposition to φεύγω; τινά, 5, 672; absol. 5, 223. 8, 107; metaph. *to strive after, to seek to obtain*, ἀκίχητα, 17, 175. 3) Intrans. *to run swiftly, to hasten*, h. Merc. 350. cf. 5, 213. 23, 344. II) Mid. *to drive before me*, τινὰ πεδίῳ, *through the plain*, 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ἡ, mother of Aphrodītē by Zeus, 5, 370. h. Ap 93. Accord. to Hes. Th. 353, daughter of Oceanus and Tethys; or, Apd. 1. 3, daughter of Uranus (Coelus).

Διώνυσος, ὁ, Ep. for Διόνυσος.

Διῶρης, εος, ὁ, 1) son of Amarynkeus, leader of the Epēi, slain before Troy by Peirus, 2, 622. 4, 518. 2) father of Automedôn companion in arms of Achilles, 17, 429.

δμηθεῖς, δμηθήτω, see δαμάω.

δμησις, ιος, ἡ (δαμάω), *the act of subduing, taming, curbing*. ἵππων ἐχέμεν δμησὶν τε μένος τε, *to hold the curbing and the force of steeds* [i. e. *to be able to restrain or to urge on against the enemy*], 17, 476.

δμητεια, ἡ, *a female subduer, conqueror*, epith. of Night [resistless conqueror of all. Cp.], 14, 259;† prop. from

*δμητήρ, ἦρος, ὁ, *a subduer, conqueror, victor*, h. 21, 5.

Δμήτωρ, ορος, ὁ, *a fictitious character, feigned by Odysseus (Ulysses), son of Jason, king of Cyprus*, Od. 17, 443.

δμωή, ἡ, prop. one subdued; hence, a

salia, on the river Enipeus, 9, 484; later on Pindus. II) As masc. prop. nom. 1) son of Lampus, grandson of Laomedon, a Trojan slain by Menelaus, 15, 525 seq. (δόλοψ, a spy.) 2) son of Clytius, a Greek, 11, 302.

Δόλων, υἱος, ὁ, son of Eumêdês, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomêdês and Odysseus (Ulysses), 10, 314 seq. (from δόλος, cunning).

δόμονδε, adv. to one's home, homeward; also ὄνδε δόμονδε, 16, 445; † often Od.

δόμος, ὁ (δέμω), prop. what is built, a building; hence, 1) a house, dwelling, spoken of the temples of the gods, 6, 242 [Ἐρεχθῆος πυκινὸν δόμον, the firm house of Erechtheus = the temple of Athênê, Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, 6, 242; in this case mly plur.; also of brutes, as pens of sheep, and nests of bees, 12, 301. 169. 2) a chamber, an apartment, esply that of the men, 1, 255. 22, 291.

δονακεύς, ἦος, ὁ (δόναξ), a reed-bed, a place full of rushes, 18, 576. †

δόναξ, ακος, ὁ (δονέω), 1) a reed, δονακες, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, an arrow, 11, 584.

δονέω, aor. 1 ἐδόνησα, fut. mid. δονήσεται, to put in motion, to agitate, to drive hither and thither, with accus. spoken of the wind which agitates the trees, 17, 55; and drives the clouds, 12, 157; of the gad-fly: ὀστρὸς βόας ἐδόνησεν, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ἡ (δοκέω), opinion, notion, expectation. ἀπὸ δόξης, contrary to expectation, 10, 324. Od. 11, 344.

δορός, ὁ (δέρω), a leathern bottle, *Od. 2, 354. 380.

δορπέω (δόρπον), fut. δορπήσω, to sup, to take the evening meal, Od. 15, 302.

δόρπον, τό, the evening meal, supper, ἅμα ἡελίφ καταδύντι, 19, 207. 24, 2; and mly, a meal; in plur. δόρπα, 8, 503. Od. 4, 213.

δόρυ, τό, gen. Ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δόρυ, dual δούρε, plur. δούρατα, δούρα, gen. δούρων, dat. δούρασι and δούρεσι (H. never uses the common form δόρατος), 1) wood, the trunk of a tree, Od. 6, 167. 2) Mly a beam, timber; δόρυ νηϊὸν and δούρα νεῶν, ship-timber, 2, 135. 3) every thing made of wood, a spear-handle. δόρυ μέλινον, an ashen spear-handle, cf. ἔγχος, mly a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, 11, 43. Od. 1, 256; and hence poet. war, battle, δουρὶ πόλιν πέρθει, to ravage a city by war, 16, 708.

Δόρυκλος, ὁ, son of Priam, slain by the Telamonian Ajax, 11, 489.

*δορυσθενής, ἐς (σθένος), powerful with the spear, h. Mart. 3.

δόσις, ιος, ἡ (δίδωμι), a present, a gift, 10, 213. Od. 6, 208.

*δότειρα, ἡ, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ἦρος, ὁ, poet. (δίδωμι), a giver, a donor, bestower, σίτοιο, 19, 44. †h. 7, 9.

δούλειος, η, ον (δούλος), slavish, servile, Od. 24, 252. †

δούλη, ἡ, a female slave, a maid-servant, prop. one born in slavery, fem. of δούλος, 3, 409. Od. 4, 12.

δούλιος, η, ον (δούλος), slavish, servile, only δούλιον ἡμαρ, the day of slavery, 6, 463.

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to H. belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island *Dolichê*; according to a tradition of the modern Greeks, a sunken island *Cacaba*, 2, 625; Δουλίχιόνδε, adv. to Dulichium, Od. 14, 397. Δουλιχίεύς, ἦος, ὁ, an inhabitant of Dulichium.

δουλιχόδειρος, ον, Ep. for δολιχόδειρος (δειρή), having a long neck, long-necked, epith. of the swan, 2, 460. 15, 692.

δουλοσύνη, ἡ, slavery, servitude, bondage, Od. 22, 423. †

δουπέω, poet. (δούπος), aor. 1 ἐδούπησα and ἐγδούπησα, perf. 2 δέδουπα, 1) to make a noise, to make a heavy sound, esply spoken of falling in battle, often δούπησε πεσών, he gave a hollow sound in falling. 2) absol. to sound, to fall, 13, 426. 23, 679.

δούπος, ὁ, noise, a dull or heavy sound. δούπος ἀκόντων, the clash of spears: ποδῶν, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents, 4, 455.

δουράτεος, η, ον (δόρυ), wooden, made of wood, ἵππος, Od. 8, 493. 512. h. Merc. 521.

δουρηκεής, ἐς (ἐνεγκείν), only neut. as adv. as far as a spear is cast, a spear's cast off, 10, 357. †

δουρικλειτός, ὄν (κλειτός), famed in hurling the spear, famed with the spear, epith. of heroes, 5, 578. Od. 15, 52.

δουρικλυτός, ὄν (κλυτός) = δουρικλειτός, 2, 645. Od. 17, 71; and often.

δουρικτητός, ἡ, ὄν (κτάομαι), captured with the spear, taken in war, 9, 343. †

δουρός, δουρί, see δόρυ.

δουροδόκη, ἡ (δέχομαι), a place for keeping spears, an armoury for spears, Od. 1, 128. †

δόχμιος, η, ον (δοχή), transverse, across, oblique, neut. plur. as adv. πέραντά τε δόχμιά τ' ἦλθον, sidewise and obliquely through, 23, 116. †

δοχμός, ἡ, ὄν, oblique, sidewise; δοχμῶν αἰσσοῦντε, 12, 148. †

*δοχμῶω, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, a handful, a bundle of corn, as much as the reaper

8, 294; πὰρ δύναμιν, beyond my power, 13, 787.

δύνω, a form of δύω, only in the indicat. pres. and imperf. mid. δύομαι, 8, 43; see δύω.

δύο or δύω, with dual and plur., two, in H. indecl. τῶν δύο μοιράων, 10, 253. δύω κανόνεσσ' ἀραρυῖα, 13, 407. δύω δ' ἄνδρες ἐνείκεον, 18, 498. σὺν δύο, two together, 10, 224.

δυοκαίδεκα and δυώδεκα, poet. for δώδεκα, indecl. twelve, II. and Od.

δυσ, an inseparable particle denoting aversion, difficulty, weariness, misfortune, etc. like the English in-, un-, mis-, etc.; to words having a good signif. it gives an opposite sense, and [sometimes] in words of a bad signif. it strengthens the sense.

δυσαής, ἐς, poet. (ἄημι), blowing adversely, blowing violently, blustering, epith. of the wind and chiefly of Zephyr, 23, 200; gen. δυσαήων for δυσαέων, Od. 13, 99.

δυσάμμορος, ὄν (ἄμμορος), very unfortunate, ill-fated, *22. 428. 485.

δυσαριστοτόκεια (ἄριστος, τίκτω), one who had borne, to her misfortune, a most brave son, an unhappy mother of a hero, so Thetis calls herself, 18, 54.

δύσβωλος, ὄν (βῶλος), having a bad soil, unfruitful, Ep. 7.

δύσειο, δύσετο, see δύω.

δύσζηλος ὄν (ζήλος), irascible, choleric. Od. 7, 307. 2) dangerously rivalling, τινί, Ep. 8, 2.

δυσηλεγής, ἐς (λέγω), laying in a hard bed [= αλεγεινός (fm. ἀλγεῖν, ἀλέγειν), afflictive, causing grief], epith. of war and of death, 20, 154. Od. 22, 325 (others say from ἀλέγω, regarding no one).

δυσηχής, ἐς (ἤχέω), sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightful, abominable, epith. of death, *16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ἐς (θάλλω) ill at warming, badly warming, cold, χειμῶν, 17, 549.†

δυσθυμαίνω (θυμός), to be vexed, to be angry, h. Cer. 363.

δυσκέλαδος, ὄν (κέλαδος), sounding dreadfully, resounding, φόβος, 16, 357.†

δυσκηδής, ἐς (κῆδος), anxious, melancholy, sad, νύξ, Od. 5, 466.†

δυσκλής, ἐς (κλέος), without fame, inglorious, poet. accus. δυσκλέα for δυσκλεία, 2, 115. 9, 22.

δύσκον. see δίω.

δυσμενέων, οὔσα, ὄν (μένος), ill-disposed, in partec. masc. sing. and plur. *Od.

δυσμενής, ἐς (μένος), adverse, hostile, evil-disposed, 3, 51, and often; and subst. an enemy, 10, 193.

δυσμήτηρ, εἰς, ἡ (μήτηρ), an evil mother, a bad mother, Od. 23, 97.†

δύσμορος, ὄν (τύφος), having an evil lot, unfortunate, wretched, II. and Od.

Δύσπαρις, ιός, ὁ, unfortunate Paris, odious Paris [cursi Paris Cp.], *3, 39. 13, 769.

δυσπέμφελος, ὄν (πέμπω), dangerous to cross, boisterous, stormy, πόντος, 16, 748.†

δυσπονής, ἐς (πόνος), laborious, toilsome, wearisome, Od. 5, 493.†

δύστηνος, ὄν (στένω), groaning heavily, sighing deeply, wretched, miserable; subst. δύστηνων παῖδες, the children of wretched parents, 6, 127.

*δυστλήμων, ὄν (τλήμων), much-suffering, wretched, h. Ap. 532.

δυσχείμερος, ὄν (χείμα), having a severe winter, wintry, stormy, epith. of Dodona, 2, 750. 16, 234.

δυσώνυμος, ὄν (ὄνυμα, Æol. for ὄνομα), having a bad name; hence, odious, hated, abominable, as μοῖρα, 12, 116; ἥως, Od. 19, 571.

δυσωρέομαι, depon. mid. (fr. ὄρος for οὔρος), fut. ἥσομαι, to have an anxious night-watch, to watch without rest, spoken of dogs which watch the sheep: περὶ μῆλα, 10, 183.† Spitzner, instead of the mid. δυσωρήσονται (for which Thiersch, § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. αἰρέω) recommends.

δυσωρέω, act. ed. Spitz. cf. δυσωρέομαι (the final remark).

δύω, aor. 2 ἔδυν, sing. 3 δὺ for ἔδν. Ep. iterat. δύσκον, subj. δὺω, infin. δύναι, Ep. δύνειν, partec. δύς, perf. δέδυκα. mid. pres. δύομαι, fut. δύσομαι, aor. 1 ἐδύσαμην, with the Ep. forms ἐδύσεο, ἐδύσετο, imper. δύσειο (characteristic of aor. 1, and termination of aor. 2). The partec. δυσόμενος Od. 1, 24, is by some commentators considered future, as in the Epic poets the fut. is used to indicate that also which commonly takes place, but it is better to consider it partec. of aor. 2, cf. Rost. Gr. p. 408. 6th Ed. Krüg. Flexionslehre, p. 115, top. Of the pres. only the partec. δύνω occurs, 21, 232. The form δύνω = δύομαι. All these forms have the intrans. signif. to go in, hence, 1) Spoken of the relations of place: a) Of places and regions: to go into, to enter, to penetrate into, to plunge into, with accus. πόλιν, to go into the city; τεῖχος, 15, 345. δύναι σπέος, Od. 13, 366; πόντον, to plunge into the sea, 15, 19; γαίαν, to go under the earth, 6, 19; δόμον Ἄϊδος εἰσω, 3, 322; νέφεα δύναι (spoken of the stars), 11, 63; often πόλεμον, μάχην, ὄμιλον, to go into the war, the battle, the crowd; δύεσθαι θεῶν ἀγῶνα, to enter an assembly of the gods, 18, 376; with prep. βέλος εἰς ἐγκέφαλον δὺ, the arrow penetrated into the brain, 8, 85; ἐς πόντον; uncommon: δύσκειν εἰς Αἴαντα, he pressed upon Ajax (to shelter himself under his shield), 8, 271. b) Metaph. of human conditions: κάματος γυῖα δέδυκεν, fatigue entered the limbs, 5, 811. ὀδύναι δύνον μένος Ἀτρεΐδου, 11, 268. δὺ μιν Ἀρης Arês, i. e. martial fury, entered him, 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes and arms, with accus. apparently trans.

to put on, to clothe oneself in; δύνειν and δύεσθαι, δύναι, δύσασθαι τεύχεα, έντεα, κυνέν, to put on a helmet, 5, 845; χιτώνα, to put on a tunic, 18, 416. 23, 61. b) Also with added dat. τεύχεα ὤμοιιν, to put the arms about one's shoulders, 16, 64. έντεα χροῖ, 9, 596; and with prepos. έν: ὅπλοισιν ένι ἐδύτην, 10, 254; έν τεύχεσσι δύνοντο, Od. 24, 496; also εις τεύχεα, Od. 22, 201; metaph. δύεσθαι ἀλκήν, to gird oneself with strength [to put on one's might, Cp.], 9, 231. 3) Absol. to penetrate, to soak into, δύνει ἀλοιφή, 17, 392; πᾶν δ' εἰσω ξίφος, 16, 340. Esply spoken of the sun and stars: to set, to go down, often ἥελιος δ' ἄρ' ἔδν, δύσετο δ' ἥελιος, and Βωώτης ὅψε δύνων, and δυσομένου Ὑπερίονος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres and imperf. act. and mid. in the remaining tenses long, as also in δύνω; hence δύω is long only in subj. aor. 2, as 6, 340. 7, 193, etc.)

δύω, see δύο.

δωδέκα, poet. for δώδεκα, q. v.

δωδεκάβοιος, ον, poet. (βούς), worth twelve oxen, 23. 703.†

δωδέκατος, η, ον, Ep. for δωδέκατος, the twelfth, ἥως, 1, 493.

δωκαεικοσίμετρος, ον (μέτρον), containing two-and-twenty measures, τρίπους [of twenty and two measures. Cp.], 23, 264.†

δωκαεικοσίπηχυς, υ (πήχυς), two-and-twenty cubits long, ξυστόν, 15, 678.†

δῶ, τό, abbrev. Ep. form for δῶμα, a house, used only in the nom. and accus. 1, 426. Od. 1, 176 [prob. the primitive word, Butt. Gram. § 57, note 3.—See note on κρῖ].

δώδεκα, indecl. twelve, poet. also δυοκαίδεκα and δνώδεκα, Il. and Od. The number 12, like 9, used often in H. as a round number.

δωδέκατος, η, ον, the twelfth, poet. δυοδέκατος and δνωδέκατος, 24, 781.

Δωδωναῖος, αἶη, αἶον, Dodonian, an appellation of Zeus, from the celebrated oracle at Dôdôna. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, 16, 233.

Δωδώνη, ἡ, according to Schol. Ven. a town in Molossia, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprôtia; and according to H. Il. 2, 750, the Perrhæbi came from its vicinity, Hdt. also was acquainted with it, 7, 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucaliôn first built here a temple to Zeus, to which subsequently, according to Hdt. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded the inhabitants to establish here an oracle of Zeus. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Πηλασγικέ, 16, 233. The temple was situated on mount Tomarus.

The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisis. (According to Strabo, there was a second Dôdôna in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δῶδω.

δῶη and δῶῃσι, Ep. for δῶ, see δίδωμι.

δῶμα, ατος, τό (δέμω), 1) a house, a dwelling, often in plur. δῶματα; spoken of men and gods, δῶμ' Αἶδαο, 15, 251. 2) a single apartment of a house, a room, an apartment, esply that of the men, i. q. μέγαρον, often in the Od.

δωρέομαι, depon. mid. (δῶρον), aor. ἐδωρησαμην, to bestow, to present, with accus. ἵππους, 10, 557.†

δωρητός, ἡ, ὄν (δωρέομαι), presented with gifts, that may be propitiated with presents, 9, 526.†

Δωριεύς, έος, ὁ, plur. Δωριέες, the Dorians, one of the main branches of the Hellènes, deriving their name from Dorus, son of Helen. They resided at first about the Olympus, but removed subsequently to the district of Dôris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 177, speaks of Dorians in Crete, and calls them τριχάϊκες, the trebly-divided [with waving locks. Dôd. vid.], according to the Schol. because they dwelt in Eubœa, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δῶριον, τό, Dôrium, a place in western Messênia or Elis, where the bard Thamyris in a contest with the Muses lost his sight, 2, 594. According to Strab. VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in Messenia. According to Pausan. 8, 33, 7, who says its ruins were near a fountain, it was situated on the Neda near Andania; according to Gell it was in the vicinity of the modern Sidero Castro.

Δωρίς, έδος, ἡ, daughter of Nêreus and Dôris, 18, 45.

δῶρον, τό, a gift, a present, a) δῶρα θεῶν, either presents which are made to them, votive offerings, 3, 54. 8, 203; or which are received from them, 20, 268. δῶρα Ἀφροδίτης, the gifts of Aphrodîtê, i. e. beauty, and the pleasures of love, 3, 54. Ὕπνου δῶρον, the gift of sleep, 7, 482. b) In reference to men, 17, 225. Od. 1, 311; esply gifts of hospitality, which friends mutually gave, Od. 4, 589. 600.

*Δῶς, ἡ (the giver), a name of Dê-mêtêr, h. Cer. 122, ed. Herm.; Δηῶ, Wolf.

δωτήρ, ἡρος, ὁ, a giver; δωτήρες εἰῶν, Od. 8, 325.†

δωτήνη, ἡ, a gift, a present = δῶρον, Il. and Od.

*Δῶτιον πεδιον, τό, the Dotian plain.

They explain it: οἱ περὶ τὰ δόρατα μεμορημένοι, and derive it from μόρος, μοῖρα, whose fate it is to bear the spear; others from μῶλος, battle, changing λ into ρ; others from μωρός, raging with the spear. If we compare ἰόμωροι and ὑλακόμωροι, we may infer that the word indicates skill.)

ἐγχέσπαλος, ον (πάλλω), *wielding the spear*, epith. of warriors, *2, 131.

ἐγχέω (χέω), 3 sing. subj. ἐγχείη, Ep. for ἐγχέη, aor. 1 act ἐνέχενα, 3 plur. ἐνέχεαν, mid. ἐνεχενάμην, 1) *to pour in*, with accus. ὕδωρ, οἶνον, 18, 347. οἶνον δεπάεσσι, *to pour wine into the goblets*, Od. 9, 10. b) *to pour in*, spoken of things dry; ἄλφιστα δοροῖσιν, Od. 2, 354. 2) Mid. *to pour in for oneself* (sibi), ὕδωρ, Od. 19, 387; often in tmesis.

ἐγχος, εος, τό, *a spear, a javelin*. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αἰχμή), 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐνδεκάπηχυ). The shaft was commonly made of ash, cf. μελίη. The lower end of the shaft (σαυρωτήρ) was also pointed with brass, that, when the bearer wished to rest, it might easily penetrate the earth, 10, 152. 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, 3, 18. 12, 298. cf. Köpke Kriegswes. der Griechen, p. 115.

ἐγχρίπτω (χρίπτω), aor. 1 act. ἐγχριμψα, aor. 1 pass. only partcp. ἐγχριμφθείς, 1) *to force on, to push on, to drive on*; once intrans. *to press on*. τῷ σὺ μάλ' ἐγχριμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους, *pressing on to this (the goal) drive the chariot and horses near*, 23, 334. Mly pass., 1) αἰχμή ὅστέω ἐγχριμφθεῖσα, *the point driven to the bone*, 5, 662. ἀσπίδ' ἐνιγχριμφθείς, *dashed down with the shield*, 7, 272. 2) Absol. *to crowd in, to push close on*. νωλεμές ἐγχρίπτοντο, 17, 413; with dat. πύλῃσιν, *to the gates*, *17, 405.

ἐγώ, and Ep. before a vowel ἐγών, gen. Ep. ἐμέο, ἐμεῖο, ἐμεῦ, μεῦ, ἐμέθεν, I, gen. of me; also strengthened ἐγωγε; μ' for μοι in μ' οἶφ, Od. 4, 367; cf. Gram. and on the plur. see ἡμεῖς.

ἐδάην, see ΔΑΩ.

ἐδανός, ἡ, ὄν, *pleasing, agreeable, delicious*, an epith. of oil in 14, 172.† h. Ven. 63. (The ancients derived it from ἐδύς, ἡδομαι.)

ἐδαφος, τό (ἔδος), *a seat, basis, bottom*, upon which any thing rests, νηός, Od. 5, 249.†

ἐδδαισα, Ep. for ἔδδαισα, see δεῖδω.

ἐδέδμητο, see δέμω.

ἐδειδμεν, ἐδειδισαν, see δεῖδω, δῖω.

ἐδεκτο, see δέχομαι.

*ἔδεσμα, ατος, τό (ἔδω), *food, victuals*, Batr. 31.

ἐδηδοται, ἐδηδώς, see ἔδω

ἐδητός, ύος, ἡ (ἔδω), *food, victuals*, often with πόσις, 9, 92. Od. 1, 150. 3, 67.

ἔδμεναι, Ep. for ἐδέμεναι, from ἔδω.

ἔδνον, τό, only in the plur. τὰ ἔδνα, Ion. ἔδνα, *bridal presents*, in different senses: 1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, 16, 178. Od. 8, 318. 2) the dowry or outfit which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the Il. always ἔδνα, in the Od. also ἔδνα).

ἔδνοπάλιζεν, see δνοπαλίζω.

ἔδνόω, Ep. ἔεδνόω (ἔδνα), *to promise for presents*, only in mid. aor. 1 ἔεδνωσάμην, *to betroth a daughter*, θύγατρα, spoken of a father who marries his daughter, Od. 2, 53.†

ἔδνωτής, Ep. ἔεδνωτής, οὔ, ὁ (ἔδνα), *the one who affiances, the bride's father, a father-in-law*, 13, 382;† only in the Ep. form.

ἔδομαι, see ἔδω, ἐσθίω.

ἔδος, εος, τό (ἔζομαι), 1) *the act of sitting*. οὐχ ἔδος ἐστί, *it is no time to sit*, 11, 648. 23, 205. 2) *a seat*, 1, 534. 581. 3) *a residence, an abode*, spoken of Olympus: ἀθανάτων ἔδος, *the abode of the immortals*, 8, 456; and metaph. the place on which any thing rests, *ground, basis*. ἔδος Θήβης, and periphrastically, ἔδος Οὐλύμποιο, 24, 144; *situation*, Od. 13, 344.

ἔδραθον, Ep. for ἔδαρθον, see δαρθάνω.

ἔδραμον, see τρέχω.

ἔδρη, ἡ, Ion. and Ep. for ἔδρα (ἔδος), 1) *a seat*, 19, 77. 2) the place where one sits, *the seat of honour*. τίειν τινά ἔδρη, *to honour one with a chief seat*, 8, 162. cf. 12, 311.

ἔδριασμαι, depon mid. (ἔδρα,) infin. ἔδριασθαι Ep. for ἔδριασθαι, imperf. ἔδριώντο Ep. resol. for ἔδριώντο, *to seat oneself, to sit down*, 10, 198. Od. 3, 35.

ἔδυν and ἔδύν, see δύω.

ἔδω (Ep. for ἐσθίω), Ep. infin. ἔδμεναι, fut. ἔδομαι. 4, 237; perf. act. ἔδηδα, partcp. ἐδηδώς, perf. pass. ἔδήδομαι (as aor. ἔφαγον), iterat. imperf. ἔδεσκε, 1) *to eat*, with accus. Δημήτερος ἀκτῆν, 13, 322; with gen. Od. 9, 102; also spoken of brutes: *to eat, to devour*. 2) *to waste, to consume*, οἶκον, κτήματα. Od. metaph. καμάτῳ καὶ ἀλγεσι θυμόν, *the heart with labour and care*, Od. 9, 75. cf. 24, 129. (For ἔδω in the pres. ἐσθίω, ἔσθω also occurs.)

ἔδωδή, ἡ (ἔδω), *food, nourishment, food* for horses, 8, 504. Od. 3, 70.

ἑέ, poet. for εἰ, *himself, herself, itself*, see οὗ.

ἔδνα, τά, ἔεδνόω, ἔεδνωτής, Ep. for ἔδνα, ἔδνόω, ἔδνωτής, q v.

ἑικοσάβοιος, ον, Ep. for εἰκοσ. (βοῦς), *worth twenty oxen*. τιμὴν ἑικοσάβοιον ἄγειν, *to bring a recompense of twenty oxen*, Od. 22, 57. Neut. plur. *Od. 1. 431.

supplied. The subjunct. or optat. may follow, 11, 797. 10, 55; on the general construction of εἰ, cf. Gr. 1281, sqq. 1361, sqq. [§ 851, sqq. § 877, sqq.]. IV) εἰ mly begins the sentence, so that other particles follow, as εἰ γάρ, εἰ δέ, εἰ καί, εἰ μή, etc., which see under their own articles. It follows in καὶ εἰ, even if; οὐδ' εἰ, not (even) if; ὥς εἰ, as if, see ὡσεῖ.

εἰάμενῃ or εἰαμενῃ, ἡ, a low moist place about rivers and swamps, a low ground, a marsh, meadow, pasture, *4, 483. 15, 631. It is mly derived from ἡμαι, sedere, hence εἰαμενῃ (εἵαται) for ἡμένῃ. Spitzner writes εἰαμενῃ, because both the deriv. and the best Gramm. require the spiritus asper.

εἰ—ἄν stands in H. for the Ep. εἰ κε, αἰ κε, when it is separated by particles, as εἰ δ' ἄν, εἵπερ ἄν, 3, 288. Of the contracted forms εἶαν and ἦν, only the last is found in H., cf. εἰ, I. 2.

εἶανός. Ep. for εἶανός, 16, 9.†

εἶαρ, ρος, τό, poet. for ἔαρ, q. v.

εἱαρινός, ἡ, ὄν, Ep. for εἱαρινός (ἔαρ), relating to spring, vernal. ὥρη εἱαρινή, spring-time. ἀνθεα εἱαρινά, vernal flowers, 2, 89. Od. 18, 367.

εἶασα. εἶασκον, see εἶω.

εἵαται, εἵατο, Ep. for ἦνται, ἦντο, see ἡμαι.

εἵατο, Ep. for ἦντο, see εἰμί, I am.

εἶβω, Ep. for λείβω, to drop, always εἶβειν δάκρυον, to shed tears. *Od. 4, 153.

εἰ γάρ, 1) for if, in hypothet. sentences, 13, 276. 17, 156. Od. 18, 366. 2) O that, if but, a particle of wishing, with optat., 8, 538. 17, 561; more mly αἰ γάρ, q. v.

εἵγε, conj. 1) if at least, if indeed, si quidem, spoken of things which one may reasonably suppose; mly it is separated by other words. εἰ δύνασθαι γε, 1, 393. 18, 427. It is found only once united: εἵγε μὲν εἰδείης, Od. 5, 206.

εἰ γοῦν, even if, although, 5, 258† Thiersch, § 329. 1, rejects γοῦν as unhomeric, and reads εἰ γ' οὖν, which Spitzner adopts, see γέ.

εἰ δ' ἄγε, come on then! up then! in connexion with νῦν, δῆ, μῆν, with imperat. and with δεῦρο, 17, 685; also with subj. or fut., Od. 9, 37; also with plur. following, 6, 376; and itself in the plur. εἰ δ' ἄγετ'—πειρηθῶμεν, 17, 381. There is a partial ellipsis of the protasis: εἰ δὲ βούλει, ἄγε.

εἰδάλιμος, ἡ, ὄν (εἶδος), handsome, beautiful in form, comely. Od. 24, 279.†

εἶδαρ, ατος, τό, Ep. for ἔδαρ (ἔδω), food, food for horses, 5, 369; bait for fish, Od. 12, 252.

εἰ δέ, 1) but if, and if, in complete sentences, see εἰ. 2) εἰ δέ is sometimes used elliptically as an antithesis, in which case the verb must be supplied from the connexion. εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων, but if they will fly, let them fly, 9, 46. cf. 262. Il. 21, 487.

εἶδέω, 1) For εἶδω, subj. of οἶδα. 2)

An assumed theme for some forms of εἶδω and οἶδα, see ΕΙΔΩ.

εἰδησέμεν, Ep. for εἰδήσειν, see ΕΙΔΩ.

εἰ δῆ, of a thing assumed to be granted or undoubted, with indic.: seldom with subj. as 1, 293 (where some make ὑπειξομαι, subj.), cf. 21, 463. 1) if indeed, si quidem jam; if now truly, if really, 13, 111. 18, 120. 24, 57. Od. 22, 359. 2) whether really, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ἡ, Ep. for Εἰδοθέα, daughter of Prôteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from εἶδος and θέη, a divine form: in Eurip. Θεονόη.)

εἶδομαι, εἶδον, see ΕΙΔΩ.

εἶδος, εος, τό (ΕΙΔΩ), the appearance, the form, mien, spoken often of the human form in connexion with φνῆ, δέμας, 2, 58. 24, 376; of a dog, Od. 17, 308.

ΕΙΔΩ, ΙΔΩ, to see, to know, in the pres. act. obsol. The tenses in use are,

A) The aor. act. εἶδον, Ep. ἶδον, infin. ἰδεῖν, Ep. ἰδέειν, partic. ἰδών, subj. ἶδω, and Ep. ἰδωμι, optat. ἰδοίμι, and the aor. mid. εἰδόμην and Ep. ἰδόμην, imperf. ἰδοῦ, infin. ἰδέσθαι, subj. ἰδωμαι, they signify to see, to perceive, to behold, to observe, and belong as aor. to ὁράω and ὁρᾶσθαι, q. v. Remarkable is: οὐκ ἶδε χάριν αὐτῆς (sc. ἀλόχου), he did not enjoy her grace or favour; spoken of a warrior slain shortly after his marriage, 11, 243. Thus Eustath. explains it: οὐκ ἐχάρη ἐπὶ τῇ συμβιώσει αὐτῆς οὐδ' ἐπὶ τῇ τεκνοποιήσει. Others, 'he saw not her loveliness;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλὰ δ' ἔδωκε. Here belong the Ep. and Ion. mid. and pass. εἶδομαι, aor. 1 εἰσάμην, and εἰσαίμην, partic. εἰσάμενος, and εἰσαίμενος, 1) to be seen; hence, to appear, to seem, 8, 558; εἶδεται ἡμαρ, 13, 98; τό τοι κῆρ εἶδεται εἶναι, that seems death to thee, 1, 228. 2, 215. 2) to be like, to resemble, with dat. εἰσατο φθογγὴν Πολίτῃ, he resembled Politēs in voice, 2, 791. 20, 81.

B) Perf. οἶδα, 2 οἶσθα, and οἶδας, Od. 1, 337;† plur. ἴδμεν, ἴστε, ἴσασι, subj. εἶδῶ, Ep. ἰδέω, 14, 235; plur. εἶδομεν for εἰδῶμεν, εἶδετε, Ep. for εἰδήτε, εἰδῶσι, optat. εἰδείην, imperat. ἴσθι, infin. ἰδμεσθαι and ἴδμεν, Ep. for εἰδέναι, partic. εἰδώς, νῆα, ὅς: from this always the fem. ἰδυίησιν πρᾶπίδεσσι, plur.-rf. ἦδεα Ep. for ἦδειν, 2 Ep. ἦειδης. ἦεῖδεις, ἦδησθε for ἦδεις, 3 ἦειδη, ἦειδει, Od. 9, 206; ἦδεεν, ἦδεε, ἦδε, Ep. for ἦδει, 3 plur. ἴσαν for ἦσαν, 18, 405; fut. εἴσομαι, more rarely poet. εἰδήσω, infin. εἰδησέμεν, Od. 6, 257. 7, 327; all with the signif. to know (prop. to have perceived), to understand, to recognize, to become acquainted with, often connected with εἰσάφα, also with φρεσί, ἐνὶ φρεσί, κατὰ φρένα, κατὰ θυμόν, in mind; primarily with accus. or infin. οἶδε νοῆσαι, χάρω

394; with subj., 1, 340. 2) *whether ever, if ever*, in indirect questions with optat., 2, 97. 3) The Hom. formula εἶ ποτ' ἔην γε is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; δαῖρ' αὐτὲ ἐμός ἔσκε, εἶ ποτ' ἔην γε, 3, 180. Thiersch § 329, 3, 'he was also my brother-in-law, if indeed he ever was so' [which is hardly credible]. Wolf likewise remarks in Vorles. zu Il. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it; he says, 'it is as it she would say, οὐκ ἔστι, ἀλλὰ ποτὲ ἦν,' cf. Herm. ad Viger. p. 946: "*Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ita suis factum est dissimile, ut fuisse unquam vix credas. Est enim hæc loquutio dolentium, non esse quid amplius; ut vim ejus Germanice [Anglice] sic exprimas,*" but, alas! no longer so. Schütz in Hoogeveen Doct. Part. in Epit. red. p. 630, incorrectly considers it as an optat. 'ah would he were so still.' Besides 3, 180, this formula stands in 11, 761. 24, 426. Od. 15, 268. 19, 315.

εἶ που, *if perhaps (perchance, haply), if by any means*, Od. 4, 193.

εἶ πως, *if perchance, if in any way*, 13, 807.

Εἰραφιῶτης, ου, ὁ, voc. Εἰραφιῶτα, appellat. of Dionysos. Hom. h. 26, 2. (The derivation is uncertain; perhaps from ἐν and ῥάπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from ἔαρ and φῶ = φῶν, and translates, *spring-born*.)

εἶργω = ἔεργω, see ἔργω.

εἶρεπος, ὁ (εἶρω, to bind), *captivity, servitude, or a female slave*, cf. Nitzsch, Od. 8, 529.†

*Εἰρεσίαί, αἱ, a town in Hestiaeotis (Thessalia), h. in Apoll. 32. Others read, Πειρεσίαί; Ilgen understands by Εἰρεσίαί, the island *Irrhesia* of Pliny.

εἰρεσίη, ἡ (ἐρέσσω), *the act of rowing*, *Od. 10, 78. 11, 640.

Εἰρεσιώνη, ἡ (εἶρος). 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Πυανέψια and Θαργήλια was carried around by boys with singing and then hung upon the house-door. 2) the *song* on such an occasion; and then mly a *song*, to solicit charity, Ep. 15.

Εἰρέτρια, ἡ, Ion. for Ἐρέτρια; an important town in the island of Eubœa, near Palæo Castro, 2, 537.

εἶρη, ἡ, *an assembly, a place of assembling*, plur., 18, 531.† (According to Schol. = ἀγορά, from ἐρεῖν) or from εἶρω, *sero*, keeping locked (the sacred gates, V.).

εἶρημαι, see εἶρω.

εἰρήνη, ἡ, *peace*, Od. 24, 486. ἐπ' εἰρήνης, in peace, 2, 797. Od. 24, 486 (prob. from εἶρω, *sero*).

εἶριον, τό. Ep. for ἔριον, q. v.

εἰροκόμος, on (κομέω), *working wool, carding wool*, 3, 387.†

εἶρομαι, Ion. and Ep. depon. mid., infin. εἶρεσθαι, imperf. εἰρόμην, fut. εἰρήσομαι. 1) *to ask*, τινά, any one or alter any one, 1, 553. 6, 239; τί, after any thing, 10, 416; and τινά τε, any one about any thing, Od. 7, 237; also ἀμφί τε, Od. 11, 570. 2) *to say*, cf. εἶρω. (Ep. forms ἐρέω, ἐρέομαι, ἔρομαι, q. v.)

εἰροπόκος, on (πόκος), *woolly, covered with wool*, epith. of sheep, 5, 337. Od. 9, 443.

εἶρος, τό, Ep. for ἔρος, *wool*, *Od. 4, 135. 9, 226.

εἰρύαται, see ἐρύομαι.

εἰρύομαι and εἰρύω, Ep. for ἐρύομαι, and ἐρύω, q. v.

εἶρω, poet. (theme FEP. *sero*), only partic. perf. ἐερμένος, pluperf. ἔερτο, *to arrange in a row, to fasten together, to bind*; ὄρμος ἡλέκτροισιν ἐερμένος, a necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and ἔερτο, Od. 15, 460.

εἶρω, fut. ἐρέω, Ep. for ἐρῶ, perf. pass. εἶρημαι, 3 pluperf. pass. εἶρητο, fut. 3 εἰρήσομαι (aor. 1 pass. ῥηθείς, from the theme PEΩ). The pres. is Ep. and occurs only in the 1 sing., Od. 2, 162. The common form of the fut. h. Cer. 406. 1) *to speak, to say, to tell*, τί, 4, 363; οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, not empty praise shall be spoken to thee, 23, 795; τινί τε, any thing to any one, 1, 297. 2) *to speak to, to communicate, to announce*, ἔπος, 1, 419; φῶς ἐρέονσα, (about) to announce the light, 2, 49. II) Mid. *to say*, like the act., 1, 513. Od. 11, 542; mly *to ask*, prop. 'I cause to be told me,' conf. εἶρομαι. (These forms from εἶρω belong in use to φημί, q. v. The Ep. fut. ἐρέω, *I will say*, must not be confounded with the pres. ἐρέω, *I ask*.)

εἰρωτάω, Ion. and Ep. for ἐρωτάω, only pres. *to ask, to interrogate*, τινά τε, one about any thing, *Od. 4, 347. 17, 138.

εἰς, Ion. and Ep. ἐς, 1) Prep. with accus., ground signif. *into, to whither?* (cf. ἐν), to indicate a motion into the interior of an object, 1) Spoken of space: a) Of a local object, *into, to*; οἶχεσθαι ἐς Θῆβην, 1, 366; εἰς ἅλα; esply of persons, with the implied idea of residence, εἰς Ἀγαμέμνονα, 7, 312; ἐς Μενέλαον, Od. 3, 317; with verbs of seeing: εἰς ὧπα ιδέσθαι, to look (into) in the face. b) Of quantity: εἰς δεκάδας ἀριθμεῖσθαι, to be counted into decades, 2, 124. 2) Of time: a) In assigning a limit, *till, until*: ἐς ἡέλιον καταδύντα; in like manner ἐς τί ἐτι, till how long, 3, 465. b) In indicating continuance of time, *for*: ἐς ἐνιαυτόν, for a year, a year long, Od. 4, 86; ἐς θέρος, in the summer, Od. 14, 84. 3) Of cause, manner, etc.: a) The aim, εἰπεῖν εἰς ἀγαθόν, for good, 9, 102. b) Way and manner, εἰς μέαν βουλεύειν, harmoniously, 2, 379. c) A

born of any one, as subst. *a descendant, progeny*, Il. and Od. ἡ ἔκγονος, *a daughter*, Od. 11, 235.

ἐκδέχομαι, depon. mid. (δέχομαι), *to take from, to receive in succession, τί τι, any thing from one*, 13, 710.†

ἐκδέω (δέω), aor. ἐξέδησα, *to bind, to fasten*, with the accus. σανίδας, *to fasten the door (with the thong)*, i. e. *to lock it*, Od. 22, 174; with gen. δρυς ἡμιόνων, *to attach the (felled) oaks to the mules (for them to drag home)*. [Not, *bound them on the mules*. Cp.], 23, 121.

ἐκδηλος, ον (δηλος), *very clear, very manifest, distinguished, μετὰ πᾶσιν, amongst all*, 5, 2.†

ἐκδιαβαίνω (βαίνω), particp. aor. 2 ἐκδιαβάντες, *to go entirely through any thing*, with accus. τάφρον, *a trench*, 10, 198.†

ἐκδίδωμι (δίδωμι), aor. 2 imperf. ἐκδοτε, *to give out, to give up, to deliver again*, with accus. κτήματα, 3, 459.†

*ἐνδικος, ον (δίκη), *administering justice, taking vengeance, punishing*, Batr. 96.

ἐκδύνω, Ep. for ἐκδύομαι, Od. 1, 437.

ἐκδύω (δύω), aor. 1 ἐξέδυσσα, aor. 2 ἐξέδυν, particp. ἐκδύς, 1) Trans. in the fut. and aor. 1, *to strip off, τινὰ χιτῶνα, the tunic from any one*. Od. 14, 341. 2) Mid. with aor. 2 intrans. *to put off, to lay aside, τεύχεα*, 3, 114. b) *to go out*, with gen. μεγάροιο, *of the house*, Od. 22, 234; metaph. *to escape*, with accus. ὄλεθρον, 16, 99; for ἐκδύμεν (Ep. infin. aor. 2, accord. to Wolf), read ἐκδύμεν, i. e. ἐκδυῖμεν, optat. aor. 2; conf. Buttm. Lex. p. 424. Thiersch § 231, 101.

ἐκεῖθι, adv. *there, in that very place*, Od. 17, 10.†

ἐκεῖνος, η, ο, Ep. κεῖνος (ἐκεῖ), *he, she, it, that person*, with pron. κεῖνος ὄγε, *that person there*, 3, 391; with subst. without art. καῖνος ἀνὴρ. b) Also δεικτικῶς, for adv. there; κεῖνος Ἄρης, 5, 604. Od. 18, 239; the dative κείνῃ as adv., Od. 13, 111. Voss on Aratus 75, decides that it must be κεῖνος when the preceding word is most important, 7, 77; on the other hand ἐκεῖνος, 9, 646. and var. lec.] 24, 90.

ἐκέκαστο, see καίνυμαι.

ἐέκλετο, see κέλομαι.

ἐέκλιτο, see κλίνω.

ἐκηα, see καίω.

ἐκηβολίη, ἡ (βάλλω), *skill in shooting, or hitting at a distance*; plur. 5, 54.†

ἐκηβόλος, ον (βάλλω), *far-shooting, far-hitting*, as ἐκατηβόλος, epith. of Apollo, 1, 14. 2) As subst. *the far-shooter*, 1, 96, 110.

ἐκηλος, ον, 5, 759; and εὐκηλος, prop. εἴκηλος, 1, 554. Od. 3, 263. 1) *quiet*, Od. 21, 259; *free from care, at ease*, 5, 759. h. Merc. 480. 2) *unmolested, unhindered*. ἐκηλος ἐρρότω, *let him go unhindered to ruin*, 9, 376. cf. 6, 70, 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According

to Buttm. Lex. p. 284, prob. related to ἐκών, ἐκητι, with the adj. ending ηλος [related to ἀκὴν, ἀκᾶ, ἀκαλός (= ἡσυχος, Hesych.), ἡκα. Lob. Path. 109. Döb. 134].

ἐκητι, prep. with gen. *on account of, by means of*; esply of the gods: *by the will of, by the favour of Ἑρμείας*, *Od. 15, 319. 19, 86.

ἐκθνήσκω (θνήσκω), only aor. 2, *to die*. γέλω ἐκθανον, *they died with laughter*. i. e. *laughed long and loud*, Od. 18, 100.†

ἐκθορον, see ἐκθρώσκω.

ἐκθρώσκω (θρώσκω), aor. 2 ἐξέθορον, Ep. ἐκθορον, *to leap from, to spring out*, with gen. προμάχων, 15, 573. Od. 10, 207; metaph. κραδίη μοι ἔξω στηθέων ἐκθρώσκει, *my heart leaps from my breast*, i. e. *beats violently*, 10, 95.

ἐκκαθαίρω (καθαίρω), *to purify, to clear out*, with accus. οὔρους, 2, 153.†

ἐκκαιδεκάδωρος, ον (δῶρον), *sixteen palms long, κέρα*, 4, 109.†

ἐκκαλέω (καλέω), aor. 1 act. particp. ἐκκαλέσας, 24, 582. aor. 1 mid. ἐκκαλεσάμενος, *to call forth, τινά*. Mid. *to call to oneself*, Od. 24, 1.

ἐκκαλύπτω (καλύπτω), particp. aor. mid. ἐκκαλυψάμενος, *to uncover, to unveil*; mid. *to uncover oneself*, Od. 10, 279, in tmesis.

ἐκκατιδών, old reading for ἐκ κατιδών, 4, 508.

ἐκκίω (κίω), *to go out*, Od. 24, 492; † in tmesis.

ἐκκλέπτω (κλέπτω), *to steal away, to take away privately*, with accus. *to lead off privately*, Ἄρηα, 5, 390.†

ἐκκυλίω (κυλίω), only aor. pass. ἐξεκυλίσθην, *to roll out, to fling off*; pass. *to be rolled from, to tumble from, ἐκ δῖφροιο*. *6, 42. 23, 394.

ἐκλανθάνω, ἐκλήθω (λήθω), Ep. aor. 2 act. ἐκλέλαθον, and aor. 2 mid. ἐξελαθόμεν, Ep. ἐκλελαθόμεν with redupl. 1) Act. *to cause to forget, τινά τι*: Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν, *they caused him to forget his harp-playing*, i. e. *they took away from him the art of playing on the harp*, 2, 600; also τινά τινος, Ἥρης ἐκλελαθοῦσα, h. Ven. 40. 2) Mid. *to forget*, with gen. ἀλκῆς, 16, 602; and with the infin. Od. 10, 557.

ἐκλέλαθον, see ἐκλανθάνω.

ἐκληθάνω, poet. for ἐκλανθάνω, Od. 7, 221.†

ἐκλησις, ιος, ἡ (λήθω), *the act of forgetting, forgetfulness*, Od. 24, 485.†

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, *to loose, to release*. 2) Mid. = act. τινὰ κακῶν, *to release any one from toils*, Od. 10, 286.†

ἐκμάσσω, see ἐκμαίομαι.

*ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσω for ἐξεμάσ. *to invent, to discover*, with accus. τέχνην, h. Merc. 511.

ἐκμείρομαι (μείρομαι), perf. ἐξέμμορα, *to participate chiefly in, to obtain a chief share of*, with gen. θεῶν τιμῆς, Od. 5, 335.†

ἐλεγχείη, ἡ, Ep. (ἐλέγχω), *reproach, blame, shame, ignominy*, Il. and Od.

ἐλεγχής, ἐς, gen. ἐός, poet. (ἐλέγχω), superl. ἐλέγχιστος, *covered with reproach, reprehensible, infamous, despised*, 4, 242; superl. 2, 285. Od. 10, 72.

ἐλεγχος, τό, *reproach, blame, ignominy, shame*; ἐλεγχος ἔσσεται, 11, 315 ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο, to us this would be a reproach, Od. 21, 329; esply in personal addresses, to denote disgraceful cowardice; abstract for concrete, *κάκ' ἐλέγχεα*, cowardly dastards, 2, 235. 5, 787 (as in Lat. *opprobria*).

ἐλέγχω, aor. 1 ἤλεξα (prob. from λέγω), *to put to shame; to disgrace, to dishonour*, with accus. τινά, Od. 21, 424; hence *to despise*. μὴ σύγε μῦθον ἐλέγξης μηδὲ πόδας, despise not their address, nor their journey, i. e. their mission [*slight not their embassy, nor put to shame Their intercession*]. (p.), 9, 522.

ἐλεῖν, i. e. ἐλεῖν, see αἰρέω.

ἐλεεινός, ἡ, ὄν (ἐλεος), *pitiably, deserving compassion, exciting pity*, 24, 309. 2) *pitiful, woeful*, δάκρυον, 8, 331. 16, 219; compar. ἐλεεινότερος, 24, 504; superl. ἐλεεινότατος, Od. 8, 530. The neut. sing. and plur. as adv. ἐλεεινά, *pitiably*, 2, 314.

ἐλεέω (ἐλεος), fut. ἐλεήσω, aor. ἤλεσα, poet. ἐλέσα, 1) *to compassionate, to pity any one*, τινά, and absol. *to feel pity*, 6, 484. 16, 431. 2) *to regret, to lament*, 17, 346. 352.

ἐλεήμων, ὄν, gen. ονος (ἐλεέω), *compassionate, merciful*, Od. 5, 191.†

ἐλεινός, ἡ, ὄν, Att. for ἐλεεινός, also h. Cer. 285.

ἐλεητός, ὅς, ἡ, Ep. for ἔλεος, *compassion, pity*, *Od. 14, 82. 17, 451.

ἐλεκτο, see λέγω.

ἐλελίζω, poet. (a strengthened form from ἐλίσσω), aor. 1 act. ἐλέλιξα, aor. 1 mid. ἐλελιξάμην, aor. 1 pass. ἐλελίχθην, Ep. sync. aor. 2 mid. 3 sing. ἐλέλικτο, 13, 558. 1) *to put in a tremulous motion, to whirl, to roll, with accus. σχεδίων*, Od. 5, 314; pass. Od. 12, 416; hence mly *to cause to tremble, to shake, to agitate*, Ὀλυμπον, 1, 530. 8, 199. Pass. *to tremble, to shake*, 12, 448; ἐλελίχθη γαῖα, 22, 448; ἐλελίζετο πέπλος, h. Cer. 183. 2) *to turn suddenly*, without the notion of repetition, spoken always of the sudden turning of warriors from flight against the enemy, 17, 278. Pass. 5, 497. 6, 106. 11, 588. II) Mid. *to dart forward in spiral folds, winding in spiry volumes*, spoken of a serpent, in aor. 1, 2, 316. 11, 39. 2) Like pass. *to tremble, to shake*, ἔγχος ἐλέλικτο, 13, 558.

Ἑλένη, ἡ, *Helena*, daughter of Zeus and Leda, sister of Kastôr and Polydeukês (Castor, Pollux), and Klytæmnestra (Clytemnestra), wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus became the cause of the Trojan war, 2,

161. 3. 91. 121, seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184, seq. (prob. = ἐλάνη, the torch, i. e. cause of war.)

Ἑλενος, ὁ, *Helenus*, 1) son of Priam and Hekabê (Hecuba), a noted prophet, 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epîrus, and after the death of Neoptolemus married Andromachê, Paus. 2) son of Œnopiôn, 5, 707.†

ἐλεόθρεπτος, ὄν (τρέφω), *marsh-born, growing in marshes* σέλινον, 2, 776.†

ἔλεος, ὁ, *pity, compassion*, 24, 44.†

ἐλεός, ὁ, the table upon which the cook carved the meat, a *kitchen table*, 9, 215. Od. 14, 432.

ἔλεσκον, see αἰρέω.

ἐλετός, ἡ, ὄν, that which one can seize, *that may be taken*. ἀνδρὸς ψυχὴ πάλιν ἐλθεῖν, οὔτε λειστή, οὔθ' ἐλετή, for οὔτε λειστόν, οὔθ' ἐλετόν ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return again, 9, 409.†

ἔλεν, Ep. for ἔλον, see αἰρέω.

ἐλεύθερος, ἡ, ὄν (from ἐλεύθω), *free*: only ἐλεύθερον ἡμαρ, the day of freedom, i. e. *freedom itself*; opposed to δούλιον ἡμαρ, 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom, *6, 528.

*Ἑλευσινίδης, ἀο, ὁ, son of Eleusis = *Keleos (Celeus)*, h. in Cer. 105 (with short.). [Ἑλευσίνιος, ἰα, ἰον, *Eleusinian*, h. Cer. 267.]

*Ἑλευσίς, ἰνος, ἡ (ἐλευσις, arrival), a town and borough in Attica, belonging to the tribe Hippothoontis, having a temple of Dēmêtêr, famed for the Eleusinian mysteries, which were celebrated by yearly processions from Athens; now *Lepisina*, h. in Cer. 97; Ἑλευσίνος δῆμος, v. 490.

Ἑλευσίς, ἰνος, ὁ, father of Keleos (Celeus) and Triptolemus, founder of Eleusis. Apd. 1, 5. 2.

ἐλεφαίρομαι, depon. mid. (kindr. with ἔλπω), aor. 1 partcp. ἐλεφηράμενος, *to deceive by empty hopes, and mly to deceive, to delude*; spoken of dreams, Od. 19, 565 (with reference to ἐλέφας, q. v., v. 564, as a paronomasia), with accus. 23, 338.

ἐλέφας, ἀντρός, ὁ, *ivory, the tooth of an elephant*; in H. only in this signif. Elephants themselves are not mentioned; ivory, however, was procured by commerce, and was valued as an ornament, 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by its shining promises light, but deceives by its impenetrable opacity, cf. Schol. Od. 19, 560; see ἐλεφαίρομαι and ὄνειρος.

Ἑλεφῆνωρ, ὁ, ὄν, son of Chalcôdôn, sovereign of the Abantes before Troy, 2, 540. 4, 463.

Nestor, although occupied with drinking, see 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in 14, 174, and Od 18, 395, it signifies ὁμοίως, but incorrectly, see Spitzner ad loc.

ἐμπίπλημι and ἐμπίπλημι (πίμπλημι), aor. 1 ἐνέπλησα, aor. 1 mid. ἐνεπλησάμην, aor. 1 pass. ἐνεπλήσθην, infin. ἐνιπλησθῆναι, Ep. sync. aor. 2 mid. ἐμπλητο, 21, 607, and ἐμπληντο, (Od. 8, 16. 1) *to fill up, to fill full*, τί τινος, any thing with any thing; ῥεεθρα ὕδατος, 21, 311; θυμὸν ὀδυνάων, Od. 19, 117. 2) *τινά, to satiate any one*, Od. 17, 503; hence pass. aor. 1, υἱὸς ἐνιπλησθῆναι ὀφθαλμοῖς, to satiate myself with looking on my son; to gaze my fill, Od. 11, 452. Mid. *to fill oneself*, τινός, with any thing, 21, 607. Od. 7, 221; esply Ep. aor. 2 mid., Od. 8, 16. 2) *to fill for oneself*, τι; spoken of the Cyclopes. μεγαλὴν νηδύν, Od. 9, 296 and with gen. μένεος θυμόν, 22, 312.

ἐμπίπτω (πίπτω), aor. ἐνέπεσον and ἐμπεσον, 1) *to fall in, to fall upon, to hit*; with dat. πῦρ ἐμπεσε νηυσίν, the fire fell into the ships, 16, 113, and ἐν ὕλῃ, 11, 155. ἐνέπεσε ζωστήρι δίστός, the arrow pierced into the girdle, 4, 134. 2) Metaph. spoken of men: *to rush in, to press in*; with dat. ὑσμίνῃ, into the battle, 11, 297; προμαχοῖς, Od. 24, 526. b) Of the mind: χόλος ἐμπεσε θυμῷ, anger has entered the soul, 9, 436. 14, 207; and with double dat., 16, 206.

ἐμπλειος and ἐνίπλειος, η, ον, Ep. for ἐμπλεος (πλέος), *filled, full*, with gen. *Od. 14, 113; only in the Ep. form.

ἐμπληγδῆν, adv. (ἐμπλήσσω), *rashly, inconsiderately*, Od. 20, 132.†

ἐμπλην, adv. (πλάω, πελάζω), *near, in the neighbourhood*, with gen., 2, 526.†

ἐμπλήσατο, see ἐμπίπλημι.

ἐμπλητο, ἐμπληντο, see ἐμπίπλημι.

ἐμπλήσσω, see ἐνιπλήσσω.

ἐμπνέω, Ep. ἐμπνέω, aor. 1 ἐνέπνευσα and ἐμπνευσα, 1) *to breathe into or upon, to blow upon*, with dat.: μάλ' ἐμπνέοντε μεταφρένῃ, breathing on my back [of horses held immediately behind a person], 17, 502; with accus. ἰστίον, into the sail, spoken of wind, h. 6, 33. 2) Metaph. *to inspire, to give*, τί τι, any thing to any one, spoken of the gods: μένος, θάρσος τινί, 10, 482. Od. 9, 381; with infin., Od. 19, 138.

ἐμποιέω (ποιέω), fut. ἤσω, *to make ... in*, with accus. 18, 490; ἐν πύργοις πύλας, gates in towers, 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

ἐμπολάω (ἐμπολή), Ep. imperat. mid. ἐμπολόωντο, *to purchase*; mid. *to purchase for oneself*, with accus. βίστον, Od. 15, 456.†

ἐμπορος (πόρος), any one who travels in another person's ship, *a sea-passenger, a traveller*, later ἐμβάτης, *Od. 2, 319. 24, 300.

ἐμπρησώ = ἐνπρήθω, q. v.

ἐμπυριβήτης, ὁ (πῦρ, βαίνω), *going on the fire, pre-bedstriding*, τρίπους, 23, 702.†

ἐμφορέω, poet. form of ἐμφέρω (φορέω), *to bring in*, only pass. *to be brought in*, with dat. κύμασιν ἐμφορέοντο, they were borne in upon the waves, *Od. 12, 419. 14, 309.

ἐμφύλος, ον (φῦλον), *belonging to the same race or tribe, native*, ἀνὴρ, Od. 15, 273.†

ἐμφύω (φύω), aor. 1 ἐνέφυσα, aor. 2 ἐνέφυν, perf. (ἐμπεφύκα), only 3 plur. ἐμπεφύασι, partcp. fem. ἐμπεφυῖα, 1) Trans. pres. act. fut. and aor. 1 act. *to implant, to inspire, to infuse into*, τί τι, θεὸς μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and aor. 2 and perf. act. *to be produced in, to grow in*; with dat. τρίχες κρανίῳ ἐμπεφύασι, the hairs grow upon the skull of the horses, 8, 84; hence metaph. *to cling to, to fasten oneself to*. ὥς ἔχετ' ἐμπεφυῖα, thus she held clinging fast, 1, 513; with double dat. ἐν τ' ἀρα οἱ φῦ χειρὶ for ἐνέφυ, held fast his hand, 6, 253, and often.

ἐν, poet. ἐνί, Ep. εἰν or εἰνί, 1) Prep. with dat. ground signif. *in, on, upon, at*. 1) Used of place, ἐν signifies a) *being in a place*. ἐν γαίῃ, ἐν δώμασι; in like manner in geography, ἐν Ἀργεῖ, ἐν Τροίῃ. b) *being surrounded by any thing*. σὺρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, 15, 192; often spoken of persons: *between, amidst, amongst*, of being in a crowd, ἐν ἀθανάτοισ; hence *before, coram* (surrounded by a crowd of hearers). ἐν πᾶσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be. ἐνὶ πολέμῳ, ἐν φιλότῃ, 4, 258. 7, 302. So also of persons in whose power any thing lies. δύναμις γὰρ ἐν ὑμῖν, the power is in you, Od. 10, 69. cf. 11, 7, 102. c) *being upon* another thing. ἔσθῃ ἐν οὔρεσιν, upon the mountains. ἐν ἵπποις. d) *being in or by* another thing. ἐν σὺρανῷ, 8, 555. ἐν ποταμῷ, 18, 521. 2) Used as cause, instrument, means, it signifies a) *before, with*. ὁρᾶν, ἰδεῖν ἐν ὀφθαλμοῖς, to see before or with the eyes, 1, 587. Again: ἐν χερσὶ λαβεῖν, to take with the hands, 15, 229. cf. Od. 9, 164. b) Suitableness: *according to*. ἐν μοίρῃ, i. e. κατὰ μοῖραν. Od. 22, 54. ἐν καρὸς αἴσῃ, 9, 378. 3) Apparently ἐν often stands for εἰς with verbs of motion, since it includes at the same time the idea of the subsequent rest; thus ἐν γούνασι πίπτειν, to fall (and remain) upon the knees, 5, 370. Ὄσθεν βάλλειν ἐν κονίῃσι. ἐν τεύχεσσιν ἔδυνον, 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied. ἐν Ἀλκινόοιο, subaud. οἴκῳ, Od. 10, 282; particularly εἰν Ἀΐδαο, 22, 389. 5) ἐν also stands after a subst., 18, 218; esply ἐνί, which then has the accent on the first syllable, 7, 221. 11) Adverb; ἐν is often an adv. of place without case: *therein, thereby, thereon*, Od. 1, 51. 2, 340, where it is sometimes explained as in tmesis

ἔννεον, Ep. for ἔνεον, see νέω.

ἐννεόργυιος, ον (ὄργυιά), nine fathoms long, Od. 11, 312.† (in H. it is quadrisyllabic, and it is to be read ἐννεόργυιος).

ἐννέπω, poet. for ἐνέπω, q. v.

ἐννεσίη, ἡ, poet. for ἐνεσίη, q. v.

ἐννέωρος, ον (ῶρα), for nine years, nine years old, ἄλειφαρ, 18, 351. ἐννέωρος βασιλεὺς, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizesis of εω).

ἐννήκοντα, Ep. for ἐνενήκοντα, Od. 19, 174.†

ἐννήμαρ, adv. (ἐννέα and ἡμαρ), for nine days, often in Il. and Od.

Ἐννομος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, 2, 858 17, 218. 2) A Trojan, slain by Odysseus (Ulysses), 11, 422.

Ἐννοσίγαιος, ὁ, poet. for ἐνοσίγαιος (ἐνοσις), the earth-shaker, appellation of Poseidōn, because earthquakes were ascribed to him; as subst. 7, 455 and 9, 183, see Ποσειδών. (ἐνοσις) related to ὀδομαι, so Buttm. Lex. p. 115. [No: he considers ἐνοσις related to ἐνω, ἐνώω with the meaning of to shake]

ἐννύμι, poet. (ἘΝ), fut. ἔσω, poet. σσ, aor. 1 act. ἔσσα, aor. 1 mid. ἐσσάμην, Ep. ἐεσάμην, infin. ἔσασθαι, 24, 646; perf. pass. εἶμαι, partep. εἰμένος, 3 plur. pluperf. εἶατο, 18, 596; also as if from ἔσμαι, 2 sing. perf. ἔσαι, and pluperf. 2 sing. ἔσσο, 3 ἔστο and ἔεστο, 12, 464; 2 dual ἔσθην. Fundamental signif. 1) to clothe, to put on; with double accus. τινὰ εἵματα, χλαῖναν, 5, 904. Od. 15, 338 2) Mid. and pass. to clothe oneself in, to attire oneself in, prop. spoken of clothes; with accus. φάρος, Od. 10, 543. χρύσεια εἵματα ἔσθην, they had attired themselves in golden clothing. 18, 517. χλαῖνας εὖ εἰμέναι, beautifully clad in mantles. Od. 15, 331. 2) Metaph. spoken of weapons: to put upon oneself (sibi), περὶ χροῦ χαλκόν, 14, 383; τεύχεα, 4, 432; also ἀσπίδας ἐσσάμενοι, covering themselves with shields, 14, 372; also εἰμένος ὤμοισιν νεφέλην, 'his shoulders wrapt in cloud,' 15, 308; and ἡ τέ κεν ἤδη λαῖνον ἔσσο χιτῶνα, already hadst thou been clothed with a tunic of stone, i. e. wouldst have been stoned, 3, 56.

ἐννύχιος, η, ον (νύξ), by night, nightly, nocturnal, 11, 683. (Od. 3, 178.

ἐννυχος, η, ον = ἐννύχιος, 11, 716.†

ἐνοινοχοέω (χέω), to pour wine into, οἶνον, in the partep., Od. 3, 472.†

ἐνοπή, ἡ (ἐνέπω), 1) a voice, a tone, Od. 10, 147; a sound, of inanimate things, αὐλῶν, συρίγγων, 10, 13. 2) a cry, esply a battle-cry, in connexion with κλαγγή, 3, 2; μάχη, 12, 35. 3) a cry of lamentation, 24, 160.

Ἐνόπη, ἡ (appell. ἐνοπή), a town in Messēnia, which Agamemnon promised to Achilles for a dowry, 9, 150; according to Paus. 3, 26, = Gerēnia.

ἐνόρνυμι (ὀρνυμι), aor. 1 ἐνώρσα, aor.

syn. mid. only 3 sing. ἐνώρτο, act. to excite in, to awaken in; with accus. rei and dat. of pers. σθένος τινί, to excite strength in any one, 2, 451; γόον τινί, 6, 499; αὐτοῖς φύζαν, 15, 62. Mid. to be excited in or among, to arise amongst. ἐνώρτο γέλως θεοῖσιν, 1, 599. Od. 8, 326.

ἐνόρουω (ὀρούω), aor. 1 ἐνόρουσα, to leap in or upon; with dat. to rush upon, to attack, Τρωσί, 16, 763; spoken of lions: αἰγεσιν, *10, 486.

ἐνορχος, ον (ὄρχις), not mutilated, not castrated, 23, 147.†

Ἐνοσίχθων, ονος, ὁ (ἐνοσις, χθών), earth-shaker, a name of Poseidōn, as adj. 7, 445. Subst. often 8, 208; see Ἐννοσίγαιος.

ἐνσκήπτω, see ἐνισκήπτω.

ἐνστάζω (στάζω), perf. pass. ἐνέστακται, to instil; metaph. εἰ δὲ τοι σοῦ πατρὸς ἐνέστακται μένος, if the spirit of the father is implanted in (instilled into. Cp.) thee, Od. 2, 271.†

ἐνστηρίζω (στηρίζω), to fasten in, only pass. ἐγχείη γαίῃ ἐνστήρικτο, the spear remained fixed in the earth, 21, 168.†

ἐνστρέφω (στρέφω), to turn in. Mid. to turn oneself in; with dat. μηρὸς ἰσχίῳ ἐνστρέφεται, the thigh-bone turns in the socket, 5, 306.†

ἐντανύω (τανύω) = ἐντείνω, fut. ἐντανύσω, aor. 1 ἐνετάνυσα, aor. 1 mid. ἐνετανυσάμην, to stretch, to bend; with accus. βίον, τόξον, νευρήν, Od. 19, 577. 587; pass. Od. 21, 92; mid. τόξον, to bend his bow, Od. 21, 403. *Od.

ἐνταῦθα, adv. (ἐν), hither; to this, 9, 601.†

ἐνταυθοί, adv. (ἐν), here, κεῖσο, 21, 122; ἦσο, Od. 18, 105. h. Ap. 363. Never hither. Cf. Herm. ad Arist. Nub. 813.

ἔντεα, τά, weapons, arms, 5, 220. ἔντεα Ἀρήϊα, 10, 407; chiefly the cuirass, 10, 34. 2) Mly utensils, furniture; δαιτός, the furniture of a feast, Od. 7, 23; νῆος, h. Ap. 489 (According to Buttm. Lex. p. 134, from ἐννυμι, prop. that which one puts on; the sing. is obsol.).

ἐντείνω (τείνω), perf. pass. ἐντέταμαι, 1) to stretch, to strain; perf. pass. to be strained or stretched in, to hang; with dat. δίφρος ἱμάσιν ἐντέταται, the chariot body hangs in braces, 5, 728. 2) to stretch upon or over, spoken of a helmet; ἱμάσιν. 'with many a thong, well braced within' (Cp.), 10, 263.

ἐντερον, τό (ἐντός), a gut, sing. only ἐντερον οἶός, a sheep's gut, Od. 21, 408. 2) Elsewhere plur. the bowels, the intestines, 11.

ἐντεσιεργός, ὄν (ἐντεα 2, ἔργον), working in harness, i. e. drawing, ἡμίονοι, 24, 277.†

ἐντεῦθεν, adv. thence, hence, Od. 15, 568.†

ἐντίθημι (τίθημι), imperf. 3 sing. ἐτιθεῖ (τιθέω), aor. 1 ἐνέθηκα, aor. 2 ἱστῆν ἐνθέμεναι, Ep. for ἐνθεῖναι, mid. aor. 1 ἐνεθέμην, 3 sing. ἐνθετο, imperat. ἐνθε; act. only in tmesis, to put in, to place in, to introduce, with accus. mly of in

Ep. for ἐξεῖναι, and aor. 2 mid. 3 plur. ἔξεντο in tmesis. Act. to send out, with accus. ἐς Ἀχαιοὺς, 11, 141. Mid. to send out, to expel, only in the common formula: ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, after they had expelled the desire of food and drink, 1, 469. 2, 432.

ἐξιθύνω (ἰθύνω), to make exactly straight [to divide it aright. Cp.], δόρυ νήϊον, 15, 410.†

ἐξικνέομαι, depon. mid. (ικνέομαι), only aor. 2 ἐξικόμην, to arrive at, to reach, with accus. θώκους, 8, 439; espy to reach at length, with accus., Od. 13, 206. 11. 9, 479.

ἐξίμεναι, see ἔξειμι.

ἐξίσχω (ἴσχω = ἔχω), to hold out; with accus. and gen. of place: ἐξίσχει κεφαλὰς βερέθρου, she protrudes [Cp.] her heads out of the abyss (spoken of Scylla), Od. 12, 94.†

ἐξοίσω, see ἐκφέρω.

ἐξοιχνέω, poet. (a form of οἰχομαι), to go out, 3 plur. pres. ἐξοιχνεύσι, 9, 384.†

ἐξοίχομαι (οἰχομαι), to go out, to go away, to depart; the pres. prop. with signification of perf. ἐς Ἀθηναίης, sc. δόμον, 6, 379. Od. 4, 665.

ἐξόλλυμι (όλλυμι), aor. 1 ἐξώλεσα, to annihilate, to destroy utterly, Od. 17, 597; φρένας τινί, to destroy a man's understanding (in tmesis), 7, 360. 12, 234.

*ἐξολολύζω (όλολύζω), to howl out, to wail, Batr. 101.

ἐξονομάζω (ονομάζω), prop. to call by name; to name, to utter, h. Merc. 59; and frequently ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν, where it must be connected with ἔπος, to utter the word, like *eloqui verbum* (Voss, 'beginning he spake'), 1, 361. 3, 398, seq. [she said what she had to say and declared it fully, Nägelsb. ad 11. 1, 361].

ἐξονομαίνω (ονομαίνω), aor. 1 subj. ἐξονομήνης, and infin. ἐξονομήναι, to call by name, with accus. ἄνδρα, 3, 166; γάμον, to name her marriage, Od. 6, 66. h. Ven. 253.

ἐξονομακλήδην, adv. (ὄνομα, καλέω), mentioned by name, by name; with ὀνομάζειν, 22, 415, and καλεῖν, Od. 4, 278.

ἐξόπιθεν, also ἐξόπιθε, adv. poet. for ἐξόπισθεν (ὀπισθεν), from behind, on the back part, backwards, 4, 298. 2) As prep. with gen. behind, κεράων, *17, 521.

ἐξοπίσω, adv. (ὀπίσω), 1) Of place: backwards, 11, 461; also prepos. with gen. behind, 17, 357. 2) Of time: hereafter, in future; only in Od. 4, 35. 13, 144.

*ἐξοργίζω (ὀργίζω), to make angry, to exasperate. Pass. to become very angry, Batr. 185.

ἐξορμάω (ὀρμάω), particp. aor. 1 ἐξορμήσας, to go forth, to rush or hurry forth. μή σε λάθῃσιν κεῖσ' ἐξορμήσασα sc. νηὺς, lest it (the vessel) unperceived by you rush thither, Od. 12, 221.†

ἐξορούω (ὀρούω), to spring out, to leap out, only in tmesis; spoken of the lot, 3, 325; of men, Od. 10, 47.

ἐξοφέλλω (ὀφέλλω), to increase greatly, to augment, with accus. ἔδνα, Od. 15, 18.† ἔξοχ' for ἔξοχα, see ἔξοχος.

ἔξοχος (ἐξέχω), origin. prominent; metaph. distinguished, excellent; spoken of men, 2, 188; of brutes, 2, 480; of a piece of land, τέμενος, 6, 194. 20, 184; often with gen. ἔξοχος Ἀργείων, eminent among the Argives, 3, 227; also with dat. ἔξοχον ἠρώεσσιν for ἐν ἠρώεσσιν, 2, 483. The neut. ἔξοχον and ἔξοχα as adv. most, among all, before all, 5, 61; ἐμοὶ δόσαν ἔξοχα, they gave it me by preference (before the rest), Od. 9, 551; often with gen. ἔξοχον ἄλλων, 9, 641; with superl. ἔξοχ' ἀριστοι, by far the best, 9, 638. Od. 4, 629; also μέγ' ἔξοχα, Od. 15, 227.

ἐξυπανίστημι (from ἐξ, ὑπό, ἀνά, ἵστημι), only in aor. 2, to arise from a place under. σμῶδιξ μεταφρένου ἐξυπανέστη, a weal arose upon his back, 2, 267.†

*ἐξυφαίνω (ὑφαίνω), to finish a web, to weave out, Batr. 182.

ἔξω, adv. (ἐξ), out, without, Od. 10, 95. 2) out of, away from, 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb; στηθεών, 10, 94. ἔξω βήτην μεγάροιο, Od. 22, 378.

ἔξω, see ἔχω.

ἐο. Ep. for οὐ, q. v.

ἐοῖ, Ep. for οἷ, see οὐ.

ἐοι, Ep. for εἰη, see εἰμί.

εοικα, as, e, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual Ep. εἴκτοσ, particp. εοικώς, once εἰκώς, 21, 254; fem. εἰκνία, once plur. εοικνίαι, 18, 418; plur. perf. ἐώκειν, eis, ei, dual Ep. εἴκτην, 3 plur. εοίκεσαν, 13, 102. Also the Ep. pass. form εἴκτο, was like, 23, 107, and ἦκτο, Od. 4, 796. 1) to be similar, to be like, to resemble, τινί, any one, τί, in any thing; Μαχάονι πάντα, in all respects, 11, 613; δέμας γυναικί, Od. 4, 796; strengthened by ἀγκιστα [to resemble closely], eis ὦπα, 14, 474. Od. 1, 411; chiefly in particp. νυκτὶ εοικώς, like night, 1, 47. cf. 3, 151, etc. 2) to befit, to behove; to be proper, becoming, just; always impers., except Od. 22, 348, where εοικα is pers., I ought, it behoves me. εοικα δέ τοι παραεἶδεν, ὥστε θεῶ, it behoves me to sing before thee as before a god; cf. however, no. 3; often absol., as 1, 119; it takes the pers. in the dat., 9, 70. Only Od. 22, 196, ὥς σε εοικεν, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus. and infin. οὐ σε εοικε, κακὸν ὥς, δευδίσσεσθαι, it does not become you to tremble like a coward, 2, 190. 234; or with an infin. simply: οὐκ εοικ' ὀτρυνέμεν, 4, 286. The particp. is often used as an adj. becoming, suitable, fitting, deserved. μῦθοι εοικότες, suitable speech, Od. 3, 124 (Voss: similar, i. e. to the discourse of Ulysses).

of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty that Zeus, who knows nothing of the undertaking of Poseidōn, must be regarded as contending with him; cf. Spitzner and Köppen. Hence it is better with the ancients to explain ἐπ-αλλάξαντες by συνάψαντες, συνδήσαντες, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: *pugnae funem connectentes, ad utrosque intenderunt*. Köppen considers πείραρ πολ. = πείρατα πολ., see πείραρ, and translates: 'the issue of common war they stretched, alternating, over both,' cf. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a cord, tied in a knot, whose two ends are drawn in opposite directions, to make the knot faster, cf. Jahrb. Jahn und Klötz, März 1843, p. 261. *Ed. Am.*]

ἐπάλμενος, see ἐφάλλομαι.

ἐπάλξις, ιος, ἡ (ἀλέξω), a breast-work, a parapet, espily the battlements of the city walls, behind which the besieged fight, *12, 258. 22, 3.

Ἐπάλτης, αο, ὁ, a Lycian slain by Patroclus, 16, 415. (Ἐπιάλης.)

ἐπάλτο, see ἐφάλλομαι.

ἐπαμάομαι, depon. mid. (ἀμάω), aor. ἐπημησάμην, to hear up, to hear together, εὐνὴν (of leaves), Od. 5, 482.†

ἐπαμείβω (ἀμείβω), fut. ἐπαμείψω, 1) to exchange, to change, τεύχεά τι, arms with any one, 6, 230. 2) Mid. to go alternately hither and thither, with accus. νίκη ἐπαμείβεται ἄνδρας, victory alternates amongst men, 6, 339.

ἐπαμοιβαδῖς, adv. (ἐπαμείβω), alternately, mutually, reciprocally. ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς, they had grown mutually interlaced (the trees), Od. 5, 481.†

*ἐπαμοίβιος, ον = Ep. ἐπημοιβός, ἐπαμοίβια ἔργα, things of exchange, barter, h. Merc. 516.

ἐπαμύντωρ, ορος, ὁ (ἀμύντωρ), a helper, a protector, Od. 16, 263.†

ἐπαμύνω (ἀμύνω), aor. 1 ἐπήμυνα, infin. ἐπαμύναι, to come to aid, to help, to assist, with dat. and absol. *6, 362. 8, 414.

ἐπανατίθημι (τίθημι), to lay upon, whence aor. 2 infin. Ep. ἐπανθέμεναι (for imperat.) στανίδας, shut the gates, 21, 535.† Wolf after Aristarchus has here introduced ἐπανθέμεναι instead of the former ἐπ' ἄψ θέμεναι.

ἐπανίστημι (ῖσθιμι), aor. 2 ἐπανεστήν, to cause to rise; intrans. aor. 2 and perf. to rise in addition, 2, 85.†

*ἐπαντιάω (ἀντιάω), to meet, to fall in with, h. Ap. 152, in aor. 1.

ἐπαοιδή, ἡ, Ep. and Ion. for ἐπωδή, prop. a magic song; then, an incantation for staunching blood, Od. 19, 457.†

ἐπαπειλέω (ἀπειλέω), aor. 1 ἐπηπείλησα, to threaten in addition, absol. 14, 45; τινί τι, to threaten a man with any thing, 1, 319; ἀπειλὰς, Od. 13, 127.

ἐπαρاریσκω, poet. (ΑΡΩ), aor. 1 ἐπ-ῆρσα, perf. ἐπάρηρα, Ion. for ἐπάραρα, 1) Trans. aor. 1, to attach to, to fasten to; θύρας σταθμοῖσιν, to fix the doors to the posts, 14, 167. 339. 2) Perf. and pluperf. intrans. to be attached, to be infixed, κληῖς ἐπαρήρει, 12, 456.

ἐπάρη, ἡ, Ion. for ἐπάρα (ἄρά), an imprecation, a curse, 9, 456.†

*παρήγω (ἀρήγω), infin. aor. 1 ἐπαρήξαι, to help, to aid, τινί, 24, 39. Od. 13, 391.

ἐπαρήρει, ἐπαρηρώς, see ἐπαρاریσκω.

ἐπαρκέω (ἀρκέω), aor. 1 ἐπήρκεσα, to ward off, to avert, to remove, τινί τι, any thing from any one; ὀλεθρόν τι, 2, 873; with accus. to hinder any thing, Od. 17, 568.

ἐπάρουρος, ον (ἄρουρα), living in the country, being a rustic, Od. 11, 489.†

ἐπαρτής, ἐς (ἀρτέω), equipped, ready, prepared, *Od. 8, 151. 14, 332.

*ἐπαρτύνω = ἐπαρτύω, h. in Cer. 128, in mid.

ἐπαρτύω (ἀρτύω), to attach to, to fasten, with accus. πῶμα, Od. 8, 447; metaph. πῆμα κακοῖο, to prepare punishment for crime, Od. 3, 152. 2) Mid. to prepare for oneself, δειπνον, h. in Cer. 128.

ἐπάρχομαι, mid. (ἀρχω), aor. 2 ἐπῆρξάμην, prop. to begin in addition, in a religious signif.: to devote the first of a thing to the deity; always ἐπάρξασθαι δεπάεσσιν, spoken of libation; according to Buttm. Lex. p. 167, 'to pour out into the goblets for the purpose of libation,' so that in ἐπὶ the approach to each individual guest is indicated. Voss translates: 'to begin anew with goblets.' The word δεπάεσσι may be explained more correctly, 'into the goblets;' hence, to pour 'the first into the goblets' (for libation), since the goblets were already in the hands of the guests; cf. Nitzsch ad Od. 7, 183; and Köppen ad Il. 1, 471. 2) Mly, to present, to offer, with accus. νέκταρ, h. Ap. 125.

ἐπαρωγός, ὁ (ἀρωγός), a helper, an aid, Od. 11, 498.†

ἐπασκέω (ἀσκέω), perf. pass. ἐπήσκημαι, to labour carefully in addition, to furnish with any thing, with dat. αὐλή ἐπήσκηται τοίχῳ καὶ θριγκοῖσι, the court is surrounded with a wall and battlements, Od. 17, 266.†

ἐπασσύτερος, η, ον (ἄσσον), near to each other, close upon one another, in quick succession; sing. κῶμα ἐπασσύτερον ὄρνυται, wave upon wave arose, 4, 423; elsewhere plur., 8, 277. Od. 16, 366.

ἐπαυλος, ὁ (αὐλή), a stall for cattle, a pen, for the night, Od. 23, 358.†

ἐπαυρίσκω (ΑΥΡΩ), H. has of the mid. the pres. only, 13, 733. Of the act. only aor. 2 subj. ἐπαύρῃ, infin. ἐπαυρεῖν, Ep. ἐπαυρέμεν, fut. mid. ἐπαυρήσομαι, aor. ἐπηυρόμην, from which 2 sing. subj. ἐπαυρήαι and ἐπαύρῃ, and 3 plur. ἐπαύρωται, I) Act. 1) to take to oneself, to obtain, to procure, to partake, to enjoy, with gen. κτεάτων, 18, 302. Od. 17, 81.

to fall upon, with accus., 11, 367; with dat. 13, 482. 17, 741; and often without cases: ὁ ἐπιών, the one attacking, 5, 238; often ἐπ' ἄλλοισιν ἰόντες, marching against each other, 11.

Ἐπειοί, ὁ, the *Epēans*, the oldest inhabitants of Elis, who derived their name from Epēus, the son of Endymion, 2, 619; cf. Paus. 5, 1. 2.

Ἐπειός, ὁ, *Epēus*, son of Panōpeus, who, with the aid of Athēnē, constructed the wooden horse, Od. 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by Polydectes, 23, 664, seq. 839.

ἐπεί—περ, conj. *since at least*, with indicat. always separated, see ἐπεί.

ἔπειτα, adv. (ἐπί, εἴτα), *thereafter, hereafter, afterwards, hereupon, thereupon, then*, marks 1) Primarily, the progress from one action to another in the narration. In future actions it signifies, *directly after*, Od. 2, 60; καὶ τότε ἔπειτα, and then at once, 1, 426. It often follows πρῶτον, is connected with αὐτίκα, αἶψα; also εἴθρα, ἔπειτα. Sometimes it stands pleonastically, after a participle with a finite verb, 14, 223. 2) It often forms in the Epic language the apodosis, to render it emphatic: a) After a particle of time: ἐπειδὴ σφαίρῃ πειρήσαντο, ὠρχεῖσθην δὴ ἔπειτα, then they danced, Od. 8, 378; cf. 18, 545. b) After a particle of doubt or condition: εἰ μὲν δὴ νῦν τοῦτο φίλον,—Ἑρμείαν μὲν ἔπειτα—ὀτρύνομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with ὅς κε, 1, 547. 2, 392. 3) *therefore*, (according to what you say), *then*, a) In a question, 9, 437. Od. 1, 65. b) In other clauses, 15, 49. 18, 357.

ἐπεκέκλετο, see ἐπικέλομαι.

ἐπέκερσε, see ἐπικεῖρω.

ἐπελαύνω (ἐλαύνω), aor. 1 ἐπήλασα, perf. pass. ἐπελήλαμαι, to drive upon, to hammer out over, spoken only of the working of metals, χαλκόν, 7, 223; of a shield: πολὺς ἐπελήλατο χαλκός, much brass was beaten out over it, 13, 804. 17, 493.

ἐπελήλατο, see ἐπελαύνω.

ἐπέλησε, see ἐπιλανθάνω.

ἐπεμβαίνω (βαίνω), partcp. perf. Ep. ἐπεμβεβαώς, to go upon, perf. to stand upon, with gen. οὐδοῦ, upon the threshold, 9, 582.†

ἐπενεῖκαι, see ἐπιφέρω.

ἐπένειμε, see ἐπινέμω.

ἐπηνήνεον, see ἐπινηνέω.

ἐπηνήνοθε (ἐνήνοθε), 3 sing. of an old Ep. perf. with pres. signif. which is also used as imperf. to be or lie upon, to sit upon, only four times; spoken of the head of Thersitēs, as imperf. ψεδνὴ ἐπηνήνοθε λάχνη, thin woolly hair was upon it, 2, 219; of a mantle: ἐπηνήνοθε λάχνη, 10, 134; as pres. with accus. οἷα θεοὺς ἐπηνήνοθεν αἰὲν ἔοντας, such as adheres to the gods, Od. 8, 365. h. Ven. 62. (Buttm.

Lex. p. 111, from ἐνθω or ἐνέθω, perf. with Att. redupl. ἐνήνοθα, see Thiersch, § 232.)

ἐπεντανύω, Ep. form of ἐπεντείνω, to stretch upon, to extend upon, Od. 22, 467.†

ἐπεντύνω and ἐπεντύω (ἐντύω), to equip, to put in order, ἵππους, to harness the horses, 8, 374. Mid. to put oneself in order, to prepare oneself, ἀεθλα, for the contests, Od. 24, 89.

ἐπέοικα (ἔοικε), it is becoming, it is befitting, it is proper, with dat. pers. and infin. 4, 341; or accus. with infin., 1, 126. 10, 146. Ellipt. with accus. ὦν ἐπέοιχ' ἰκέτην ἀντιάσαντα (subaud. from the foregoing οὐ δεύεσθαι), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) it is agreeable, it pleases, 9, 392.

ἐπέπιθμεν, see πείθω.

ἐπέπληγον, see πλήσσω.

ἐπέπλωσ, see ἐπιπλώω.

ἐπεποίθει, see πείθω.

ἐπεπόνθει, see πάσχω.

ἐπέπταρε, see ἐπιπταίρω.

ἐπέπτατο, see ἐπιπέταμαι.

ἐπέπυστο, see πυνθάνομαι.

ἐπερείδω (ἐρείδω), aor. 1 ἐπέρεισα, to stay upon, to lean upon, to thrust against, with accus. ἔγχος ἐς κενεῶνα, 5, 856; absol., 11, 235; metaph. ἴν' ἀπέλεθρον, to apply prodigious power, 7, 269. Od. 9, 538.

ἐπερέφω (ἐρέφω), to roof over, and hence, generally, to build, in tmesis, ἐπὶ νηὸν ἔρεψα, 1, 39.†

ἐπερρώσαντο, see ἐπιρρώομαι.

ἐπερύω (ἐρύω), aor. ἐπέρυσα. Ep. σσ, to draw to, to draw towards, θύρην κορώνῃ, (with the ring), Od. 1, 144 (see κορώνῃ). ἐπὶ στήλῃν ἐρύσαντες, *Od. 12, 46.

ἐπέρχομαι (ἐρχομαι), fut. ἐπελεύσομαι. aor. 2 ἐπήλθον, Ep. ἐπήλυθον, perf. ἐπελήλυθα, 1) to come to, to come on, to come near, to approach, with dat. 12, 200; and absol. often indicating what was unexpected, Od. 9, 214; metaph. ἐπὶ κνέφας ἦλθε, darkness came on, 11, 194. Ἀχαιοῖς ἐπήλυθε νύξ, 8, 488. 9, 474; τοῖσιν ἐπήλυθε ὕπνος, sleep came upon them, Od. 5, 472. 12, 311; with the accus. esp. when it contains the idea of surprising or creeping upon insensibly; ἐπήλυθέ μιν ὕπνος, Od. 4, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat., 5, 220. Spoken of lions: βουσὶν, 10, 485. 15, 630. 3) Of places: to pass through, to go through, like obire, with accus. ἄγκλα, to go through the valleys, 18, 321. Od. 16, 27.

ἐπεσβολή, ἡ (ἔπος, βάλλω), words which one drops inconsiderately, prattle, loquaciousness, idle discourse. ἐπεσβολίας ἀναφαίνειν, to exhibit idle prattle [to seem loquacious. Cp.], Od. 4, 159† (not from ἔπεσι, but from ἔπεα and βάλλειν).

earth. 1, 58: ἐπὶ τινι καθῆσθαι, to sit by any one, Od. 2, 369; ἐπ' ἔργῳ, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things: ἐφ' ἔλκεϊ ἔλκος ἀρέσθαι, wound upon wound, 14, 130. cf. Od. 7, 120; ἐπὶ τῇσι, in addition to these, 9, 639; ἐπὶ τοῖς, to this, i. e. besides this, Od. 3, 113; ταχὺς ἔσκε θείειν ἐπὶ εἰδεῖ, together with, i. e. besides his beauty, Od. 7, 126. 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, 7, 163. b) To mark motion to any thing, with verbs of motion, and that in a hostile signif.: ὑποῖν, against, 1, 382. 3, 15. 2) Of time: ἐπὶ νυκτί, by night, 8, 529; ἐπ' ἡματι τῷδε, on this day, 13, 234; but ἐπ' ἡματι, by day, Od. 2, 284, and as adv. *daily*, Od. 14, 105. 3) Of manner, cause, etc.: a) To mark design, purpose: ἐπὶ δόρπῳ, for supper, Od. 18, 44; ἐπὶ χάσμῳ, 13, 104; ἐπὶ Πατρόκλῳ, for Patroclus, 23, 776; υἱὸν ἐπὶ κτεάτεσσι λιπέσθαι, to leave a son for his treasures [i. e. to inherit them], 5, 154. b) To mark the ground or motive: about, at, for, on account of; γελᾶν ἐπὶ τινι, 2, 270; μογεῖν, πάσχειν ἐπὶ τινι, 1, 162. 9, 492. c) To mark the price, or only, the condition: for; ἐπὶ τινι ἀθλεύειν, 23, 274; ἐπὶ μισθῷ for hire, ἐπὶ δώροις, for presents, 9, 162. C) With accus. 1) Of place: a) To mark direction or motion to an object: to, towards, against; ἐπὶ νῆας ἔρχεσθαι, ἔξεσθαι ἐπ' ἔρετμα, Od. 12, 171. b) To mark motion upon or over, or an extension, or spreading out upon: πλεῖν ἐπὶ οἴνοπα πόντον, Od. 1, 183. cf. 2, 370; ἐπ' ἐννέα κείτο πέλεθρα, Od. 11, 577; ἐπὶ γαίαν, *per terram*, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιᾷ, ἐπ' ἀριστερά, to the right, to the left. 2) Of time: a) In marking the limit: ἐπ' ἡῶ, till morning, Od. 7, 288. b) To mark continuance: for, during; ἐφ' ἡμέραν, 2, 299; ἐπὶ δῆρόν, for a long time, 9, 415. In like manner to mark the measure: ὅσον ἐπὶ, as far as, 2, 616; ἐπὶ ἡμισυ πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: ἐπὶ βοῦν ἴτω, for an ox, i. e. to fetch him, Od. 3, 421; στέλλειν ἐπ' ἀγγελίην, on an embassy, 4, 384; more rarely spoken of persons: ἐπ' Ὀδυσσῆα ἰέναι, Od. 5, 149. b) To mark conformity: ἐπὶ στάθμην, by the line, Od. 5, 245; ἐπ' ἴσα, 12, 436. c) To mark a respect in which any thing is true; ἀριστοὶ πᾶσαν ἐπ' ἰθύν, in every attack, 6, 79. II) As an adv. often found in H. in the signif. *then, moreover, besides, thereupon*, etc. 1, 458. 5, 705. Od. 3, 164. 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἐπι, in anastrophe. 1) for ἐπι, when it follows the governed word. 2) for ἐπ-

εστι, it is present, it is there, there is, thou art, Od. 14, 92; mly with dat. 1, 515. Od. 11, 307. Also with infin. following, οὐκ ἐπ' ἀνὴρ—ἀρὴν ἀπὸ οἴκου ἀμῦναι, there is no man to avert the evil from the house, Od. 2, 59.

ἐπιάλλω (ιάλλω), aor. 1 ἐπῆλα, to send to, to cast upon, to lead or bring to. τι τινι; οὐρον Κῆρας τινί, Od. 2, 316; ἐπῆλεν τάδε ἔργα, he has brought about these things, *Od. 22, 49.

ἐπιάμενος, see ἐφάλλομαι.

ἐπιανδάνω, poet. for ἐφανδάνω, q. v.

ἐπιαύω, another reading for ἐνίανεν, Od. 15, 557.

ἐπιάχω, poet. (ιάχω), to call to, to shout aloud to, to cheer, to applaud with shouts, 7, 403. 13, 822. 2) Mly, to cry out, *5, 860. 14, 148 (only pres. and imperf.).

ἐπίβαθρον, τό (βαίνω), the passenger-money, the price paid by a passenger (ἐπιβάτης) on ship-board, Od. 15, 449.†

ἐπιβαίνω (βαίνω), fut. ἐπιβήσω, aor. 1 ἐπέβησα, aor. 2 ἐπέβην, infin. Ep. ἐπιβήμεναι, fut. mid. ἐπιβήσομαι, aor. 1 mid. ἐπεβησάμην (only the Ep. forms ἐπεβήσετο, ἐπιβήσεο). 1) Intrans. to mount, to ascend, to step upon or into. a) With gen. ἵππων δίφρου, 5, 46; 8, 44; πύργων, νεῶν, etc. again: κροσσάων, to mount the battlements, 12, 444; γαίης, to disembark, Od. 12, 282; metaph. of a corpse, to be laid upon the funeral pile, 4, 99. b) to go to, to reach, with gen. πόλης, to the city, 16, 396; with accus. rarely; Πιερίην ἐπιβάσα, over Pieria [not to P.], 14, 226. Od. 5, 50; often metaph. ἀναιδείης, to give oneself up to impudence, Od. 22, 424. εὐφροσύνης, Od. 23, 52; τέχνης, to try art. h. Merc. 166, 465. 2) Transit. only fut. and aor. 1 act. to cause to mount, to cause to ascend; τιὰ ἵππων, upon the chariot, 8, 129; hence: to lead to, to place upon, to bring to, πολλοὺς πυρῆς, 9, 546; τιὰ πάτρης, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σοφροσύνης, to elevate any one to renown, to bring one to understanding, 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), aor. 2 act. ἐπέβαλον, aor. 2 mid. ἐπεβαλόμην, 1) Act. to cast upon, to lay upon, with accus., 11, 846; ἐπιβάλλειν ἱμάσθλην, subaud. ἵπποις, to give the horses the lash, Od. 6, 320. b) Intrans. to cast oneself upon, to go to; ἡ δὲ Φεᾶς ἐπέβαλλε, the ship sailed to Phœæ, Od. 15, 297; h. Ap. 427. 2) Mid. to cast upon for oneself, κλήρους, Od. 14, 209. b) to cast oneself upon a thing, to fall upon it, to seek or strive after, with gen. ἐνάρων, 6, 68.

ἐπιβάσκω (βάσκω), poet. form of ἐπιβαίνω, with transit. signif.: κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν, to bring the sons of the Achæans into misfortunes, 2, 234.†

ἐπιβήμεναι, see ἐπιβαίνω.

ἐπιβήτωρ, opor, ὁ, one that mounts, ἵππων, Od. 18, 263. 2) a leaper (spoken of the boar), *Od. 11, 131.

ἐπιβλής, ἦτος, ὁ (ἐπιβάλλω), prop. that

ἐπιλίγηδν, adv. (λίγηδν), *scratching, grazing*, 17, 599.†

ἐπιλλίζω (ιλλίζω), *to give the wink, to make a sign with the eyes*, with dat., Od. 18, 11.† h. Merc. 387.

ἐπιλωβεύω (λωβεύω), *to insult, to offer an affront to*, Od. 2, 323.†

ἐπιμαίνομαι, depon. (μαίνομαι), aor. ἐπεμνήαμην, *to be madly desirous of any thing, to desire vehemently*; with dat. τῷ γυνὴ Προΐτου ἐπεμνήατο, κρυπταδίη φιλότῃ μιγέμεναι, for him the wife of Proetus passionately longed, that she might enjoy illicit love (according to Voss and the Schol. for ὥστε—μιγέμεναι); Köppen and Passow, by a forced construction, connect the sentence ἐπεμνήατο τῷ μιγέμεναι, 6, 160.†

ἐπιμαίομαι, depon. mid. (μαίομαι), fut. ἐπιμάσσομαι. Ep. σσ, aor. 1 ἐπεμασάμην, Ep. σσ, 1) *to touch, to handle, to feel*, with accus. μάστιγι ἵππους, 17, 430. 5, 748; τινὰ ῥάβδῳ, Od. 13, 429. 16, 172. οἶων ἐπεμαίετο νῶτα, Od. 9, 441; spoken of a physician, ἔλκος, *to examine a wound*, 4, 190; ξίφεος κώπην, *to grasp the hilt of the sword*, Od. 11, 530; χεῖρ, i. e. χεῖρί, not χεῖρ as ed. Wolf. [cf. Eustath. and Bothe]. ἐπιμασσάμενος, *grasping with the hand (viz. the sword)*, Od. 9, 301. cf. 19, 480; metaph. πυρὸς τέχνην, *to essay the art of fire*, h. Merc. 108. 2) With gen. *to seek to attain, to desire, to strive after*; σκοπέλου, *to seek the rock*, Od. 12, 220; and metaph. νόστου, Od. 5, 344; δώρων, 10, 401 (μαίομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol. μάομαι).

ἐπιμάρτυρος, ὁ (μάρτυρος), *a witness on any occasion*; spoken only of the gods, 7, 76. Od. 1, 273.

ἐπιμάσσομαι, see ἐπιμαίομαι.

ἐπιμαστος, ὁ (ἐπιμάομαι), prop. *sought out, picked up*; ἀλήτης, passively, *a beggar picked-up on the road*, Od. 20, 377.† The Schol. explains it actively, 'a beggar that picks up his living.'

ἐπιμειδάω (μειδάω), aor. partcp. ἐπιμειδήσας, *to smile at or upon*; always with προσέφη, 4, 356. 10, 400. Od. 22, 371.

*ἐπιμειδιάω = μειδάω, h. 9, 3.

ἐπιμέμφομαι, depon. mid. Ion. (μέμφομαι), *to blame about, to reprove for, to reproach with*, τινί τι, Od. 16, 97; with dat. of pers., Od. 16, 115. 2) *to trouble oneself about, to be displeased with, to be angry*; with gen. εὐχολῆς, *on account of a vow*, 1, 65; and with ἔνεκα, 1, 94.

ἐπιμένω (μένω), aor. ἐπέμεινα, 1) *to remain at, to tarry, to wait, ἐν μεγάροις*, Od. 4, 587; ἐς αὐριον, Od. 11, 351; ἐπιμεινον, τεύχεα δύνω, *wait, that I may put on my armour*, 6, 340; and with ἵνα, h. Cer. 160.

ἐπιμήδομαι, depon. mid. (μήδομαι), *to plot, to devise, to contrive*; δόλον τινί, *an artifice against any one*, Od. 4, 437.†

ἐπιμηνίω (μηνίω), *to be angry, to be in a rage with*, τινί, any one, 13, 460.†

ἐπιμνησκω (μνησκω), aor. 1 mid ἐπεμνησάμην, and aor. 1 pass. ἐπεμνησθην, 1) *to remind of*. 2) Mid. with aor. pass. *to remember, to think of*, with gen. παίδων, 15, 662; χάρμης, 17, 103. τοῦ ἐπιμνησθεῖς, *remembering him*, Od. 4, 189. (Only the mid. and partcp. aor. 1 pass.)

ἐπιμῖνω (μῖνω), poet. form fr. ἐπιμένω, *to remain, to wait for*, *Od. 14, 66. 15, 372.

ἐπιμίξ, adv. *mixed, mingled together, pell-mell*; spoken of warriors and horses confusedly blended together, 21, 16. 11, 525. Od. 11, 537. κτείνονται ἐπιμίξ, *they were slain without distinction*, 14, 60.

ἐπιμίσγω (μίσγω), Ep. form of ἐπιμίγνυμι, 1) Act. *to mingle with*. 2) Mid. which alone H. uses, *to have intercourse with any one, to have commerce or communication with*; with dat. Φαιήκεσσι, *to come to the Phæacians*, Od. 6, 241; in the Il. always spoken of battle, *to meet, to mingle in fight*; Τρώεσσι, with the Trojans, 10, 548; absol. *to mingle in the battle*, 5, 505.

ἐπιμνησαίμεθα, see ἐπιμνησκω.

ἐπιμύζω (μύζω), aor. 1 ἐπέμυξα, *to murmur or mutter at, to sigh from displeasure*, *4, 20. 8, 251 (prop. to say μῦ to, always spoken of inarticulate sounds).

ἐπινέμω (νέμω), aor. 1 ἐπένευκα, *to impart, to share, to distribute*; with dat. σῖτον τραπέζῃ, *to distribute the bread to the table, i. e. upon the table*, 9, 216. 24, 625; spoken of persons: *to distribute among several*, Od. 20, 254.

ἐπινεύω (νεύω), aor. 1 ἐπένευσα, *to give the nod to, to make a sign to*, as an indication of command or of assent to a prayer, τινί, 9, 620. ὥς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι, *as I first promised him, and nodded with my head (to confirm the promise)*, 15, 75. h. in Cer. 169; and by tmesis, ἐπ' ὀφρύσι νεύσε, 1, 528. Od. 16, 164; and only to nod. κόρυθι, 22, 314.

ἐπινεφρίδιος, ον (νεφρός), *at or upon the kidneys*, 21, 204.†

ἐπινέω or ἐπινῆθω (νέω), aor. 1 ἐπένησα, *to spin*, like ἐπικλώθω, used of the Parcae. τινί τι, *to allot any thing to any one*. ἄσσα οἱ ΑἼσα γενομένην ἐπένησε λίνα, *what Aisa spun in a thread for him at birth, i. e. what she allotted him*, 20, 128; spoken of Moira, 24, 210. (H. does not use the pres.)

ἐπινηνέω, Ep. form (νηνέω, νήω), *to hear upon, to lay upon*; νεκροῦς πυρκαϊῆς, *upon the funeral pile*, *7, 428. 431.

*ἐπινῆχομαι, depon. mid. Ep. form (νῆχομαι), *to swim upon*, Batr.

ἐπινύσσειν, see πινύσσω.

*ἐπινώτιος, ον, *lying on the back*, Batr. 80.

ἐπίξυνος, ον, poet. for ἐπικοινός (ξυνός), *common, in common*, ἐπίξυνος ἐν ἀρούρῃ [= κοινούς ὅρους ἐχούση, Schol. Villosis], *on the common boundary of a field*, 12, 422.†

ant, with dat. 4, 390. 23, 770; see ἐπι-
τάρροθος (for ἐπιρρόθew).

ἐπιρρώομαι, depon. mid. Ep. (ῥώομαι),
aor. 1 ἐπερρώσαμην, 1) to move rapidly
or vehemently, at or about, with dat.
μύλαις δώδεκα ἐπερρώοντο γυναῖκες,
twelve women moved vigorously (work-
ed) at the mills, Od. 20, 107. 2) Spoken
of the hair: to roll or fall upon. χαῖται
ἐπερρώσαντο κρατὸς ἀπ' ἀθανάτοιο, the
locks rolled forwards from his immortal
head, 1, 529. cf. h. 26, 14; see ῥώομαι.
By ἐπί is indicated that the motion of
the hair follows the nod, Nägelsb.

ἐπισείω, Ep. ἐπισσεῖω (σεῖω), to shake
or brandish against, τί τινι, spoken of
Zeus: αἰγίδα πᾶσιν, to brandish the
ægis against all (to excite terror), *4,
167. 15, 230 (only the Ep. form).

ἐπισεύω, Ep. ἐπισσεύω, for the most
part poet. (σεύω), aor. 1 ἐπέσσευα, perf.
pass. ἐπέσσυμαι, with pres. signif., plu-
perf. ἐπεσσύμην; which is also Ep. aor.
2, hence partcp. with retracted accent,
ἐπεσσύμενος. 1) Act. to drive away, to put
in motion, with accus. δμῶας, to excite the
servants against (me), Od. 14, 399; κῆτός
τινι, to drive a sea-monster against one,
Od. 5, 421. 2) Metaph. κακά τινι, to
send evils upon any one, Od. 18, 256;
ὄνειράτα, Od. 20, 87. II) Mid. and pass.
esply perf. pass. as pres., and pluperf.
as Ep. aor., prop. to be driven on. 1) to
hasten to, to rush to, 2, 86; hence,
ἐπεσσύμενος, hastening, ἀγορήνδε to the
assembly, 2, 207; νομόνδε, 18, 575; with
dat. τινί, to hasten to any one, Od. 4,
841; εἰς τινα, 13, 757; with gen. of place,
πεδίοιο, through the plain, 14, 147; with
accus. νῆα, to the ship. Od. 13, 19;
δέμνια, Od. 6, 20; with infin. ὁ δ' ἐπέσ-
συντο διώκειν, he made haste to pursue
him, 21, 601; metaph. ἐπέσσονται τοι
θυμός, thy heart is driven, is prompted
(to desire), 1, 173. 9, 42. b) In a hostile
signif. to rush upon, to attack, often absol.
and with dat., 5, 459. 884; with accus.
τείχος ἐπεσσύμενος, 12, 143. 15, 395.
(The gen. is unusual: τεύχεος, 12, 388;
depends upon βάλε: he cast him from
the wall; cf. Spitzner; metaph. spoken
of fire and water, 11, 737. Od. 5, 314.
H. has only the Ep. form.)

ἐπίσκοπος, ὁ (σκοπέω), 1) an observer,
a spy, a scout, with dat. νήεσσιν, against
the ships, 10, 38. 342. 2) overseer, com-
mander, protector, spoken of Hector, 24,
729. ἐπίσκοποι ἀρμονιάων, the defenders
of covenants (of the gods), 22, 255;
ὀδαίων, inspector of wares, Od. 8, 163.

ἐπισκύζομαι, depon. mid. (σκύζομαι),
aor. 1 ἐπεσκυσάμην, to be displeased,
angry at any thing, 9, 370; τινί, any one,
Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), the skin of
the forehead, above the cavity of the eyes,
which moves in various passions, super-
cilium, the brow; hence metaph. like
ὀφρύς, as a sign of anger, pride, spoken
of lions: πᾶν δέ τ' ἐπισκύνιον κάτω ἔλ-

κεται, he draws down his whole brow
into frowns [Cp], 17, 136.†

ἐπισμυγερῶς, adv. (ἐπισμυγερός), as if
scorched by flames (σμύχω, υτο); hence
shamefully, miserably, ἀπέτισεν, Od. 3,
195; ναυτίλλεται [cum sua perniciē naυ-
gaverit, cf. Barnes and Bothe], *Od. 4, 672.

ἐπίσπαστος, η, ον (ἐπισπάω), drawn to
oneself, attracted. ἐπίσπαστον κακὸν
ἔχειν, to have drawn an evil upon one-
self, *Od. 18, 73. 24. 462.

ἐπισπεῖν, see ἐφέπω.

ἐπισπέρχω (σπέρχω), to urge forward,
to hasten on. Od. 22, 451; with accus.
κέντρῳ, to urge or spur on, sc. the steeds,
23, 430. 2) Intrans. to urge oneself, to
hurry forward rapidly, ἀελλαι ἐπισπέρ-
χουσι, Od. 5, 304.

ἐπισπῆσθαι, ἐπισπόμενος, see ἐφέπω.

ἐπίσπω, see ἐφέπω.

ἐπισσεῖω, see ἐπισείω.

ἐπισσεύω, see ἐπισεύω.

ἐπίσωτρον, τό, Ep. for ἐπίσωτρον.

ἐπισταδόν, adv. (ἐφίστημι), proceeding
to, going up to, Od. 12, 392. 13, 54. οἱ
δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο, *Od.
16, 453; ἐπισταδόν is unnecessarily ex-
plained 'one after another;' Voss,
'busily.' The sense is, 'they went and
prepared the evening meal.'

ἐπίσταμαι, depon. imperf. ἐπιστάμην,
without augm. fut. ἐπιστήσομαι, 1) to
understand, to know, to be acquainted
with, with accus. ἔργα, 23, 705; ἔργα
περικαλλέα, Od. 2, 117; spoken of wo-
men who are skilled in feminine works.
2) to understand, to know how, to be
able; spoken both of the mind, as φρεσίν,
14, 92; θυμῷ, Od. 4, 730; and of the
body, as χερσίν, 5, 60; with infin., 4,
404. ἐπίστατο μείλιχος εἶναι, he knew
how to be mild to all, 17, 671. The partcp.
pres. ἐπιστάμενος, η, ον, prop. under-
standing, mly as adj. intelligent, practised,
experienced, often absol. of men and
brutes, and also ἐπιστάμενοι πόδες, 18,
599. a) skilful, dexterous, mostly with
infin. σάφα εἰπεῖν, 4, 404. b) With gen.
ἐπιστάμενος πολέμοιο, acquainted with
war, 2, 611, ed. Barnes; αἰοιδῆς, Od. 21,
406. c) With dat. ἐπιστάμενος ἄκοντι,
sc. πολεμίζειν, 15, 282 (prob. Ion. for
ἐφίσταμαι, to direct one's thought to
any thing. cf. the Germ. verstehen and
the Engl. understand). [Buttm. thinks
it a simple vb.]

ἐπισταμένως, adv. intelligently, skil-
fully, scientifically, dexterously, 10, 265.
Od. 20, 161.

ἐπιστάτης, ου, ὁ (ἐφίστημι), origin. one
who approaches; only σὸς ἐπιστάτης,
who approaches thee, a beggar, Od. 17,
455.† (Hesych. ἀπὸ τοῦ ἐφίστασθαι τῇ
τραπέζῃ.)

*ἐπιστεναχίζω = ἐπιστενάχομαι, Batr.
73; but ἐπιστοναχίζω, ed. Frank.

ἐπιστενάχομαι, depon. mid. (στενάχω),
to groan at or over, 4, 154.†

ἐπιστεφής, ἐς (ἐπιστέφω), up to the
brim, brimful, with gen. only κρητῆρας

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv. *enough, sufficiently, adequately*; in two passages: ἐς δ' ἐρέτας ἐπιτηδές ἀγείρομεν, let us collect on board rowers enough, 1, 142. μνηστήρων σ' ἐπιτηδές ἀριστῆες λοχόωσιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, ἐπίτηδες. (According to Damm. from τείνω [So Döb.: = μετ' ἐπιτάσεως, *intente; intently, earnestly*]: according to Buttm. Lex. p. 299, from ἐπὶ τάδε or τάδεσι; or, according to Passow, from τῆδες, a form of τήτες).

*ἐπιτηρέω (τηρέω), aor. 1 partcp. ἐπιτηρήσας, *to wait for, to watch for, νύκτα*, h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. ἐπιθήσω, aor. 1 ἐπέθηκα, aor. 2 optat. ἐπιθεῖτε, Ep. for ἐπιθειήτε, infin. ἐπιθεῖναι, aor. 1 mid. ἐπεθήκατο, aor. 2 mid. ἐπέθετο, partcp. ἐπιθέμενος, *to place upon, to put upon*, 1) *to put upon, to lay upon, mly τινί τι; κρατὶ κυνέην*, 11. rarely; *τινὰ λεχέων*, to lay any one upon the bed, 24, 589; *φάρμακα*, 4, 190; *εἷδατα*, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι ταύρων μῆρα, to offer the thighs of oxen to Poseidōn, Od. 3, 179; Ἀπόλλωνι, Od. 21, 267. b) Metaph. *to lay upon, to inflict, ἄλγεα Τρωσί*, 2, 40. πολλοὶ γὰρ δὴ τλήμεν ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες, many of us have suffered from [on account of] men, inflicting grievous pangs upon one another, says Diōnē to Aphrodītē, 5, 384. The Schol. unnecessarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we have already suffered much because we have taken part in the affairs of men,' cf. v. 385, seq. *θωήν*, to inflict punishment, Od. 2, 102. 2) *to put at or to, to attach, to add, ἄλλα*, 7, 364. 391; *τινί τι; κορώνην*, a curved end (to the bow), 4, 111; *περόνην*, Od. 19, 256. b) *to place before*, in order to close any thing, *λίθον θύρῃσιν*, Od. 13, 370; *θύρας*, to close the doors, 14, 169. Od. 22, 157; hence said of the Hours: ἡμὲν ἀνακλῖναι νέφος ἡδ' ἐπιθεῖναι, to put back the cloud and place it before, i. e. to open and shut, 5, 751. 8, 395; spoken of the Trojan horse, *λόχον*, Od. 11, 525. c) Metaph. *μῦθος τέλος ἐπιθεῖναι*, to put an end to the word, i. e. to fulfil the declaration, 19, 107. 20, 369; *φρένα ἱεροῖσιν*, to fix his heart upon, to direct his mind to the victims, 10, 46. II) Mid. *to put upon, τί τινι; στεφάνην κεφαλῇφιν*, 10, 31; *χειράς στήθεσσιν τινος* (his hands), 18, 317.

ἐπιτιμῆτωρ, opoσ, ὁ (τιμάω), *an avenger, one who inflicts punishment*, epith. of Zeus, ἐπιτιμῆτωρ ἱκετῶν τε ξείνων τε, Od. 9, 270.†

ἐπιτλήναι (ΤΛΑΩ), only imper. aor. ἐπιτλήτω, absol. *to continue patient at or under*; with dat. *μύθοισιν ἐμοῖσιν*, my words, *19, 220. 23, 591.

ἐπιτολμάω (τολμάω), *to have courage,*

to dare, to take courage, to encourage oneself, with infin., Od. 5, 353; absol. *to remain patient*, *Od. 17, 238.

ἐπίτονος, ον (τείνω), *stretched*, whence the subst. ὁ ἐπίτονος (subaud. ἱμάς), a rope with which the sail-yard is made fast to the mast, *the yard-rope*, Od. 12, 423.†

ἐπιτοξάζομαι, depon. mid. (τοξάζω), prop. *to bend the bow at any one, to shoot, to aim at any one*, with dat., 3, 79.†

ἐπιτραπέω, Ep. for ἐπιτρέπω, ἐπιτραπεουσι, 10, 421.†

ἐπιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα, aor. 2 act. ἐπέτραπον, aor. 2 mid. ἐπιτραπόμην, perf. pass. ἐπιτέτραμμαι, 3 plur. Ion. and Ep. ἐπιτετράφαται, I) Act. 1) *to turn to, to give over to, to commit to, to thrust to, τί τινι; οἶκόν τι* (to one's care), Od. 2, 226; without accus. expressed, aor. 2, *τοῖσιν ἐπετρέπομεν μάλιστα*, to these we trusted most [sc. τὸ φυλάσσειν], 10, 59; instead of the accus. we have also the infin., 10, 116. 421. θεοῖς ἐπιτρέπειν τι, to leave to the gods, Od. 19, 502; hence pass. ᾧ ἐπιτετράφαται λαοί, to whom the people are entrusted, 2, 25; and spoken of the Hours: τῆς ἐπιτέτραπται οὐρανός, 5, 750. 2) *to turn to, to leave to, to yield to, νίκην τινί*, 21, 473; *παισὶ κτήματα*, to leave possessions to children, Od. 7, 149; and without accus. [expressed], οὐκ ἐπέτρεπε [sc. ἐαυτόν, cf. Nägelsb. p. 313], γῆραι, he yielded not to age, 10, 79. II) Mid. *to turn oneself to. σοὶ θυμὸς ἐπετρέπετο εἰρεσθαι*, thy mind was inclined to ask, Od. 9, 12.

ἐπιτρέχω (τρέχω), aor. 2 ἐπέδραμον, partcp. aor. 1 ἐπιθρέξας, 13, 409;† perf. ἐπιδέδρομα, *to run to*, both to render aid and to attack. ἄρματα ἵπποις ἐπέτρεχον, the chariots rolled after the horses, 23, 504. 2) *to run over, to graze*, spoken of a spear, 13, 409. λευκὴ δ' ἐπιδέδρομεν αἵγλη, glittering splendour glances over it, Od. 6, 45. cf. Od. 20, 357.

ἐπιτροχάδην, adv. *running over cursorily, hastily, briefly* (but to the point); *in a summary way*, only ἀγορεύειν, 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποίσω, *to bring to or upon*, only in a hostile signif.; *χειράς τινι*, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρείας χειράς, 1, 89.

*ἐπιφθάνω (φθάνω), partcp. aor. 2 ἐπιφθάς, *to be beforehand, to anticipate*, Batr. 217.

ἐπιφθονέω (φθονέω), *to envy, to refuse enviously, to grudge, to forbid*, with dat. Od. 11, 149.†

ἐπιφλέγω (φλέγω), *to kindle, to set fire to, to burn up*, with accus. ὕλην, νεκρόν, *2, 455. 23, 52.

*ἐπιφράζομαι (φράζομαι), aor. 1 ἐφφρασάμην, Ep. σσ, and with like signif. aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1) *to think of, to meditate upon, to consider*, with accus. βουλήν, 2, 282. 13, 741;

πολέμοιο, restrained from war, 13, 525. 3) Generally, *to press, to crowd*, λαὸν ἐπ' αἰσπερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, 12, 201; ἐπὶ νῆας, 16, 395; with ἐκτός, and gen., Od. 12, 219.

ἘΡΓΩ, obsol. pres. which furnishes tenses to ἔρδω or ῥέζω, q. v.

ἔρδω, poet. (ἘΡΓΩ), fut. ἔρξω, aor. ἔρξα, perf. ἔοργα, pluperf. ἑώργειν, 1) *to do, to make, to perform*, often absol., 4, 29; with accus. ἔργα, 10, 51. Od. 2, 236; with the dat. pers. τί τινι, 14, 261. Od. 14, 289; but more frequently with double accus. κακόν and κακά τινα, 3, 351. 9, 540; also εὖ ἔρξαι τινά, to benefit any man, 5, 650. 2) Espl. *to offer, to sacrifice*, ἐκατόμβας, ἱερὰ θεοῖς, 2, 306 (ἔοργα and ἑώργειν are used in the signif. *to do*, cf. ῥέζω).

ἐρεβεννός, ἡ, ὄν (Ἐρεβος), *dark, gloomy*, νύξ, 5, 659; and ἀήρ, *5, 864.

Ἐρέβουσφι(ν), see Ἐρεβος.

ἐρέβινθος, ὁ, *a chick-pea*, perhaps *cicer arietinum*, Linn., 13, 589†

Ἐρεβος, eos, τό, Ep. gen. Ἐρέβους, Ἐρέβουσφι, *Erebus*, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; *the nocturnal gloom of Hades*, but it is better to explain it, with Völcker and Nitzsch (Od. 10), the dark earth as the dwelling of the dead, and especially *the valley of death*, 8, 368. Od. 10, 528. 12, 81; Ἐρέβουσφι, 9, 572, appears corrupted from Ἐρέβεσφι, according to Thiersch, § 186, 4. Rost. Dial. 23, c.

Ἐρεβόσδε, adv. *to Erebus*, Od. 20, 356.† ἐρεῖνω, poet. (ἔρομαι), *to ask, to interrogate*, with accus. pers. τινά, 6, 176; of the thing, γενήν, 6, 145; and with double accus. τινά τι, Od. 1, 220. 4, 137; also ἀμφί τινι, after any man, Od. 24, 263. 2) *to try*, said of the lyre, h. Merc. 487. 3) *to say, to speak*, h. Merc. 313. Herm. reads ἐρέεινον for ἐρέεινεν and translates: *quum singula accurate disceptassent*. II) Mid. as depon., Od. 17, 305. h. Merc. 313.

ἐρεθίζω (ἐρέθω), *to irritate, to provoke*, in a good signif. only: δμῳάς, μητέρα, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. *to excite to anger, to irritate*, 1, 32; κερτομέοις, χαλεποῖς ἐπέεσσι, 5, 419. Od. 17, 395; and spoken of lions: κύνας τ' ἀνδρας τε, 17, 658.

ἐρέθω (kindred with ἐρίς), poet. form of ἐρεθίζω, *to irritate, to anger*, with accus., 1, 519; and with infin., h. 7, 4, in the Od. spoken of cares: *to disquiet, to distress*, Od. 4, 813. πυκινὰ δέ μοι ἀμφ' ἀδινὸν κῆρ ὀξείαι μελεδῶναι ὀδυρομένην ἐρέθουσιν, poignant cares thronging about my enveloped heart distress me grieving, Od. 19, 517 (μοί belongs to κῆρ).

ἐρείδω, aor. 1 ἐρεῖσα, aor. 1 mid. ἤρει-σάμην, perf. pass. ἐρήρισμαι, 3 plur.

Ion. ἐρηρέδαται, 3 sing. pluperf. ἤρηρειστο, aor. 1 pass. ἤρεισθην (augm. only in the aor. mid.). 1) Act. 1) Trans. *to place firmly on, to lean upon, to fix firmly upon*, with accus. and prep. πρὸς, περί τι, ἐπὶ τινι and dat. alone. δόρυ πρὸς τεῖχος, 22, 112. Od. 8, 66; ἀσπίδ' ἐπὶ πύργῳ, 22, 97; pass. ἐπὶ μελήης ἐρεισθεῖς, leaned, supported upon his spear, 22, 225. ἐν δὲ θρόνοι περι τοῖχον ἐρηρέδατο, within were seats placed around the wall (others, fixed), Od. 7, 97. λάε ἐρηρέδαται δῖα, 23, 329. χάλκεοι τοῖχοι ἐρηρέδατ' ἐνθα καὶ ἐνθα, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading ἐληλάδατ' or better ἐληλέατο, rejected by Wolf, is to be preferred, see ἐλαύνω. So also Voss: the walls extended); again: *to put upon with violence*, οὐδεὶ ἐρείσθη, he was stretched upon the ground, 7, 145. 11, 144; οὐδεὶ δέ σφιν χαῖται ἐρηρέδαται, their manes extended to the ground, 23, 284. b) *to thrust* any thing, *to press, to strike*, with the accus. since by pressure a moveable object is urged forward: ἀσπίς ἀσπίδα ἐρείδε, κόρυς κόρυιν, ἀνέρα δ' ἀνῆρ, shield pressed shield, 13, 131 (said of pent-up troops); βελέεσσιν τινα, to press with missiles, 16, 108; hence pass. *to be thrust, to be pressed*, with διά: διὰ θώρηκος ἤρηρειστο ἔγχος, the spear penetrated the cuirass, 3, 358. 7, 252. 2) Intrans. *to lean upon, to press*. ἀλλήλησιν ἐρείδουσai, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 23, 450; perhaps also intrans. βελέεσσιν, 16, 108. II) Mid. *to support oneself upon, to lean upon*, with dat. σκήπτρῳ ἔγχει, with gen. ἐρείσατο χειρὶ γαίης, with the hand upon the earth, 5, 309. 11, 355. 2) Absol. *to press, to exert oneself, ἐρεισάμενος*. βάλε, 12, 457; and generally *to strive, to struggle*, 16, 736, of steeds, 23, 735. On ἐρηρέδαται, see Thiersch, § 212. 35. c. Buttm. p. 183.

ἐρείκω, aor. 2 ἤρικον, act. *to tear in pieces, to break up*; only mid. with aor. 2 intrans. *to tear, to break*. ἐρεικόμενος περὶ δούρι, spoken of the cuirass, 13, 441. ἤρικε κόρυς. *17, 295.

ἐρειο, Ep. for ἔρον, see ἔρομαι.

ἐρείομεν, Ep. for ἐρέωμεν, see ἐρέω.

ἐρείπω, poet. aor. 2 ἤριπον, perf. pass. ἐρήριμαι, 3 sing. pluperf. ἐρέριπτο, Ep. shortened for ἐρήρ., 1) Trans. in the act. *to cast down, to demolish*, with the accus. τεῖχος, ἐπάλξεις, 12, 258. 15, 356. ἐρέριπτο τεῖχος Ἀχαιῶν, the wall of the Greeks was torn down, 14, 15. 2) Intrans. in aor. *to tumble down, to fall*. c) Mly spoken of men: ἐξ ὀρέων, ἐν κονί, γνύξ; ἔστη γνύξ ἐριπών, he sank on his knees, but still held himself up [*stans (superiore parte corporis), Damm*], 5, 300. ἤριπε πρηνής, 5, 58. Od. 22, 296. d) Of trees: 16, 482. 13, 389. 21, 243.

quarrel, with dat. and ἀντία τινός, Od. 1, 79; and μετά τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπέεσσι, 2, 342. 1, 574; metaph. spoken of winds, ἀλλήλοισιν, 16, 765. 2) *to fight, to struggle*, Od. 2, 206. ἐριδαίνομεν εἵνεκα τῆς ἀρετῆς [where τῆς is ἀρετῆς on ἀρετῆς, Fäsi], we struggle on account of the virtue, viz. of Penelopë, as Aristarchus rightly explains it, τῆς ταύτης ἀρετῆς, s. Nitzsch ad loc. who rejects the explanation of Thiersch, Gr. § 284, 20, 'for precedence,' and of Voss: 'to combat for the prize,' absol. *to combat, to contend*, ἐριδήσασθαι ποσσίν, in running, 23, 792.

ἐριδήσασθαι, see ἐριδαίνω.

ἐριδμαίνω (poet. form of ἐρίζω), *to irritate, to provoke*, with accus. σφῆκας, 16, 260.†

ἐρίδουπος, ον = ἐρίγδουπος.

ἐρίζω (ἐρις), aor. 1 mid. (ἐρίσσεται subj. aor. 1), 1) *to contend, to dispute, to quarrel*, τινί with any man, primarily spoken of a verbal contest, then generally of a hostile disposition. τινί, with any man, 1, 6, 131. 13, 109; ἀντιβίην τινί, to contend face to face with any man, 1, 277; περὶ ἰσῆς, for justice [suo jure, Heyne], 12, 423. 2) *to combat, to contend, to vie*, τινί, with any man, 6, 131; the thing which the combat respects stands, a) In the accus. Ἀφροδίτῃ κάλλος, with Aphroditë in beauty, 9, 389. Od. 5, 213. b) περί τινος, as μύθων, concerning eloquence, τόξων, in archery, 15, 284. Od. 8, 225. c) In the dat. ποσὶ, δροστοσύνη, 13, 325. Od. 15, 321. d) With infin. χερσὶ μαχήσασθαι, Od. 18, 38; absol. Νέστωρ οἷος ἐρίζεν (sc. αὐτῷ), vied with him, 2, 555, Wolf. II) Mid. *to contend*, with double dat. with any man, about any thing, 5, 172. ἀνδρῶν κέν τις μοι ἐρίσσεται (for ἐρίσσηται) κτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίηρες, οἱ, see ἐρίηρος.

ἐρίηρος, ον (ἄρω), plur., by metaplasm, ἐρίηρες, prop. very suitable, hence: a) (greatly) *attached, faithful, intimate, dear*, ἑταῖροι, 3, 47. Od. 9, 100. b) *pleasing, agreeable*, who pleases all, ἀοιδός, Od. 1, 346.

ἐριθηλής, ἐς (θάλλω), *very verdant, blooming, beautiful, luxuriant*, epith. of cultivated fields and trees, *5, 90. 10, 467. 17, 53.

ἐρίθος, ὁ, a labourer, a hired reaper, 18, 550. 560. 2) a servant, a companion, hence τλήμων γαστρὸς ἐρίθος = crepitus ventris, h. Merc. 296.

ἐρικυδής, ἐς (κῦδος), *very distinguished, famous, glorious*; δῶρα θεῶν, 3, 65; ἥβη, 11, 225; and often δαίς, 24, 802. Od. 3, 66.

ἐρίμυκος, ον (μυκάομαι), *loud bellowing*, epith. of cattle, 20, 497. Od. 15, 235.

ἐρίνεός, ὁ, the wild fig-tree, caprificus, Od. 12, 103. 2) In the Il. it is also a proper name of a particular region near Troy; the fig-hill, according to Voss. Strabo, XIII. p. 597, calls it a strong

place planted with fig-trees, from which the city was most accessible to the enemy, 6, 433. ἐρινεὸς ἠνεμόεις, here was the watch-tower, 22, 145.

Ἐριννύς, and Ἐρινύς, ὅς, ἡ, plur. αἱ Ἐριννύες, contr. Ἐριννῦς, 9, 484; the Erinyes, goddesses of vengeance (the Furies of the Romans), H. does not mention their number, form or names, the sing. stands 9, 571. 19, 87; mly plur., 9, 454, seq. They are the symbol of the scourging of a guilty conscience which follows every act of impiety, and especially of the curse which rests upon any wretch who violates the most sacred duties of humanity. They punish therefore the disobedience of children to parents, 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred, and suppliants, 15, 204. Od. 17, 475; perjury, 19, 260; and every slaughter, 9, 571. Since they punish the impious man here in life, they show themselves hostile to men, and prompt them also to wicked actions, 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, 19, 418. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, 19, 270. According to Hes. Th. 185. Earth (Gaia) bore them from drops of the blood of Uranus, and Apd. 1, 1. 3, mentions as their names: Τισιφονέ, Μεγέρα, and Αἰκτό. 2) As appell. curses: τῆς μητρός, 21, 412 (ῥ in the nom. in the derived cases ῥ). Ἐριννύς prob. derived from an Arcad. word ἐριννώ, to be angry, Paus. 8, 25. 4; or from ἐρίνω. ἐρευνάω, to track, hence the correct orthography is Ἐρινύς, adopted by Spitz.).

ἐριον, τό, Ion. and Ep. εἶριον (dim. from εἶρος), wool, often in the plur. τα εἶρια, 3, 388; ἐριον only Od. 4, 124.

ἐριούνης, ον, and ἐριούνιος, ὁ, that brings prosperity, according to Schol. from ἐρι and οὐνήμι, very useful, epith. of Hermês, 20, 72; ἐριούνης only 20, 34. Od. 8, 322. 2) As pr. n. for Hermês, 24, 360. 440.

ἐρις, ἴδος, ἡ, accus. ἐριν and ἐριδα (the last most common; ἐριν only in the Od.). 1) *contention, strife, discord*; μάχεσθαι, to contend in strife, i. e. with words, 1, 8 (so Wolf rightly), cf. 7, 210. 20, 66; in like manner ἐριδι ξυνελαύνειν, to bring into strife, 20, 134. ἐριν στήσαι ἐν τινι, Od. 16, 292; particularly in the Il. spoken of war: contest, battle, 3, 7. 5, 732. ἐριδα ξυνάγειν Ἄρης, 5, 861. ἐριδα προβάλλειν, 11, 529. 2) *combat, emulation, rivalry*; hence ἐξ ἐριδος, from rivalry, 7, 111. Od. 4, 343. ἐρις ἐργοιο, emulation in a work, Od. 18, 366. ἐριδα προφέρειν, to show rivalry, Od. 6, 92. ἐριδα προφέρεισθαι τινι ἀέθλων, to propose a combat to any man, Od. 8, 210.

Ἐρις, ἴδος, ἡ, Eris, as a goddess, the author of fighting and contention, 4, 441; sister and wife of Arês, 5, 518. 20, 44.

that there was an entrance from here to the infernal world, 2, 560. Ἑρμιῶν, ὄνος, ἦ, Scyl. Polyb.

ἑρμῖς or ἑρμῖν, ἴνος, ὁ (ἑρμα), a support; esply a bed-post, foot of the bedstead, *Od. 8, 278. 23, 198.

Ἑρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties itself into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, 20, 392.

ἔρνος, εὖς, τό, a young scion, a shoot, a sprout, spoken of young trees which had run up to some height, 17, 53. Od. 6, 163; as a simile of Achilles, ἀνέδραμεν ἔρνεϊ ἴσος. 18, 56; Spoken of Telemachus, Od. 14, 175.

ἔρξω, see ἔρδω.

*ἑρόεις, εἶσα, εν, (ἑρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

ΕΡΟΜΑΙ, Ep. form εἶρομαι, ἐρέομαι and ἐρέω; H. has only of the aor. ἤρομην, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented ἐρεσθαι (Att. ἐρέσθαι), to ask, τινά or τί, also with double accus., Od. 3, 243; and τινά περὶ τινος, any man concerning any man, Od. 1, 135. 405; ἀμφί τι, Od. 11, 572; ἀμφί τινι, Od. 19, 95.

ἑρος, ὁ, Ep. for ἔρως, q. v.

ἑρπετόν, τό (ἔρπω), in the Ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. ὅσ' ἐπὶ γαίαν ἑρπετὰ γίνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418;† later, a creeping thing, a snake.

ἑρπύζω (from ἔρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. Il. 23, 225.

ἔρπω, to creep, to crawl. εἶρπον ῥινοί, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, to creep about imperceptibly, Od. 17, 158. 2) Generally to go, to walk, to move, 17, 447. Od. 18, 131. h. Cer. 366.

ἑρράδαται, see ῥαίνω.

ἑρρίγα, see ῥιγέω.

ἑρῶ (kindred with ῥέω), fut. ἑρρήσω, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Hēphæstus, 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; esply to go or come to misfortune or injury, 8, 239. 9, 364. b) Often, to go to one's ruin, 9, 377; esply in the imperat. an expression of disgust: ἑρρε, go to ruin, away with thee, begone, 8, 164. Od. 10, 72. ἑρρετε, 24, 239.

ἑρση, ἦ, Ep. always ἐέρση (prob. fr. ἄρδω), dew, 23, 598. Od. 13, 245; plur. ἐρσαι αἵματι μυδαλαί, dew-drops, impregnated with blood, 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in consider-

able quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἑρσαι, Od. 9, 222, new-born lambs.

ἑρσήεις, εἶσα, εν, Ep. ἐερσήεις, dewy, covered with dew. ἐρσήεις λωτός, 14, 348. b) Metaph. of a corpse: fresh, i. e. uncorrupted. ἐερσήεις κείται, 24, 419. ἐρσήεις, v. 757.

Ἑρύαλος, ὁ, a Trojan, slain by Patroclus, 16, 411. (Heyne from the Cdd. has Ἑρύλαος (from ἐρύω and λαός, deliverer of the people), with whom agree Spitz. and Buttm. Lex. p. 286, since the long α in Ἑρύαλος contravenes analogy).

ἐρύγμηλος, η, ον (ἐρυγείν), loud-bellowing, epith. of an ox, 18, 580.†

ἐρυγών, see ἐρεύγομαι.

ἐρυθαίνω, poet. for ἐρυθραίνω, to redden; only mid. to make oneself red, to blush, *10, 484. 21, 21.

Ἑρυθῆνοι, οἱ (ὑψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab., XII. p. 545, two hills on the sea, which in his time, from the red colour of the soil, were called Ἑρυθῆνοι, 2, 855.

Ἑρυθραί, αἱ, an old town of Bœotia, on Cithæron, in the region of Platæa, on the south bank of the Asôpus, 2, 499. According to Eustath. the Bœotian town should be written βαρυτόνως and the Ionian ὀξύτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρυθρός; at present, we find Ἑρυθραί in Hdt., Thuc. etc.

ἐρυθρός, ἦ, ὄν, red, prop. dark-red, οἶνος, Od.; νέκταρ, 19, 38; generally red, ruddy, χαλκός, 9, 365.

ἐρυκακείν, ἐρύκακον, see ἐρύκω.

ἐρύκανάω, poet. form for ἐρύκω, to hold back. κείνον ἐρυκανόωσι, Od. 1, 199.†

ἐρυκάνω, poet. form for ἐρύκω, Od. 10, 429.†

ἐρύκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἐρύξα, aor. 2 ἤρύκακον, 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακείν, I) Act. to hold back, 1) to hold, to restrain, ἐνὶ μεγάροισι γυναῖκας, Od. 19, 16; esply spoken of guests, τινά, 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, 21, 59; γῆ, 21, 62. 2) to check, to hold in, to restrain, ἱπποῖ, λαόν, 6, 80 (from flight); metaph. μένος, to check one's force, 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. ἑτερός με θυμὸς ἐρύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep off, to repel; without case 11, 352; τινά τινος, e. g. μάχη, from battle, 18, 126; also τινί τι, like ἀλαλκεῖν; κακόν τινι, to avert evil from any man, 15, 450; λιμόν τινι, Od. 5, 166. 4) to hold back, i. e. to hold apart, to separate. ὀλίγος δ' ἐτι χώρος ἐρύκει, 18, 161. II) to hold oneself back, to delay. Od. 4, 373. 17, 17. μή μοι ἐρύκεσθαι delay not, 23, 443. δ) With accus. to delay any man, 12, 285.

things: of the dead, 17, 161; of natural phenomena, 9, 6. 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, 8, 500. 17, 615; θέρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλη, the reward goes elsewhere, 1, 120; esply of missiles, 7, 261; διὰ ἀσπίδος, 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή, the voice reached his sense or intellect; made itself audible, 10, 139; ὁδὺν διὰ χροδὸς ἦλθε, 11, 398; ἄχος ἀπὸ πραπίδων ἦλθε, 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, in to the tent, 1, 322; εἰς κλισίην. b) With accus. of nearer specification: ὁδὸν ἐλθεῖν, to go a way, a journey, Od. 3, 316; and spoken of those who lie in ambush, 1, 151; according to some, "to go on a (military) expedition" (so Näg.); αὐτὰ κέλευθα, to go the same ways, 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, 11, 140; see ἀγγελίη. ἐξεσίην, 24, 235. c) With gen. of place: πεδίῳ, to go through the plain, 2, 801. d) With partcp. a) Fut. which indicates the purpose: ἔρχομαι ἔγχος οἰσόμενος, I go to bring the spear, 13, 256. β) With pres. partcp. or perf. which expresses the manner of coming: ἦλθε θέουσα, she came running, 11, 715; ἦλθε φθάμενος, 23, 779. αἱ κεν νέκυς ἠσχυμένους ἔλθῃ, if the corpse come back disfigured, 18, 180. γ) The partcp. ἐλθὼν seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἐλθὼν δυσμενέεσσιν, I cannot go and fight with the enemy, 16, 521.

ἔρω, for ἔρωτι, see ἔρως.

ἔρῳ, Ep. ἐρέω, see εἶρω.

ἔρωδιός, ὁ, the common heron, *ardea major*, Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, 10, 274.† It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Odysseus (Ulysses) and Diomédēs on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρωέω (root ῥέω), fut. ἔρωήσω, aor. ἤρώησα, 1) to flow, to stream, to gush out. αἷμα περὶ δούρῳ ἔρωήσει, 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, αἱ (the steeds) δ' ἤρώησαν ὀπίσω, they ran back, 23, 433. 3) to hasten back, to cease, with gen. πολέμοιο, χάρις, to cease from battle, 13, 776. 14, 101. 17, 422, h. Cer. 302; also absol. to retire, to withdraw. νέφος οὐποτ' ἔρῳει, the cloud never retires, Od. 12, 75; to loiter, to tarry, 2, 179. 3) Once trans. to cause to retire, to repulse, τινὰ ἀπὸ νηῶν, 13, 57.

ἔρωή, ἡ, 1) any vehement motion, impulse, impetus, force, rushing, esply spoken of missiles: βελίων ἔρωή, the invasion [the dint, Cp.] of weapons, 4, 542. 17, 562; δούρατος, 11, 357; ὅσον τ' ἐπὶ δούρῳ ἔρωή γίνεται, as far as the cast of a spear extends, 15, 358. λείπετο δούρῳ ἔρωήν, a spear's cast off, 23, 529. b) Metaph. of men: ὀφέλλει ἀνδρὸς ἔρωήν, the axe augments the power of the man, 3, 62; λικμητήρος, 13, 590. cf. 14, 488. 2) retreat, cessation, rest, πολέμου, *16, 302. 17, 761.

ἔρως, ὦτος, ὁ, poet. ἔρος. Of the poet. form H. has ἔρος, ἔρω (more correctly ἔρω), Od. 18, 212; accus. ἔρον. The nom. ἔρως stands only in two passages, where position occurs, 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; love, θεᾶς, to a goddess, 14, 315. Od. 18, 212; and generally, desire, longing, appetite, πόσιος καὶ ἐδητύος, 9, 92; γόνυ, 24, 227.

ἔρωτάω, Ion. and Ep. εἰρωτάω, to ask; hence imperf. ἤρώτα, Od. 15, 423.†

ἔς, Ep. and Ion. for εἰς, q. v. Also for the compounds beginning with εἰς, see under εἰς.

ἔσαγειν, see εἰσαγεῖν.

ἔσάγω, ἔσαθρέω, see εἰσάγω, etc.

ἔσᾱλτο, see εἰσάλλομαι.

ἔσαντα, see εἰσάντα.

ἔσβη, see σβέννυμι.

ἔσδύσαι, see εἰσδύω.

ἔσέδρακον, see εἰσδέρκομαι.

ἔσελεύσομαι, see εἰσέρχομαι.

ἔσεμάσσατο, see εἰσμαίομαι.

ἔσέχυντο, see εἰσέχω.

ἔσηλατο, see εἰσάλλομαι.

ἔσθην, see ἐννυμι.

ἔσθης, ἦτος, ἡ (ἐννυμι), a garment, a robe, a dress, Od. 1, 165; mly collect. clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: vestis).

ἔσθιω, Ep. ἔσθω and ἔδω, only in the pres. and infin. ἤσθιε, ἤσθε, to eat, to consume, with accus. metaph. πάντας πῦρ ἔσθιει (devours them all), 23, 182. οἶκος ἔσθιεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἔσθλος, ἡ, ὄν, like ἀγαθός, good, valourous, brave, noble, excellent in its kind:

a) Spoken of men and of every thing which concerns them: θηρητῆρ, an excellent hunter, 5, 51; ἐν τινι, 15, 223. Esply in Il. a) Spoken of excellence in war, brave, in opposition to κακός, 2, 366. 5, 469. β) noble, of good descent, Od. 3, 553. b) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, ἔρμιθες, Od. 24, 311. 2) As subst. ἡ ἔσθλοί, the noble, the distinguished, often τὸ ἔσθλόν, good fortune, prosperity, in opposition to κακόν, 24, 530; τὰ ἔσθλα, prosperity, Od. 20, 86; possessions, valuables, Od. 10, 523.

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ἔσθω, poet. form from ἔσθιω, to eat, to consume, mly of men, Od. 9, 479; cf.

Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἑτεός, ἡ, ὄν, *true, real*, as adj. *νικεῖν πόλλ' ἑτεά*, to utter many true reproaches 20, 255; elsewhere only the neut. sing. as adv. 1) *true, agreeable to truth*, *μαντεύεσθαι*, 2, 300; (Hesych. ἀληθές) *ἀγορεύειν*, 15, 53. 2) *in truth, in reality*, and often in the Od. *εἰ ἑτεόν γε*, if indeed really, Od. 3, 122.

ἑτεραλκής, ἐς (ἀλκή), *in which the strength or power is attached to one of two parties; decisive* (ἑτεροκλιής). *Δαναοῖσι μάχης ἑτεραλκία νίκην δοῦναι*, to give a decisive victory in battle to the Greeks (Voss, 'an alternating victory'; Köppen, 'shifting'), 7, 26. 8, 171. Od. 22, 236. *δῆμος ἑτεραλκής*, a decisive body, a superior force, i. e. which gives new courage to the others, 15, 738 (Voss, *change-ful*).

ἑτερήμερος, ὄν (ἡμέρη), *changing with the day*. *ζῶουσ' ἑτερήμεροι*, they live on alternate days, spoken of Kastôr and Polydeukês (Castor and Pollux), Od. 11, 303.†

ἕτερος, ἡ, ὄν, ἑτέρηφι, Ep. dat. fem. 1) *the other, one of two*, alter, 5, 258. 288; plur. ἕτεροι, the one part, alterutri, 20, 210. 7, 292. 378. In correlative clauses we have ἕτερος μὲν, ἕτερος δέ, or ἄλλος, ἕτερος, 13, 731; also ὁ μὲν, ἕτερος δέ, 22, 151; sometimes the first ἕτερος is wanting, 7, 420. 24, 528. ἑτέρη χειρί, with one hand, or ἑτέρη or ἑτέρηφιν alone, according to the connexion, with the right or left, 12, 452. 16, 734. b) In counting, *the second*, instead of δεύτερος. 16, 179; ἕτεροι δέ, 7, 420. 2) *the other, alius*, opposed to many, like ἄλλος; ἕτερα ἄρματα. sc. those of the enemy, 4, 306; ἕτερος, ἄλλος, 9, 313; ἕτεραι, ἄλλαι, Od. 9, 124.

ἑτέρσετο, see περσαίνω.

ἑτέρωθεν, adv. *from the other side*, ἐπιάχειν, 13, 835. 2) Poet. for ἐτέραθι, *on the other side, opposite*, 3, 230. 6, 247. h. Merc. 366.

ἑτέρωθι, adv. *on the other side, elsewhere*, Od. 4, 531. 11, 5, 351; ἐνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. *in another manner, otherwise*. νῦν δ' ἑτέρως ἐβάλοντο θεοί, Od. 1, 234.† H. has elsewhere only ἑτέρωσε, hence Spitz. de vers. heroic. p. 97 [and Observ. in Quint. Smyrn. p. 63], would read ἑτέρωσ', cf. βάλλω.

ἑτέρωσε, adv. *to another side, elsewhere, away*; νέκυν ἐρύειν, 4, 492; cf. 23, 231. ἑτέρωσε κάρη βάλλειν, 8, 306; φοβεῖσθαι, Od. 16, 163.

ἑτάλλτο, see ἐπιτέλλω.

ἑτετεύχατο, see τεύχω.

ἑτετμον, see ΤΕΜΩ.

ἑτέτυκτο, see τεύχω.

Ἑτewνός, ἡος, ὁ, son of Boëthous,

servant of Menelaus (θεράπων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argëus, and grandson of Pelops. (Eustath. signif. δὲν ἀληθεύειν χρή.)

Ἑτewνός, ὁ, a town in Boëotia, on the Ἀσθῆνις, afterwards called, according to Strab., Σκάρφη, 2, 497.

ἑτης, ὄν, ὁ, only plur. *an acquaintance, a friend, a dependant*, always distinguished from relatives by blood or near kindred (ἑταῖροι, συνήθεις, App.), mly κασίγνητοί τε ἔται τε, 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοί, 9, 464. ἔται καὶ ἑταῖροι. 7, 295. Nitzsch, ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from ἔθος or ἐτός, ἑτεός).

ἐτήτυμος, ὄν (Ep. lengthened fr. ἔτυμος), *true, real, pure, genuine*, μῦθος, νόστος. Od. 3, 241. 23, 62. Esplly the neut. as adv. ἐτήτυμον, *truly, really*, κείνου δ' υἱὸς ἐτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: *still, even*, ἔτι καὶ νῦν, even now still. 1, 455. 2) Spoken of the future: *yet, still further, for the future*, 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἐπὶ ἔτι ἦν, and he lived not much longer, 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. ἔτι μᾶλλον, *still more*, 14, 97. [Spoken also of past time, 2, 287. Od. 4, 736; *yet, even, when*]; (from εἰμί, to be, cf. Thiersch, § 198, 4; i in the arsis, 6, 139.)

ἔτλην, see τλήναι.

ἐτοιμάζω (ἐτοῖμος), fut. ἄσω, Ep. σσ. *to make ready, to prepare, to give as sacrifice*. γέρας, 1, 118. 19, 197. Mid. = act. ἰπὼν Ἀθήνην, to present a victim to Athênê. 10, 571; ταύρους, Od. 13, 184.

ἐτοῖμος, ἡ, ὄν, Att. ἐτοιμος, *ready, prepared*, hence, 1) *real, accomplished, plain*. ἡ δὲ ταῦτα ἐτοῖμα τετεύχεται, these things indeed have really happened, i. e. are accomplished, 14, 53. ἢ ἂρ' ἐτοῖμα τέτυκτο, this was plain, was so, Od. 8, 384. b) that can be executed, *suitable, salutary*, μῆτις, 9, 425. Mly. 2) *ready, prepared, in readiness, decided*, 9, 91. αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοῖμος, decided, appointed, 13, 96 (prob. from ἐτός).

ἔτορον, see τορέω.

ἔτος, εος, τό, *a year, distinguished from ἐνιαυτός*, Od. 1, 16; in plur., 3, 328. 11, 691.

ἔτραπον, see τρέπω.

ἔτράφην, ἔτραφον, see τρέφω.

ἔτυμος, ἡ, ὄν (ἑτεός), *true, pure, genuine*, only neut. plur. ἔτυμα, *truth*, in opposition to ψεύδεα, Od. 19, 203. 567. The neut. sing. ἔτυμον, as adv. *truly, agreeably to truth*, 10, 534. Od. 4, 140. 157. 2) *truth, really*, like ἑτεόν, 23, 440. Od. 2, 26.

ἑτώσιος, ὄν (ἐτός, frustra), *real, effectual*. πάντα ἐτώσια τιθέναι, Od. 2, 26.

that there was an entrance from here to the infernal world, 2, 560. Ἑρμιῶν, ὄνος, ἦ, Scyl. Polyb.

ἑρμῖς or ἑρμῖν, ἱνός, ὁ (ἑρμα), a support; esply a bed-post, foot of the bedstead, *Od. 8, 278. 23, 198.

Ἑρμος, ὁ, *Hermus*, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties itself into the gulf of Smyrna between Temnos and Leuca; now *Sarabad*, 20, 392.

ἔρνος, εὐός, τό, a young scion, a shoot, a sprout, spoken of young trees which had run up to some height, 17, 53. Od. 6, 163; as a simile of Achilles, ἀνέδραμεν ἔρνεϊ ἱσός, 18, 56; Spoken of Telemachus, Od. 14, 175.

ἔρξω, see ἔρδω.

*ἑρόεις, εὐσα, εν (ἑρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

ΕΡΟΜΑΙ, Ep. form εἶρομαι, ἐρέομαι and ἐρέω; H. has only of the aor. ἡρόμην, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented ἐρεσθαι (Att. ἐρέσθαι), to ask, τινά or τί, also with double accus., Od. 3, 243; and τινά περὶ τινός, any man concerning any man, Od. 1, 185. 405; ἀμφί τι, Od. 11, 572; ἀμφί τινι, Od. 19, 95.

ἔρος, ὁ, Ep. for ἔρως, q. v.

ἑρπετόν, τό (ἑρπω), in the Ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. ὅσ' ἐπὶ γαίαν ἑρπετὰ γίνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418;† later, a creeping thing, a snake.

ἑρπύζω (from ἑρπω), to creep, to crawl, to move with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. 11. 23, 225.

ἑρπω, to creep, to crawl. εἶρπον ῥινόι, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, to creep about imperceptibly, Od. 17, 158. 2) Generally to go, to walk, to move, 17, 447. Od. 18, 131. h. Cer. 366.

ἑρράδαται, see ῥαίνω.

ἑρρίγα, see ῥιγέω.

ἑρῶ (kindred with ῥέω), fut. ἐρρήσω, h. Merc. 259. 1) to walk painfully, to walk unsteadily, to halt, spoken of the gait of Hēphæstus, 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; esply to go or come to misfortune or injury, 8, 239. 9, 364. b) Often, to go to one's ruin, 9, 377; esply in the imperat. an expression of disgust: ἑρρε, go to ruin, away with thee, begone, 8, 164. Od. 10, 72. ἐρρετε, 24, 239.

ἑρση, ἦ, Ep. always ἐέρση (prob. fr. ἄρδω), dew, 23, 598. Od. 13, 245; plur. ἐερσαι αἵματι μυδαλέαι, dew-drops, impregnated with blood, 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterflies, which after emerging from the chrysalis state emit a bloody fluid, which appears, often in consider-

able quantities, upon leaves, plants, and fences, see Wilms. Naturgesch. 2. p. 646. 2) ἑρσαι, Od. 9, 222, new-born lambs.

ἑρσήεις, εὐσα, εν, Ep. ἐερσήεις, dew, covered with dew. ἐρσήεις λωτός, 14, 348. b) Metaph. of a corpse: fresh, i. e. uncorrupted. ἐερσήεις κεῖται, 24, 419. ἐρσήεις, v. 757.

Ἑρύαλος, ὁ, a Trojan, slain by Patroclus, 16, 411. (Heyne from the Cdd. has Ἑρύλαος (from ἐρύω and λαός, deliverer of the people), with whom agree Spitz. and Buttm. Lex. p. 286, since the long α in Ἑρύαλος contravenes analogy).

ἐρύγμηλος, ἦ, ον (ἐρυγεῖν), loud-bellowing, epith. of an ox, 18, 580.†

ἐρυγών, see ἐρεύγομαι.

ἐρυθαίνω, poet. for ἐρυθραίνω, to redden; only mid. to make oneself red, to blush, *10, 484. 21, 21.

Ἑρυθαῖνοι, οἱ (ὕψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab., XII. p. 545, two hills on the sea, which in his time, from the red colour of the soil, were called Ἑρυθῖνοι, 2, 855.

Ἑρυθραί, αἱ, an old town of Bœotia, on Cithæron, in the region of Platæa, on the south bank of the Asdopus, 2, 499. According to Eustath. the Bœotian town should be written βαρυτόνως and the Ionian ὀξυτόνως; more correctly, however, should both be written βαρυτόνως, to distinguish them from the adj. ἐρυθρός; at present, we find Ἑρυθραί in Hdt., Thuc. etc.

ἐρυθρός, ἦ, ὄν, red, prop. dark-red, οἶνος, Od.; νέκταρ, 19, 38; generally red, ruddy, χαλκός, 9, 365.

ἐρυκακείν, ἐρύκακον, see ἐρύκω.

ἐρύκανάω, poet. form for ἐρύκω, to hold back. κεῖνον ἐρυκανόωσι, Od. 1, 199.†

ἐρυκάνω, poet. form for ἐρύκω, Od. 10, 429.†

ἐρύκω (poet. forms ἐρυκάνω, ἐρυκανάω), fut. ἐρύξω, aor. 1 ἐρύξα, aor. 2 ἡρύκακον, 5, 321. 20, 458; and ἐρύκακον, infin. ἐρυκακείν, 1) Act. to hold back, 1) to hold, to restrain, ἐνὶ μεγάροισι γυναῖκας, Od. 19, 16; esply spoken of guests, τινά, 6, 217. Od. 1, 14; to hold fast, πόντος πολλοὺς ἐρύκει, 21, 59; γῆ, 21, 62. 2) to check, to hold in, to restrain, ἱππεύς, λαόν, 6, 80 (from flight); metaph. μένος, to check one's force, 8, 178; θυμόν, to restrain one's mind, i. e. will, Od. 11, 105. ἑτερός με θυμὸς ἐρύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep off, to repel; without case 11, 352; τινά τινός, e. g. μάχης, from battle, 18, 126; also τινί τι, like ἀλαλκεῖν; κακόν τινι, to avert evil from any man, 15, 450; λιμόν τινι, Od. 5, 186. 4) to hold back, i. e. to hold apart, to separate. ὀλίγος δ' ἐτι χώρος ἐρύκει, 19, 161. II) to hold oneself back, to delay, Od. 4, 373. 17, 17. μή μοι ἐρύκεσθαι, delay not, 23, 443. b) With accus. to delay any man, 12, 285.

Ἑρύλαος, ὁ, a Trojan, 16, 411. ed. Spitz.; cf. Ἑρύαλος.

ἔρυμα, τό (ἐρύομαι), *protection, defence, covering*, χρῶς, spoken of the μήτηρ, 4, 137.†

Ἑρύμανθος, ὁ, a mountain in Arcadia, on the borders of Elis, where Hēraclēs slew the Erymanthian boar; now Xiria, Od. 6, 103.

Ἑρύμας, αὐτός, ὁ, 1) a Trojan, slain by Idomeneus, 16, 345. 2) a Trojan, slain by Patroclus, 16, 415 (the protector).

ἐρυσάρματος, ον (ἄρμα), *chariot-drawing*, epith. of horses, 15, 354. 16, 370; only in the metaplastic plur. ἐρυσάρματες, ἐρυσάρματας.

ἐρυσίπολις, ι (πόλις), *delivering the city, protecting the city*, as epith. of Athēnē, 6, 305.† h. 10, 1.

*ἐρυσμός, ὁ (a form of ἔρυμα), *a protection*, h. Cer. 230.

ἐρύω and εἰρύω, Ion. and poet. fut. act. ἐρύσω (Ep. σσ) and ἐρύω (with σ elided); whence 3 plur. ἐρύουσι, 11, 454. 15, 351; aor. 1 act. ἔρυσα (Ep. σσ) and εἰρυσα, perf. pass. εἰρυνμαι, whence 3 plur. εἰρύνονται, 14, 75; pluperf. 3 plur. εἰρύνετο, 15, 654; mid. fut. ἐρύσομαι, Ep. ἐρύομαι, aor. 1 mid. ἐρυσάμην (Ep. σσ) and εἰρυσάμην, pluperf. εἰρυντο, he had drawn, Od. 22, 90. H. also uses 1) From the form ΕΙΡΥΜΙ the mid. εἰρυνμαι, ἔρυνμαι, in the signif. *to deliver, to protect*, in single forms: 3 plur. pres. εἰρύνονται for εἰρυννται, 1, 239; εἰρύνονται, Od. 16, 463; imperf. εἰρυντο, 12, 454. 2) The forms with ῥ in the pres. and imperf. infin. ἔρυσθαι, εἰρυσθαι, ἔρῡσο, ἔρῡτο, and εἰρῡντο are to be regarded as contracted forms from ἐρύομαι; εἰρύαται is long by the arsis, as ἐρύετο, 6, 403. In the signif. of the aor. stands ἔρῡτο, 5, 23. 538; cf. Rost's Gram. p. 302. Kühner, § 235 (ἐρύω has always ῥ short; only in the contr. imperf. ῡ). (The form ῥύομαι always signifies *to deliver*.) 1) Act. 1) *to draw*, more closely defined by prepos. or adv. with accus. πάλιν ἐρύειν τινά, to draw a man back, 5, 836; ὁσίων ἐξ ὤμοιο, 5, 110; νευρὴν ἐπὶ τινι, to draw the string (of the bow) against any man, 15, 404; esply νῆα εἰς ἄλλα, 1, 141; on the other hand, ἡπειρόνδε, Od. 10, 403; ἐπ' ἡπείροιο, the ship upon land (to guard it against rotting), Od. 16, 359; pass. νῆες εἰρύαται ἐπὶ θινί, the ships are drawn up on the sea-shore, 4, 248. 14, 75. ὁδὸν εἰρύαται, according to the Schol. are drawn up upon the way, Od. 6, 265; cf. below, 3 b. 2) *to draw with violence*, hence a) *to snatch, to tear away*, ἔγχος ἐκ χειρός, 13, 598; ῥινὸν ἀπ' ὀστέοφιν, Od. 14, 134; κρόσσας πύργων, 12, 258; προκρόσσας, 14, 35; esply νεκρὸν ἐρύειν, sometimes, to snatch away the dead body, spoken of the friends of the slain, to save it from abuse, 5, 573. 17, 581; sometimes spoken of enemies, to tear away the dead body, to plunder or insult it, 17, 230. 419. 18, 450. b) *to draw, to*

drag, τινά ποδός, Od. 17, 479; περὶ σῆμα, 24, 16; hence spoken of dogs: τινά πρὸ ἄστεος, any man before the city, 11, 454. 15, 351. II) Mid. 1) *to draw, to draw off, to draw out*, always with reference to the subject, *to oneself, after or for oneself*; μάχαιραν, to draw one's knife, 3, 271; φάσγανον, ξίφος; δόρυ ἐξ ὠτειλῆς, 21, 200; τόξον, to stretch the bow, in order to shoot, Od. 21, 125; νῆας, 14, 79. Od. 9, 194. ἐρύσαιτό τε πάντα, they drew all off (from the ships, in order to eat), 1, 466, etc. 2) *to draw to oneself*, with violence; τινά μάχης, to snatch any man out of the battle, 5, 456; νεκρὸν τινι, the dead, like the act., 17, 104. 18, 152. 14, 422. 18, 174; hence 3) *to snatch away*, viz. from danger, *to deliver, to rescue*, τινά, spoken of Apollo, who rescued Æneas from the enemy, 5, 344. 11, 363. Od. 22, 372. χρυσῷ ἐρύσασθαι τινα, to free for gold, to ransom, 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) *to deliver, to shelter, to protect*, ἔρῡτο, 4, 186. ἐρύετο Ἴλιον, 6, 403. Λυκίην εἰρυντο, 16, 542. πύλας εἰρυντο, 12, 454. b) *to ward off, to restrain, to repel, to obstruct*; Κῆρα, 2, 859. ἡ (μήτηρ) οἱ πλείστον ἐρυντο, which most effectually kept off from him (the spear), 4, 138. 5, 538. ὁδὸν εἰρύαται, they obstruct the way, Voss, Od. 6, 265. Metaph. Διὸς νόον, to restrain the will of Zeus, 8, 143; χόλον, to check anger, 24, 584. c) *to draw any thing to oneself for preservation, protection, etc. to guard, to keep, to protect, to watch*, θύρας, Od. 23, 229; ἀκοῖτιν, Od. 3, 268. ἔτι μ' αὐτ' εἰρύαται, they watch me still (Tele-machus, of the suitors), Od. 16, 463; metaph. φρεσὶν ἐρύεσθαι τι, to keep any thing in the heart, Od. 16, 459; to spy out, to explore, δῆνεα θεῶν, Od. 23, 82. οἷτε θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Zeus [i. e. received from Zeus, or with authority derived from Zeus], 1, 239. d) *to observe, to follow*, ἔπος, βουλὰς, 1, 216. 21, 230.

ἐρχαται, ἐρχατο, see ἔργω.

ἐρχατάω, poet. form from εἰργω, *to enclose, to hem in*; only in the pass. σῦες ἐρχατόωντο. Od. 14, 15.†

ἐρχθεῖς, see ἔργω.

ἐρχομαι, depon. defect. fut. ἐλεύσομαι, aor. ἦλθον, Ep. ἦλυθον, infin. ἐλθεῖν, Ep. ἐλθέμεναι, perf. Ep. εἰλήλουθα, 1 plur. εἰλήλουθμεν, 9, 49; partcp. εἰληλουθώς, ἐληλουθώς, 15, 81.† 1) *to come, to go*, and according to the context and the connected prep. and adv. *to arrive, to go away, to come back*, αὐτῖς, αἶψ, πάλιν ἐλθεῖν, 1, 425. a) Spoken of animate beings: of men and brutes; metaph. also of other motion: by ship, 13, 172. ἐπὶ πόντον ἐρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζὸς ἦλθε, he came on foot, by land, 5, 204. 17, 613; spoken of the flight of birds and bees, 2, 88. b) Spoken of inanimate

things: of the dead, 17, 161; of natural phenomena, 9, 6. 4, 276; of the change of time: ἦλθε κνέφας, φάος ἦλθε, 8, 500. 17, 615; θέρος, Od. 11, 192; of other objects: γέρας ἔρχεται ἄλλη, the reward goes elsewhere, 1, 120; esply of missiles, 7, 261; διὰ ἀσπίδος, 3, 357; metaph. of the state of the body and soul: κακὸν ἦλθε, θάνατος, 15, 450. Od. 13, 60; τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή, the voice reached his sense or intellect; made itself audible, 10, 139; ὀδύνη διὰ χροὸς ἦλθε, 11, 398; ἄχος ἀπὸ πρᾶπιδων ἦλθε, 22, 43. 2) It is construed a) With the accus. of the place whither: κλισίην, in to the tent, 1, 322; εἰς κλισίην. b) With accus. of nearer specification: ὁδὸν ἐλθεῖν, to go a way, a journey, Od. 3, 316; and spoken of those who lie in ambuscade, 1, 151; according to some, "to go on a (military) expedition" (so Näg.); αὐτὰ κέλευθα, to go the same ways, 12, 225. cf. Od. 9, 262; ἀγγελίην ἐλθεῖν, to go on an embassy, 11, 140; see ἀγγελίη. ἐξεσίην, 24, 235. c) With gen. of place: πεδίοιο, to go through the plain, 2, 801. d) With partcp. a) Fut. which indicates the purpose: ἔρχομαι ἔγχος οἰσόμενος, I go to bring the spear, 13, 256. β) With pres. partcp. or perf. which expresses the manner of coming: ἦλθε θεούσα, she came running, 11, 715; ἦλθε φθάμενος, 23, 779. αἱ κεν νέκυς ἠσχυμμένος ἔλθῃ, if the corpse come back disfigured, 18, 180. γ) The partcp. ἐλθὼν seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι—μάχεσθαι ἐλθὼν δυσμενέεσσιν, I cannot go and fight with the enemy, 16, 521.

ἔρω, for ἔρωτι, see ἔρως.

ἔρῳ, Ep. ἐρέω, see εἶρω.

ἔρωδιός, ὁ, the common heron, *ardea major*, Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, *ardea stellaris*, 10, 274.† It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Odysseus (Ulysses) and Diomedēs on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

ἔρωέω (root ῥέω), fut. ἐρωήσω, aor. ἤρωησα, 1) to flow, to stream, to gush out. αἶμα περὶ δουρὶ ἐρωήσει, 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, αἱ (the steeds) δ' ἤρωησαν ὀπίσσω, they ran back, 23, 433. 3) to hasten back, to cease, with gen. πολέμοιο, χάρις, to cease from battle, 13, 776. 14, 101. 17, 422, h. Cer. 302; also absol. to retire, to withdraw. νέφος οὐπορ' ἐρωεῖ, the cloud never retires, Od. 12, 75; to loiter, to tarry, 2, 179. 3) Once trans. to cause to retire, to repulse, τινὰ ἀπὸ νηῶν, 13, 57.

ἔρωή, ἡ, 1) any vehement motion, impulse, impetus, force, rushing, esply spoken of missiles: βελίων ἔρωή, the invasion [the dint, Cp.] of weapons, 4, 542. 17, 562; δούρατος, 11, 357; ὅσον τ' ἐπὶ δουρὸς ἔρωή γίνεται, as far as the cast of a spear extends, 15, 358. λείπετο δουρὸς ἔρωήν, a spear's cast off, 23, 529. b) Metaph. of men: ὀφέλλει ἀνδρὸς ἔρωήν, the axe augments the power of the man, 3, 62; λικμητήρος, 13, 590. cf. 14, 488. 2) retreat, cessation, rest, πολέμου, *16, 302. 17, 761.

ἔρως, ὦτος, ὁ, poet. ἔρος. Of the poet. form H. has ἔρος, ἔρῳ (more correctly ἔρω), Od. 18, 212; accus. ἔρον. The nom. ἔρως stands only in two passages, where position occurs, 3, 442. 14, 94; gen. ἔρωτος, Batr. 78; accus. ἔρωτα, h. Merc. 449; love, θεάς, to a goddess, 14, 315. Od. 18, 212; and generally, desire, longing, appetite, πόσιος καὶ ἐδητύος, 9, 92; γόνου, 24, 227.

ἔρωτάω, Ion. and Ep. εἰρωτάω, to ask; hence imperf. ἤρώτα, Od. 15, 423.†

ἐς, Ep. and Ion. for εἰς, q. v. Also for the compounds beginning with ἐς, see under εἰς.

ἐσαγεῖρατο, see εἰσαγεῖρω.

ἐσάγω, ἐσαθρέω, see εἰσάγω, etc.

ἐσᾶλτο, see εἰσάλλομαι.

ἐσάντα, see εἰσάντα.

ἐσβη, see σβέννυμι.

ἐσδύσαι, see εἰσδύω.

ἐσέδρακον, see εἰσδέρκομαι.

ἐσελεύσομαι, see εἰσέρχομαι.

ἐσεμάσσατο, see εἰσμαιομαι.

ἐσέχυντο, see εἰσέχω.

ἐσήλατο, see εἰσάλλομαι.

ἐσθην, see ἐννυμι.

ἐσθής, ἦτος, ἡ (ἐννυμι), a garment, a robe, a dress, Od. 1, 165; mly collect. clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: vesitis).

ἐσθίω, Ep. ἐσθω and ἔδω, only in the pres. and infin. ἤσθια, ἤσθε, to eat, to consume, with accus. metaph. πάντας πῦρ ἐσθίει (devours them all), 23, 182. οἶκος ἐσθίεται, the house, i. e. the property is being consumed, Od. 4, 318.

ἐσθλός, ἡ, ὄν, like ἀγαθός, good, valourous, brave, noble, excellent in its kind:

a) Spoken of men and of every thing which concerns them: θρητήρ, an excellent hunter, 5, 51; ἐν τινι, 15, 283. Esply in Il. a) Spoken of excellence in war, brave, in opposition to κακός, 2, 306. 5, 469. β) noble, of good descent, Od. 2, 553. b) Of things: φάρμακα, healing medicines, Od. 4, 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, ἔρμιθες, Od. 24, 311. 2) As subst. ἡ ἐσθλοί, the noble, the distinguished, others:

τὸ ἐσθλόν, good fortune, prosperity, in opposition to κακόν, 24, 530; τὰ ἐσθλά, prosperity, Od. 20, 86; possessions, valuables, Od. 10, 523.

ἐσθος, εὖς, τό (poet. for ἐσθής), a garment, cloth, 24, 94.

ἐσθω, poet. form from ἐσθίω, to eat, to consume, mly of men, Od. 9, 479; cf.

Cretans, Voss), one of the five tribes in Crete. They were the aboriginal inhabitants of the island, and not of Hellenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

ἑτεός, ἡ, ὄν, *true, real*, as adj. *νικεῖν πόλλ' ἑτεά*, to utter many true reproaches 20, 255; elsewhere only the neut. sing. as adv. 1) *true, agreeable to truth*, *μαντεύεσθαι*. 2, 300; (Hesych. ἀληθὲς) ἀγορεύειν, 15, 53. 2) *in truth, in reality*, and often in the Od. *εἰ ἑτεόν γε*, if indeed really, Od. 3, 122.

ἑτεραλκής, ἐς (ἀλκή), *in which the strength or power is attached to one of two parties; decisive* (ἑτεροκλινής). Δαναοῖσι μάχης ἑτεραλκέα νίκην δοῦναι, to give a decisive victory in battle to the Greeks (Voss, 'an alternating victory'; Körppen, 'shifting'), 7, 26. 8, 171. Od. 22, 236. δῆμος ἑτεραλκής, a decisive body, a superior force, i. e. which gives new courage to the others, 15, 738 (Voss, *change-ful*).

ἑτερήμερος, ὄν (ἡμέρη), *changing with the day*. ζῶντες ἑτερήμεροι, they live on alternate days, spoken of Kastor and Polydeukēs (Castor and Pollux), Od. 11, 303.†

ἕτερος, ἡ, ὄν, ἑτέρῃφι, Ep. dat. fem. 1) *the other, one of two*, alter, 5, 258. 288; plur. ἕτεροι, the one part, alterutri, 20, 210. 7, 292. 378. In correlative clauses we have ἕτερος μὲν, ἕτερος δέ, or ἄλλος, ἕτερος, 13, 731; also ὁ μὲν, ἕτερος δέ, 22, 151; sometimes the first ἕτερος is wanting, 7, 420. 24, 528. ἑτέρῃ χειρί, with one hand, or ἑτέρῃ or ἑτέρῃφιν alone, according to the connexion, with the right or left, 12, 452. 16, 734. b) In counting, *the second*, instead of δεύτερος. 16, 179; ἕτεροι δέ, 7, 420. 2) *the other, alius*, opposed to many, like ἄλλος; ἕτερα ἄρματα. sc. those of the enemy, 4, 306; ἕτερος, ἄλλος, 9, 313; ἕτεραι, ἄλλαι, Od. 9, 124.

ἑτέρσεται, see *τερσαίνω*.

ἑτέρωθεν, adv. *from the other side*, ἐπιάχειν, 13, 835. 2) Poet. for ἑτέραθι, *on the other side, opposite*, 3, 230. 6, 247. h. Merc. 366.

ἑτέρωθι, adv. *on the other side, elsewhere*, Od. 4, 531. Il. 5, 351; ἐνθεν—ἑτέρωθι, Od. 12, 235.

ἑτέρως, adv. *in another manner, otherwise*. νῦν δ' ἑτέρως ἐβάλοντο θεοί, Od. 1, 234.† H. has elsewhere only ἑτέρωσε, hence Spitz. de vers. heroic. p. 97 [and Observ. in Quint. Smyrn. p. 63], would read ἑτέρωσ', cf. βάλλω.

ἑτέρωσε, adv. *to another side, elsewhere, away*; νέκυν ἐρύειν, 4, 492; cf. 23, 231. ἑτέρωσε κάρη βάλλειν, 8, 306; φοβεῖσθαι, Od. 16, 165.

ἑτέταλτο, see ἐπιτέλλω.

ἑτετεύχαστο, see τεύχω.

ἑτετμον, see ΤΕΜΩ.

ἑτέτυκτο, see τεύχω.

Ἑτewνός, ἦος, ὅ, son of Boëthous,

servant of Menelaus (θεράπιων), Od. 4, 22. 15, 95. According to the Schol. he was a relative of Menelaus, his father being son of Argēus, and grandson of Pelops. (Eustath. signif. ὄν ἀληθεύειν χρή.)

Ἑτewνός, ὅ, a town in Boeotia, on the Asopius, afterwards called, according to Strab., Σκάρφη, 2, 497.

ἑτης, ὄν, ὅ, only plur. *an acquaintance, a friend, a dependant*, always distinguished from relatives by blood or near kindred (ἐταῖροι, συνήθεις, App.), only κασίγνητοί τε ἔται τε, 6, 239. Od. 15, 273. ἔται καὶ ἀνεψιοί, 9, 464. ἔται καὶ ἐταῖροι, 7, 295. Nitzsch, ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from ἔθος or ἐτός, ἑτεός).

ἐτήτυμος, ὄν (Ep. lengthened fr. ἐτνυμος), *true, real, pure, genuine*, μῦθος, νόστος. Od. 3, 241. 23, 62. Esply the neut. as adv. ἐτήτυμον, *truly, really*, κείνου ὄν υἱὸς ἐτήτυμον, he is really his son, Od. 4, 157.

ἔτι, adv. 1) Spoken of the present: *still, even*, ἔτι καὶ νῦν, even now still, 1, 455. 2) Spoken of the future: *yet, still further, for the future*, 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἔτι ὄν ἦν, and he lived not much longer, 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. ἔτι μᾶλλον, *still more*, 14, 97. [Spoken also of past time, 2, 287. Od. 4, 736; *yet, even, when*]; (from εἰμί, to be, cf. Thiersch, § 198, 4; ἔ in the arsis, 6, 139.)

ἔτλην, see *τλήναι*.

ἐτοιμάζω (ἐτοιμος), fut. ἄσω, Ep. σσ. *to make ready, to prepare, to give as sacr.* γέρας, 1, 118. 19, 197. Mid. = act. ἰπὸν Ἀθήνην, to present a victim to Athens. 10, 571; ταύρους, Od. 13, 184.

ἐτοιμος, ἡ, ὄν, Att. ἐτοιμος, *ready, prepared*, hence, 1) *real, accomplished, plain*. ἡ δὲ ταῦτα ἐτοιμα τετεύχεται, these things indeed have really happened, i. e. are accomplished, 14, 53. ἢ ἄρ' ἐτοιμα τέτυκτο, this was plain, was so, Od. 8, 384. b) that can be executed *suitable, salutary*, μῆτις, 9, 425. Mid. 2) *ready, prepared, in readiness*, ὀρεῖται 9, 91. αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορά πότμος ἐτοιμος, decided, appointed, 10, 96 (prob. from ἐτός).

ἔτορον, see *τορέω*.

ἔτος, εὐς, τό, a year, distinguished from ἐνιαυτός, Od. 1, 16; in plur., 328. 11, 691.

ἔτραπον, see *τρέπω*.

ἐτράφην, ἔτραφον, see *τρέφω*.

ἐτνυμος, ἡ, ὄν (ἑτεός), *true, pure, genuine*, only neut. plur. ἐτνυμα, *truth*, in opposition to ψεύδεα, Od. 19, 203. 567. The neut. sing. ἐτνυμον, as adv. *truly, agreeably to truth*, 10, 534. Od. 4, 140. 157. 2) *truth, really*, like ἐτεόν, 23, 440. Od. 26.

ἐτώσιος, ὄν (ἐτός, frustra), *vain, effectual*. πάντα ἐτώσια τιθέναι, Od. 2.

level shores,' λιμήν, 21, 23. Od. 4, 358.

*εὖοχος, ον (perhaps from ὀχή), *fertile, fruitful*, γῆ, Ep. 7, 2.

*εὖπαις, dos. ὁ, ἡ (παῖς), *abounding in children, blessed with offspring*, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), *the daughter of a noble father* (V., 'of noble descent'), epith. of Helen and Tyro, 6, 292. Od. 11, 235.

Εὐπείθης, εος, ὁ (adj. εὐπειθής), *father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Odysseus (Ulysses) had slain among the suitors, by a combat against him, but was slain by Laertes*, Od. 1, 383. 24, 469, seq.

εὐπεπλος, ον (πέπλος), *having a beautiful mantle, handsomely clad, well-dressed*, epith. of noble women, 5, 424; Ναυσικάα, Od. 6, 49.

εὐπηγής, ἐς (πήγνυμι), Ep. for εὐπαγής, *prop. pressed together; spoken of the physical frame, well-knit, strong, firm*. ξείνος μέγας ἦδ' εὐπηγής, Od. 21, 334.†

εὐπηκτος, ον (πήγνυμι), *well-joined, firmly built*, epith. of buildings and tents, 2, 661. 9, 663. Od. 23, 41.

εὐπλειος, η, ον, Ep. εὐπλειος (πλεῖος), *well-filled, entirely full*, πήρη, Od. 17, 467.†

εὐπλεκής, ἐς, Ep. εὐπλεκής (πλέκω), *well-interwoven, beautifully entwined*, = εὐπλεκτος; θύσανοι, δίφροι, *2, 449. 23, 436; only in the Ep. form.

εὐπλεκτος, ον, Ep. εὐπλεκτος (πλέκω), *well, beautifully interwoven: well-twisted*, δίφρος, 23, 335, Ep. form; σειραί, *strongly twisted cords*, 23, 115, comm. form.

εὐπλοΐη, ἡ, Ep. for εὐπλοια (πλέω), *a prosperous voyage or navigation*, 9, 362.†

εὐπλοκαμής, ἰδος, ἡ, Ep. form from εὐπλόκαμος, *having beautiful tresses; fair-hair'd*, only εὐπλοκαμίδες Ἀχαιοί, *Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, Ep. εὐπλόκαμος (πλόκαμος), *having beautiful tresses, fair-hair'd*, epith. of goddesses and of women, 6, 380. Od. 5, 125, seq.; only Ep. form.

εὐπλυνής, ἐς, Ep. εὐπλυνής (πλύνω), *well-washed, clean*, φᾶρος, Od. 8, 392. 425; only Ep. form.

εὐποίητος, ον and η, ον (ποιέω), *well-made, beautifully wrought*, spoken of works of every kind: *well-built*, πύλη, κλισίη; the fem. εὐποίητη, 5, 466. 16, 636; but εὐποίητος πυράγρη, Od. 3, 434; (Thiersch, § 201, 16.)

*εὐπόλεμος, ον (πόλεμος), *good in war, warlike*, h. 7, 4.

εὐπρήσσω (πρήσσω), *to make well, to arrange well*; whence εὐπρήσσεσκον, Od. 8, 259.† Eustath. reads, more correctly, εὐ πρήσσεσκον, see Thiersch, Gram. § 170, 7.

εὐπρηστος, ον (πρήθω), *strongly kindling, vehemently excited*, ἀϋτμή, from

the bellows (V. 'the glow-enkindling blast'), 18, 471.†

εὐπρυμνος, ον (πρύμνα), *having a well-built or beautifully adorned stern*, νῆς, 4, 248.†

εὐπυργος, ον (πύργος), *furnished with good towers*, epith. of fortified towns, 7, 71.†

εὐπωλος, ον (πῶλος), *having beautiful horses, abounding in horses, famed for horses*, epith. of Ilium, 5, 551. Od. 2, 18, often.

εὐράξ, adv. (εὐρος), *sidewise*, *11, 251. 15, 541.

εὐραφής, ἐς, Ep. εὐρράφης (ράπτω), *well-stitched, sewed fast*, δοροί [skins close-seamed. Cp.], *Od. 2, 354. 380; only Ep. form.

εὐρεής, ἐς, Ep. εὐρρεής, Ep. form of εὐρείτης; only in the gen. εὐρρείος, ποταμοῖο, contr. from εὐρρείος, in *6, 518. 15, 265, and elsewhere; see the following.

εὐρείτης, ον, ὁ, Ep. εὐρρείτης, ao (ρέω), *beautifully flowing, fair-flowing*, epith. of rivers, 6, 34. Od. 14, 257.

*Εὐρίπος, ὁ, the Euripus, the strait between Eubœa, Bœotia, and Attica; now the strait of Egeiros, h. Ap. 222. (Prob. from εὐ and ῥίπτω.)

εὐρίσκω, fut. εὐρήσω, h. Merc. 302; aor. act. εὐρον, and aor. mid. εὐρόμην. 1) *to find what one seeks, to invent, to discover, to devise*; with accus. μῆχος, *to devise a means*, 2, 343; κακοῦ ἄκος. 9, 250 (see ἄκος); τέκμωρ Ἰλίου, *to find the end of Ilium, i. e. accomplish its destruction*, 7, 81. 9, 49; but τέκμωρ τι, *to find an expedient, a remedy*, Od. 4, 374. 2) *to find by chance, to light upon, to fall in with*, spoken of persons and things very often; with partic. αὐτὸν ἤμενον, 5, 752. Mid. *to find out for oneself, to devise*, τέκμωρ, 16, 472; ὄνομα, Od. 19, 403; θανάτου λύσιν εἰαίρουσιν, *to find deliverance from death for his companions*, Od. 9, 421. 2) *to find by chance or unexpectedly*. οἱ τ' αὐτῷ κακὸν εὐρετο, *he drew evil upon himself*, Od. 21, 304.

εὐροος, ον, Ep. εὐρροος, *beautifully flowing, rapidly flowing*, epith. of rivers, *7, 329; 21, 130; always in the Ep. form.

Εὐρος, ὁ, the Eurus, or south-east wind, one of the four main winds of H., Od. 5, 295. 232. It is stormy, 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from αὔρα, according to others, kindred to ἥως. cf. Buttm. Lex. p. 43, note 4.)

εὐρος, εος, τό (εὐρύς), *breadth, width*, Od. 11, 312.†

εὐρράφης, poet. for εὐραφής, q. v.

εὐρρείος, Ep. gen. see εὐρεής.

εὐρρείτης, ὁ, Ep. for εὐρείτης, q. v.

εὐρροος, Ep. for εὐροος, q. v.

εὐρύγυιος, νια, νιον (ἀγνιά), *having broad streets, with spacious streets*, epith. of large cities, 2, 329. Od. 4, 246. 21, 230; also χθὼν εὐρυαγνία, h. Cer. 16; occurring only in the fem.

227. *τείχος εὐρύ*, a thick wall, 12, 5. *κλέος εὐρύ*, a wide-spread report, Od. 23, 137. Cf. *εὐρύτερος*, 3, 194.

εὐρυσθενής, ἐς (σθένης), *having a wide dominion, wide-ruling*, epith. of Poseidōn, 7, 455. Od. 13, 140.

Εὐρυσθεύς, ἦος, ὁ, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Hērē accelerated his birth, that he, and not Hēracles might reign, according to an oath of Zeus in relation to the descendants of Perseus, 19, 100. 123, seq. Thus Eurystheus became master of Hēracles and imposed upon him the well-known twelve labours, 15, 639. The last of these labours was to bring up the dog from hell, 8, 363. Od. 11, 617, seq.

Εὐρυτίδης, ου, ὁ, son of Eurytus = *Iphitus*, Od. 21, 14.

Εὐρυτίων, υνος, ὁ, a Centaur, Od. 21, 295. cf. Apd. 2, 5. 4.

Εὐρυτος, ὁ, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Poseidōn. Both marched to aid Augeas against the Pylians and Nestor, 11, 709, seq., and also against Hēracles, who slew him in ambush, 2, 621. They were called *Ἀκτορίων* and *Μολίων*, 11, 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Oechalia (in Thessaly, 2, 730; or in Messenia, Od. see *Οἰχαλίη*), father of Iole, of Iphitus, of Molion, etc., a famous archer. According to H. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226, seq. Odysseus (Ulysses) received from his son Iphitus the bow of Eurytus, Od. 21, 32, seq. According to a late tradition Hēracles slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from *εὐρύω*).

**Εὐρυφάεσσα*, ἡ (the far-seeing), sister and wife of Hyperion, mother of Helios, of Sélēne and Eōs, h. 31, 4.

εὐρυφύης, ἐς (φύω), *wide-growing*, epith. of barley, Od. 4, 604.†

εὐρύχωρος, ου (χώρος), *having a broad space, roomy, spacious, extensive*, epith. of cities and countries, 2, 498 (according to the Schol. Ep. shortened for *εὐρύχωρος*, see Thiersch, § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from *χωρός*, *having broad dancing-places*, hence generally, *having broad plains*).

εὐρύωψ, οπος, ὁ, see *εὐρύοπα*.

εὐρώεις, εσσα, εν (εὐρώς), *mouldy, musty*; and, since mould is generated only in the dark, confined places, it signif. generally, *dark, gloomy*, epith. of the under-world, 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoll. Hesych. poet. for *εὐρύς*).

Εὐρώπη, ἡ, *Europa*. 1) daughter of

the Phœnician Agenor and of Telephassa, according to Apd. 3, 1. 1; H. calls her the daughter of Phœnix (if this is not an appel.), mother of Sarpedon and Minos by Zeus, who bore her off to Crete, in the form of a bull, 14, 321. Barr. 79. H. does not mention her name; it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. *εὐρώπης* = *εὐρύς*; hence *εὐρώπη*, s. *χώρα*, the extended, the far-stretching land; cf. Herm. ad h. Ap. 1. c.)

εὖς, εὔ, Ep. ἦς, ἡ, gen. *ἐῆς*, accus. *ἐόν*, 8, 303. Od. 18, 127; *ἦόν*, 5, 628; neut. *ἦ*, 17, 456. 20, 80; the form *εἶ* and *εἷ* in neut. only adv. 1) *good, excellent, beautiful, glorious*, spoken of persons and things, 2, 653. *μένος ἦ*, 17, 456. The gen. sing. *ἐῆς*, in the signif. of *φίλος* stands now correctly instead of *ἐῆς*, h. 1, 393, and 15, 138. 24, 422. 550, where it should even signify *thine*. 2) Generally plur. neut. *εἶων*, as if from a nom. *τὰ εἶα*, *good things, good*, 24, 528; plainly neut. except *θεοὶ δωτῆρες εἶων*, Od. 8, 325. 335. h. 17, 12 (see Buttm. § 35, 3. c. Thiersch. Gram. § 183, 10; on the other hand, Doederlein supplies from *δαίμων* the kindred subst. *δόσεων*, cf. Kühner § 243, 3). [Cf. Jahrb. Jahn und Klotz März 1843, pp. 264, 265.]

εῖσα, see *εἴω*.

εὔσελμος, ου, Ep. *εὔσελμος* (*σῦλμα* *well-furnished with oar-benches*, σι *rowing*, epith. of ships, 2, 170, and often. (It does not occur in the nom., cf. Spitz. ad Il. 16, 1.)

εὐσκαρθμος, ου, Ep. *εὔσκαρθμος* (*σκαίρω*), *lightly bounding, easily leaping*, epith. of horses, 13, 31.†

εὐσκοπος, ου, Ep. *εὔσκοπος* (*σκοπέω*), *that takes good aim, good to hit*, Ἀργεῖς. Od. 11, 198. 2) (fr. *σκοπέω*), *seeing well, looking out sharply*, epith. of Hermēs, 24, 24. Od. 1, 38; only in the Ep. form.

εὔσελμος, ου, Ep. for *εὔσελμος*, q. v.

Εὔσωρος, ὁ, Ep. *Εὔσωρος*, father of Acamas of Thrace, 6, 8.

εὐσταθής, ἐς, Ep. *εὔσταθής* (*ἵστημι*), *standing firm, well-founded*, μέγαρον. 15, 374; *θάλαμος*, Od. 23, 178; always in the Ep. form.

εὐστέφανος, ου, Ep. *εὔστέφανος* (*στεφάνω*), 1) *beautifully crowned*, Vener. epith. of Artēmis, 21, 511; of Aphrodite and Mycene, Od. 8, 267. 2, 120; of Demeter, h. Cer. 224; accord. to Apoll. Il. 21, 511, from *στεφάνη*, *περικεφαλαίη* *εἶδος*. The back hair, to wit, was enclosed in a net, see *ἀναδέσμη*, and then fastened with a band (*στεφάνη*) *beauty*. According to others it is to be interpreted of the girdle and = *εὐχνομα*. *strongly fortified, strongly walled*, epith. of the city Thebe, 19, 29; *στεφάνη* (only in the Ep. form).

εὐστρεπτος, ου, Ep. *εὔστρεπτος* (*σπείρω*).

to Paus. 1, 43, grandson of Polyidus (from εὐχος and ἀνὴρ).

εὐχομαι, depon. mid. fut. εὐξομαι, aor. εὐξάμην: ground meaning, *to declare aloud, to affirm confidently*; hence, 1) *boastingly to affirm of oneself, to announce oneself*, often with infin. esply in reference to family: πατὴρ ἐξ ἀγαθοῦ γένος εὐχομαι εἶναι, 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one boasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: ἐκ Κρητῶν γένος, εὐχομαι, viz. εἶναι, I boast descent from the Cretans, Od. 14, 199; often, *to boast, to vaunt, to brag*, 1, 91. 2, 597; αὐτῶς, 11, 388. 2) *to vow, to promise*, with infin., 18, 499; *to vow*, esply to the gods, τινί, and infin. εὐχετο Απόλλωνι ῥέξειν ἑκατόμβην, 4, 119; and because benefits were in this way expected from the gods, 3) generally *to implore, to supplicate*, θεῶ, a god; and absol., 1, 87. 6, 240; also with dat. commod. αἶτε μοι εὐχόμεναι, praying for me, 7, 298. (H. never uses the augment.)

εὐχος, εὐχος, τό, *glory, honour*, esply *military glory, victory*; often διδόναι εὐχός τινι, *to give glory to any man*, spoken both of the conquered, 5, 285. 654. 11, 445; and of the gods, 7, 81. 203; often in connexion with κλέος, νίκη; εὐχος ὀρέγειν, πορεῖν τινι, 13, 327. Od. 22, 7; cf. Spitz. ad Il. 15, 462; ἀρέσθαι, 11, 290. Passow explains it, *the object of supplication*, but most of the ancients *fame*, and this signif. is required in the Hom. use.

εὐχροῆς, ἐς, a rare poet. form for εὐχρους (χρόα), *of a beautiful colour*, Od. 14, 24.†

εὐχολή, ἡ (εὐχομαι), 1) *boasting, vaunting*, 8, 229; *exultation, the shout of victory*, in opposition to οἰμωγή, 4, 450. 864. b) the object on account of which one vaunts himself (cf. Wolf Vorles.). εὐχολήν τινι καταλείπειν, 2, 160. 4, 173. 22, 433. 2) *a vow made to the gods*, 1, 65. 93; *prayer, supplication*, 9, 499. Od. 13, 357.

εὐῶ (kindred with αὔω), *to singe, to burn off*; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. σῦες εὐόμενοι τανύοντο διὰ φλογός, the swine were stretched for singeing over the fire, 9, 468; and spoken also of the singeing of the eyebrows of the Cyclops, Od. 9, 389 (εὐῶ deserves the preference over εὔω, cf. Buttm. Gram., vol. II. p. 140).

εὐώδης, ἐς (ὄζω, ὄδωδα), *odoriferous, sweet-scented, fragrant*, θάλαμος, 3, 382; ἔλαιον, Od. 2, 339.

εὐώπης, ἰδος ἡ, *having beautiful eyes, having a lovely countenance*, κούρη, *Od. 6, 113. 142. h. Cer. 334.

ἔφαγον, see ἐσθίω, ἔδω.

ἐφάλλομαι, depon. mid. (ἄλλομαι), aor. sync. 2 ἐπάλτο, partic. ἐπάλμενος and ἐπιάλμενος, 1) *to spring upon, to leap upon*; ἵππων, the chariot, 7, 15; absol. κύσσε μιν ἐπιάλμενος, Od. 24, 320; esply 2) *to leap upon, in a hostile signif., to rush upon*, τινί, any man, 13, 643. 21. 140; and often absol. in the partic., 7, 260. (H. uses only 3 sing. aor. ἐπάλτο and the partic. aor. sync. ἐπάλμενος and ἐπιάλμενος, Passow.)

ἐφαλος, ον (ἄλς), *situated on the sea, maritime*, epith. of sea-board towns, *2, 538. 584.

ἔφαν, see φημί.

ἐφανδάνω, poet. ἐπιανδάνω (ἀνδάνω), *to please, to be agreeable*. ἡ βουλὴ θεοῖσιν ἐφῆνδανε, 7, 45; also pres ἐπιανδάνει, 7, 407; and imperf. ἐπιήνδανε in the Od. often.

ἐφάνη, see φαίνω.

ἐφάπτω (ἄπτω), fut. ἐφάψω; only 3 sing. perf. pass. ἐφῆπται, and 3 pluperf. pass. ἐφῆπτο, and aor. I mid. ἐφηψάμην. I) Act. *to attach to, to fasten to*; hence pass. *to be attached to*; only in a metaph. signif. with dat. of pers. Τρώεσσι κηδεῖ ἐφῆπται, woes are attached to the Trojans, threaten them, 2, 15. 69; ὀλέθρου πείρατα, 12, 79. Od. 22, 33 (see πείραρ); ἀθανάτοισιν ἔρις καὶ νεῖκος, 21, 513. II) Mid. *to touch, to lay hold of, to attain*; with gen. ἐπὶ χεῖρεσσιν ἐφάψαι (i. e. ἐφάψη) ἡπείροιο, as soon as thou shalt touch the land with thine hands, Od. 5, 348.

ἐφαρμόζω (ἀρμόζω), fut. ὄσω, intrans. *to fit, to be suitable, to suit*, τινί, 19, 385.†

ἐφέζομαι, depon. mid. (ἔζομαι), *to sit upon, to seat oneself upon*, with dat. δῖφρῳ, δεινδρέφ, 3, 152; πατὴρ γούνασι, 21, 506. 2) *to seat oneself by*, Od. 17, 334 (only pres. and imperf.).

ἐφέηκα, see ἐφίημι.

ἐφείην, see ἐφίημι.

ἐφείσα (εἴσα), defect. aor. I infin. ἐφέσσαι, Ep. for ἐφέσαι, mid ἐφεισάμην. imperat. ἐφεςσαι, Ep. for ἐφesai, partic. ἐφessάμενος, Ep. for ἐφesάμενος, infin. fut. ἐφέσσεσθαι, 9, 455; I) Act. *to put upon, to lay or place upon*. καταστήσαι καὶ ἐφέσσαι τινά, to convey to and put ashore, Od. 13, 274. II) Mid. *to place any thing for oneself upon, to lay upon*, μήποτε γούνασιν ὀσιν ἐφέσσεσθαι φίλον υἱόν, 9, 455. ἐμὲ—γούνασιν ὀσιν ἐφessάμενος, Od. 16, 443. b) With gen. ἐφessαί με νηός, put me on board thy ship, Od. 15, 277. cf. 14, 295.

ἐφέλκω (ἔλκω), I) Act. *to draw towards, to entice, to allure*, hence pass. *to be enticed, ῥείθροισιν ἐφελκόμενος*, h. 18, 9. II) Mid. *to draw or drag to or after oneself*; with accus. ἐφέλκετο ἔγχος, he drew the spear along with him, 13, 597. metaph. ἐφέλκεται ἄνδρα σίδηρος, the sword attracts (excites) the hero, Od. 16, 294. 2) *to trail, to drag*. πόδες ἐφελκόμενοι, dragging feet, 23, 696.

make, spoken of a helmet; *καπαχὴν ἔχε*, it emitted a sound, 16, 105. *φόρμιγγες βοὴν εἶχον*, the harps sounded, 18, 495; *ὑβριν*, to exhibit insolence, Od. 1, 368. The partic. *ἔχων* often stands with another verb for greater exactness: *τὸν ἔξαγε χειρὸς ἔχων*, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) *to hold oneself*, to be in a place or condition. *εὖ ἔχει*, it is well, Od. 24, 245; *to maintain oneself*, *to persist*; mly limited by an adv. *ἔχον* (sc. οὕτως), ὥστε *τάλαντα γυνή* (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans., 12, 433. (Köppen from v. 436, supplies unnecessarily *μάχην*: 'they made the fight equal'). *ἔξω, ὡς λίθος*, Od. 19, 494. *ἔχον ὡς σφιν πρῶτον ἀπ-ήχθετο Ἴλιος*, they were disposed, as at first, when Troy was odious to them, 24, 27. *ἔχεν ἧ—ἐσάλτο*, he held himself where he leaped in, 13, 679. *οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας*, the spear remained not quiet, 13, 557; in opposition to *ἐλέλικτο*. 2) *to hold oneself*, *to tend to*, *to extend*; *ὑψόσσε*, to extend upwards, Od. 19, 38. *ὀδόντες ἔχον ἐνθα καὶ ἐνθα*, projected here and there, 10, 263. *ἔγχος ἔσχε δι' ὤμων*, passed [as we say, *held right on*] through the shoulders, 14, 452. 3) *to be able*, *to be in a condition*, with infin. *οὕτως ἔτι εἶχεν ὑποτρέσαι*, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. II) Mid. *to hold oneself*, *to maintain oneself*, *κρατερῶς*, 16, 501. 17, 559; *ἅντα σχομένην*, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself*, *to attach oneself*, *to hang on*, *to remain*, in a place: *ἔγχος σχέτο ἐν τῇ ρινῷ*, 7, 248. *πρὸς ἀλλήλοισι, ἔχονται*, they hang to one another, Od. 5, 329; *ἀνὰ δ' ἀλλήλησιν*, up upon one another, Od. 24, 8; with gen. alone: *πέτρης*, upon the rock, Od. 5, 429; metaph. *ἔσχετο φωνή*, the voice faltered, 17, 696. b) Esply *to depend on* any man, *τινός*; *σέο ἔξεται*, it will depend upon thee, 9, 102; with infin., h. 30, 6; and *ἐκ τινος*, Od. 11, 346; hence c) *to be in any man's power*, *to be in a man's possession*. *ἔντεα μετὰ Τρώεσσιν ἔχονται*, 18, 130. 197; metaph. *πείρατα νίκης ἔχονται ἐν θεοῖσιν*, the event of victory is in the power of the gods, 7, 102. 3) *to withdraw oneself*, *to retire* [always aor. or fut. except 14, 129], with gen. *αὐτῆς*, 2, 98; *μάχης*, 3, 84; *βίης*, Od. 4, 422. 4) *to hold*, *to bear for oneself*, or with reference to the subject; with accus. *ἀσπίδα πρόσθε*, the shield before oneself, 12, 294; *κρήδεμνα ἅντα παρειῶν*, Od. 1, 334. 21, 65, *μένος καὶ χείρας σχήσεσθαι*, like act. *σχήσειν*, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif. to no. 3, mid: *οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι*, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12,

106, 107. In both passages the Trojans are the subject. Thus Eustath. (*ἦγον ἐφέξειν ἑαυτοὺς, ἀλλὰ διώκοντας, ἐμπεσεῖσθαι ταῖς νηυσὶ*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu Il. 12, 105, gives, supplies *ἡμᾶς* to *σχήσεσθαι*, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connexion does not favour the interpretation. The case is different with 12, 125. 17, 639. cf. πίπτω.

ἐψίαμαι, depon. mid. (*ἐψία*), prop. to play with small stones; but generally *to play*, *to jest*, *to be pleased*, Od. 17, 530; *to be charmed*, with dat. *μολπη καὶ φόρμιγγι*, *Od. 21, 429.

ἔω, see *εἰμί*.

ἔω, ἐῶ, see *ἔάω*.

ἔωθα, see *ἔθω*.

ἔωκει, see *ἔοικα*.

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ἔωμεν, 19, 402; in *ἐπεὶ χ' ἔωμεν πολέμοιο*,† ed. Wolf; a rare form. Eustath. and the Gramm. explain it: *πληρηθῶμεν, κορεσθῶμεν*, and compare it to the formula *ἐξ ἔρον ἔντο*. They even derive it from a theme *ἔω*, i. e. *πληρῶ*, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all *usus loquendi*. Buttm. Lex. p. 25, and Gram. under *ἄω*, justly maintain that we must write either *ἔωμεν* or *ἔωμεν*. The first is the most simple. 1) *ἔωμεν*, Ep. for *ἔωμεν*, 1 plur. aor. 2 subj. act. from *ἵημι* in the intrans. signif. *when we desist from war*, see *ἵημι*. 2) *ἔωμεν*, according to Buttm. Lex. p. 26, subj. pres. from *ἄΩ*, *to satiate*, prop. *ἄωμεν*, and Ep. for metre's sake *ἔωμεν*; and on account of the spir. len. he reads *ἐπεὶ κ' ἔωμεν*, when we become sated with war; have had enough of the war. Spitz. Exc. 31, ad Il. defends the common deriv., and with the ancients adopts the forms *ἔω, ἔάω, ἄω, ὤμεν* and *ἔωμεν*, remarking that it is distinguished by the spir. asp. from *ἔάω, ἔω*.

ἔών, see *εἰμί*.

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ἔως, Ep. also *εἰως*, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. *τέος*, often simply *δέ* or *τότ' ἄρα*, 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; a) With indicat., 11, 342. Od. 5, 123. b) With subj. and *κέ*, when a contemplated end is expressed, 3, 291. 24, 185. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with *κέ*, Od. 2, 73. 3) *in order that, that*, like *ὅφρα*, with optat., Od. 4, 800. 6, 80. 4) As adv. for *τέως*, *for a time, some time, in the mean time*, 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. *ἔως* and *εἰως* change with the necessities of the metre; *ἔως* has its

make, spoken of a helmet; *καναχὴν ἔχε*, it emitted a sound, 16, 105. *φόρμιγγες βοὴν εἶχον*, the harps sounded, 18, 495; *ὑβριν*, to exhibit insolence, Od. 1, 368. The partic. *ἔχων* often stands with another verb for greater exactness: *τὸν ἔξαγε χειρὸς ἔχων*, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) *to hold oneself*, to be in a place or condition. *εὖ ἔχει*, it is well, Od. 24, 245; *to maintain oneself*, *to persist*; mly limited by an adv. *ἔχον* (sc. οὕτως), *ὥστε τάλαντα γυνή* (sc. ἔχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans., 12, 433. (Körppen from v. 436, supplies unnecessarily *μάχην*: 'they made the fight equal'). *ἔξω, ὡς λίθος*, Od. 19, 494. *ἔχον ὡς σφιν πρῶτον ἀπ-ἤχθετο Ἴλιος*, they were disposed, as at first, when Troy was odious to them, 24, 27. *ἔχεν ἧ—ἑσάλτο*, he held himself where he leaped in, 13, 679. *οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας*, the spear remained not quiet, 13, 557; in opposition to *ἐλέλικτο*. 2) *to hold oneself*, *to tend to*, *to extend*; *ὑψόσε*, to extend upwards, Od. 19, 38. *ὀδόντες ἔχον ἔνθα καὶ ἔνθα*, projected here and there, 10, 263. *ἔγχος ἔσχε δι' ὤμων*, passed [as we say, *held right on*] through the shoulders, 14, 452. 3) *to be able*, *to be in a condition*, with infin. *οὕτως ἔτι εἶχεν ὑποτρέσαι*, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. II) Mid. *to hold oneself*, *to maintain oneself*, *κρατερῶς*, 16, 501. 17, 559; *ἄντα σχομένη*, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself*, *to attach oneself*, *to hang on*, *to remain*, in a place: *ἔγχος σχέτο ἐν τῇ ῥινῇ*, 7, 248. *πρὸς ἀλλήλοισι, ἔχονται*, they hang to one another, Od. 5, 329; *ἀνὰ δ' ἀλλήλησιν*, up upon one another, Od. 24, 8; with gen. alone: *πέτρης*, upon the rock, Od. 5, 429; metaph. *ἔσχετο φωνή*, the voice faltered, 17, 696. b) *Especially to depend on* any man, *τινός; σέο ἔξεται*, it will depend upon thee, 9, 102; with infin., h. 30, 6; and *ἐκ τινος*, Od. 11, 346; hence c) *to be in any man's power*, *to be in a man's possession*. *ἔντεα μετὰ Τρώεσσιν ἔχονται*, 18, 130. 197; metaph. *κείρατα νίκης ἔχονται ἐν θεοῖσιν*, the event of victory is in the power of the gods, 7, 102. 3) *to withdraw oneself*, *to retire* [always aor. or fut. except 14, 129], with gen. *αὐτῆς*, 2, 98; *μάχης*, 3, 84; *βίης*, Od. 4, 422. 4) *to hold*, *to bear for oneself*, or with reference to the subject; with accus. *ἀσπίδα πρόσθε*, the shield before oneself, 12, 294; *κρήδεμνα ἄντα παρειῶν*, Od. 1, 334. 21, 65, *μένος καὶ χεῖρας σχήσεσθαι*, like act. *σχήσειν*, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif. to no. 3, mid: *οὐδ' ἔτι φασὶν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέσθαι*, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12,

106, 107. In both passages the Trojans are the subject. Thus Eustath. (*ἤγουν ἐφέξειν ἑαυτοὺς, ἀλλὰ διώκοντας, ἐμπεσεῖσθαι ταῖς νηυσὶ*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Ann. zu Il. 12, 105, gives, supplies *ἡμᾶς το σχήσεσθαι*, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connexion does not favour the interpretation. The case is different with 12, 125. 17, 639. cf. πίπτω.

ἐψιάομαι, depon. mid. (*ἐψία*), prop. to play with small stones; but generally *to play*, *to jest*, *to be pleased*, Od. 17, 530; *to be charmed*, with dat. *μολπῇ καὶ φόρμιγγι*, *Od. 21, 429.

ἔω, see *εἰμί*.

ἔῶ, *ἔῶ*, see *ἔάω*.

ἔωθα, see *ἔθω*.

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ἴδῃ, peradventure to see, 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whether*, 8, 111. Od. 16, 138; or in the double question: ἦ, ἦ, *whether, or*, 1, 190. Od. 6, 142. Also the first ἦ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησάιαι' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, *rather* than richer,' in order either to escape or to ransom themselves, since to be richer would avail them nothing. *Fäsi*] 3) ἦ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509. Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; ἦ οὐ and ἦ οὐκ are commonly to be pronounced with synizesis, 5, 349.

ἦ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: ἦ δῆ, verily, of a truth, 1, 518; ἦ μάλα, certainly (very), 3, 204. Od. 16, 183; ἦ μάλα δῆ, most certainly; assuredly, 8, 102. Od. 1, 384; ἦ που, surely; ἦ τε, certainly. In like manner, ἦ νυ, ἦ που, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; esply, ἦ μὴν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, 2, 291; also with an infin. in dependent discourse: καὶ μοι ὁμοσσον, ἦ μὲν μοι—ἀρήξειν, that thou wilt certainly (or assuredly) protect me, 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, mly in the following connexions: ἦ ἄρα δῆ, ἦ ῥα, ἦ ῥά νυ, ἦ νυ, ἦ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαίεαι ἠπεροπεύειν; ἦ πῇ με—ἄξεις, wilt thou peradventure lead me away, 3, 400. Od. 9, 405. 452.

ἦ, imperf. of εἰμί. 2) Imperf. of ἡμί. ἦ, dat. fem. of the relat. pron. ὅς, ἦ. ὅ, in H. mly as an adv. (subaud. ὁδῶ or μερίδε). 1) *where, whither*, with τῇ, preceding, 13, 53. 2) *as, in what way*, ἦ θέμις ἐστί, as is right, 2, 73. 9, 33. According to Buttm. Lex. p. 535, ἦ in H. has only a local signif. and in both passages must be written ἦ θέμις ἐστί, Od. 9, 268. 24, 286. With him agrees

Thiersch, § 343, 7. Spitz. Excurs. II. Nitzsch ad Od. 3, 45, approves the ἦ only when it stands with a gen., 9, 134. 276. Od. 9, 268.

ἦα, see εἰμί.
ἦβαιός, ἦ, ὄν, *little, small*, mly with negat. οὐ οἱ ἐνὶ φρένες οὐδ' ἦβαιαί, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. ἦβαιόν as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἦβαιόν, 2, 380.

ἦβῶν (ἦβη), aor. ἦβησα, 1) *to be arrived at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἶθ' ὥς ἦβώοιμι, 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἦβῶν, 12, 382. 2) Metaph. ἡμερὶς ἦβώωσα, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, ἦβῶμι, ἦβῶν, sometimes the forms with the vowel repeated after ω: ἦβῶντα, ἦβῶοιμι,—ἦβῶωσα, which Heyne would write ἦβῶωσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ἦβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year: hence mly *youth, the age of youth, the most powerful age of men*, 24, 348. Od. 10, 279. ἦβης ἰκέσθαι μέτρον, to arrive at the measure of youth, 11, 225; ἦβης ἄνθος ἔχειν, 13, 484; and generally *youthful vigour, manly vigour*, 23, 432. Od. 8, 181. h. 7, 9.

Ἡβῆ, ἦ, *Hebê*, daughter of Zeus and Hêrê, wife of Hêracles, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Hêrê, 5, 722. She bathes Arês her brother, 5, 905; later the goddess of youth.

*ἦβητής, οὐ, ὁ (ἦβη), *a youth, a marriageable young man*, κοῦροι ἦβηταί, h. Merc. 56.

ἦβῶμι, see ἦβῶν.
ἦβῶοιμι, ἦβῶντα, ἦβῶωσα, Ep. expanded forms from ἦβῶν.

ἠγάασθε, see ἄγαμαι.
ἠγαγον, ἠγαγόμεν, see ἄγω.
ἠγάθεος, ἦ, ὄν (ἄγαν, θεός), *very divine, sacred, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεῖος, or according to others fr. ἀγαθός; ἦ is a poet. lengthening of α, see Buttm. Lex. p. 323.)

ἠγάσσατο, see ἄγαμαι.
ἠγεμονεύω (ἠγεμών), 1) *to go before, to point out*; τινί, to go before any man, Od. 3, 386; and absol., 5, 53. h. Ap. 437. Il. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδόν τινί. Od. 24, 225; metaph. ῥόον ὕδατι, to prepare a course for the water, 21, 258. 2) *to lead, to conduct, to command*, with gen., 2, 527. 552; once with dat., 2, 816; in this signif. mly in the Il.

ἠγεμών, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader*,

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phoebus.

ἥεν, see εἰμί.

ἥεπερ, adv. poet. for ἥπερ.

ἥερα, see ἀήρ.

ἡερέθουμαι, Ep. collat. form of ἀείρουμαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἥερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Aldeus; step-mother of the Aloīdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἥριος, ἡ, ον, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἥρι, early.

ἡεροειδής, ἐς (εἶδος), gen. εὖος, Ep. for ἀεροειδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσσον ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροειδὲς as an adv. like ἡεροειδέως is incorrect; for it is not equivalent to ἐν αἰέρι.)

ἡερόεις, εσσα, εν, Ion. and Ep. for ἀερόεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἡ (φοιτάω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡερίων, ωνος, ὁ, 1) king of Hypo-lacian Thebē in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from ἀετός.)

ἥην, see εἰμί.

ἥηρ, ὁ, from which Ep. the oblique cases ἥερος, ἥερι, ἥερα of ἀήρ, are formed.

ἡθεῖος, εἰη, εἰον (ἡθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. ἡθεῖε, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἡθεῖη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἡθεῖος, Od. 14, 147. (The deriv. from ἡθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἡθος, εος, τό (Ion. for ἔθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἡῖα, τά (εἶμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων ἡῖα, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἄχυρα, as the Gramm. explain, ἡῖων θημῶν καρφαλῶν. Od. 5, 368: The Gramm. derive it from εἶμι, imperf. ἡῖον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἡῖα, perhaps also correctly, Od. 5, 368, ἡῖων.) [Fäsi, ἡῖα.]

ἡῖε, see εἰμί.

ἡῖθεος, ὁ, Ep. for ᾗθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἡῖθεός τε, 18, 593. 22, 127. νύμφαι τ' ἡῖθεοί τε, Od. 11, 38.

ἡῖκτο, see εἶκα.

ἡῖξε, see αἰσσω.

ἡῖοεις, εσσα, εν (ἡῖων), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἡῖον, εὖος, prop. ἡῖονόεις, and by syncope, ἡῖοεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἡῖον, akin to εἰαμένη, meadow, = 'meadowy,' 'skirted with meadowland'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶα, dry.]

ἡῖον, see εἶμι.

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible, precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτας, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esp. *youthful companions*, *16, 808.

ἡλιξ, ἴκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O. l. 18, 373.†

ἥλιος, prose form of ἡέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaïans), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. *missing the month, untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκηπτρον, χρυσεῖους ἥλοισι πεπαρμένον, *studded with golden nails*, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἄλή), *wandering, silly, foolish*. φρένας ἡλέ, *senseless*, 15, 128† (whence ἡλεός. q. v.).

ἡλυθον, see ἐρχομαι.

Ἡλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, *coming*).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas, later Δειμώνη, according to Strab., 3, 739.

ἡμα, ατος, τό (ἡμι), *a cast, a throw, the act of casting a missile*. ἡμασιν ἀριστος, *very excellent in casting the spear*, 23, 891.†

Ἡμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, *sandy*).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending -όεις from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. ἔαται and Ep. εἵαται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἴατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partcp. δνευδίζων, 2, 255. Od. 4, 439. & 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day*. χειμέριον, and ὁπωρινόν, *a winter day*, an autumn day, 11; again, αἰσιμον, μόρσιμον, *the day of fate = the day of death*, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, *the day of freedom*, 6, 455; δούλιον, ἀναγκαῖον, *the day of slavery, the day of force*, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, *the day of orphanage*, 22, 490; and νόστιμον, *the day of return*. Od. 1, 9; ἐν ἡματι, *day by day, daily*. Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η, ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμεῖων. dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμι, ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 372; Æol. and Ep. ἄμμε, Rost. Dial. 44. Kühner, § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, *both—and*, see ἡ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνὴρ). *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestor, 14, 445. 16, 401. 2) father of Clytomédēs, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἡν.

ἡντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἡξε, see ἀγνυμι.

ἡοῖος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπερίος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and

ἡπεροπευτής, οὔ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*. to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναιξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὔ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἡπιος, ἰη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἡπιε εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, smoothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἡ.

ἡπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἡ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (δ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἡρ, poet. for ἔαρ, *spring*, in gen. ἡρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἡρα, once in Hom. ἡρα φέρειν τινί, 14, 132; and thrice; ἡρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἡρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of επιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἡρα separately: cf. ἐπὶ ἡρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἡρα as an accus. sing. from an obsol. word ἡρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἡρος. (Root ἔραμαι, or more prob. ἄρω.)

Ἡρακλείδης, αο, ὁ, son of Hēracles = *Tlepolēmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hēracles, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 641. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, 8, 12, seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (αἰθέρι ναίων, ὑψίζυγος); he collects the clouds; hence, νεφεληγερέτης, κελαινεφής, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence *τερπικέραυνος*, *ἀστεροπητής*, *ἀργικέραυνος*, *ἐρίγδουπος*, *ἐριβρεμέτης*, etc.). 3) He also governs the fates of men (*ταμίας*); yet is he himself subject to the laws of Fate, 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἀρκεῖος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence, *ξείνιος*, Od. 9, 270. 6, 207; and *ἱκετήσιος*, Od. 18, 213. 4) His sister and wife is Hêrê, who often so opposes his will, that he threatens her with punishments, and even executes them, 15, 17, seq. 19, 95, seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, 14, 317, seq. 5) The form of Zeus is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (*αἰγίοχος*). As the tutelary deity of the Pelasgians he is called *Πελασγικός*, and *Δωδωναῖος*, because he had an oracle at Dôdôna, see *Δωδώνη*. (In signif. Zeus is related to ζέω and ζάω, according to Herm. *Fervius*, live-giver, and Διός, fr. ΔΙΣ, prob. the upper air.)

Ζεφυρία, ἡ, subaud. πνοή, the west wind, the western breeze, prop. a fem. from *ζεφύριος*, Od. 7, 119.† (The first syllable is here long by the arsis.)

Ζέφυρος, ὁ, 1) *Zephyrus*, the evening or west wind, one of the four main winds which H. mentions. It comes from the western ocean, Od. 4, 567; is opposed to *Εὔρος*, Od. 5, 332; still it blows with Boreas from Thrace, 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that H. in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the steeds of Achilles,

16, 150. According to Hes. Th. 379, he is the son of Astræus and Podargê.

ζέω, imperf. Ep. ζέε for ἔζει, 21, 365; aor. 1 ἔξεσα, Ep. σσ, to seethe, to boil, to bubble up, to be boiling hot, spoken of water, 18, 349. 21, 365. Od. 10, 360; and λέβης ζεῖ, the cauldron boils, 21, 362.

Ζῆθος, ὁ, son of Zeus and Antiopê, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. ονος, jealous, envious, unfavorable, θεοί, Od. 5, 118.†

*ζηλοσύνη, ἡ, poet. for ζηλος, zeal. 2) jealousy, envy, h. Ap. 100.†

*ζηλώω (ζηλος), fut. ὥσω, aor. 3 sing. optat. ζηλώσαι, 1) to emulate, to imitate, 2) to be jealous, to envy, absol. h. Cer. 168. 223.

(Ζῆν), gen. Ζηρός, see Ζεύς.

*ζητεύω, poet. for ζητέω, to seek, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ἥσω, to seek, to seek out, to search for, to trace, τινά, 14, 258;† βόας, h. Merc. 22. 2) to inquire, to ask for any thing; with γένος, Batr. 25.

ζόφος, ὁ, darkness, obscurity, hence, 1) the obscurity of the lower world. Ἐρεβόςδε ὑπὸ ζόφον, Od. 20, 356. 2) the realm of shades itself, 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark, shaded side of the earth, the evening darkness, the west, evening, in opposition to ἥως, Od. 10, 190, seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἥν τ' ἡέλιόν τε, Od. 13, 241. Il. 12, 339. It is thus correctly explained by Heyne, Uckert, Grotefend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly *midnight* (see Völcker's Hom. Geogr. § 27, p. 42). According to Buttm. Lex. p. 378, of the same family with δνόφος, νέφος.

ζυγόδεσμον, τό (δεσμός), the yoke-band, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw by traces, but by the pole, 24, 270.† It is called ἐννεάπηχυ, nine cubits long, it being bound thrice around; cf. Köpke Kriegswesen der Griech. p. 137. (In H. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ζεύγνυμι), Ep. gen. sing. ζυγόφιν, 24, 576. 1) a yoke, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὀμφαλός), 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οἰήκεσιν ἀρῆρός), 24, 269, for the reins, to prevent them from slipping, cf. λέπαδνον, ἔστωρ, κρίκος, esp. as ζυγὸν ἵππειον or ἵππων, mentioned 5, 799. 851. 2) the bridge or cross-bar, by which the two arms of the lyre were connected, and in which the pegs were inserted, 9, 187. h. Merc. 50. 3) Plur. the rowers' seats or benches, the transverse

ἰδῆν, peradventure to see, 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: *whether*, 8, 111. Od. 16, 138; or in the double question: *whether, or*, 1, 190. Od. 6, 142. Also the first *ἥ* is sometimes wanting, or its place supplied by *εἰ*. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησάιαι ἐλαφρότεροι πόδας εἶναι, ἥ ἀφνειότεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, *rather* than richer,' in order either to escape or to ransom themselves, since to be richer would avail them nothing. *Fäsi*] 3) *ἥ* stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509. Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; *ἥ οὐ* and *ἥ οὐκ* are commonly to be pronounced with synizesis, 5, 349.

ἥ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: *ἥ δὴ*, verily, of a truth, 1, 518; *ἥ μάλα*, certainly (very), 3, 204. Od. 16, 183; *ἥ μάλα δὴ*, most certainly; assuredly, 8, 102. Od. 1. 384; *ἥ που*, surely; *ἥ τε*, certainly. In like manner, *ἥ νυ*, *ἥ που*, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; espily, *ἥ μὴν* (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, 2, 291; also with an infin. in dependent discourse: καί μοι ὁμοσσον, *ἥ μὲν μοι—ἀρήξειν*, that thou wilt certainly (or assuredly) protect me, 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, mly in the following connexions: *ἥ ἄρα δὴ*, *ἥ ῥα*, *ἥ ῥά νυ*, *ἥ νυ*, *ἥ νύ που*. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαίεαι ἡπεροπεύειν; *ἥ πῇ με—ἄξεις*, wilt thou peradventure lead me away, 3, 400. Od. 9, 405. 452.

ἥ, imperf. of εἰμί. 2) Imperf. of ἡμί. *ἥ*, dat. fem. of the relat. pron. ὅς, ἥ, ὅ, in H. mly as an adv. (subaud. ὁδῶ or μερίδι). 1) *where, whither*, with τῇ, preceding, 13, 53. 2) *as, in what way*. *ἥ θέμις ἐστί*, as is right, 2, 73. 9, 33. According to Buttm. Lex. p. 535, *ἥ* in H. has only a local signif. and in both passages must be written *ἥ θέμις ἐστί*, Od. 9, 268. 24, 286. With him agrees

Thiersch, § 343, 7. Spitz. Excurs. II. Nitzsch ad Od. 3, 45, approves the *ἥ* only when it stands with a gen., 9, 134. 276. Od. 9, 268.

ἥα, see εἰμί.

ἡβαιός, ἥ, ὄν, little, small, mly with negat. οὐ οἱ ἐνὶ φρένες οὐδ' ἡβαιαί, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. *ἡβαιόν* as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἡβαιόν, 2, 380.

ἡβάω (*ἡβη*), aor. *ἡβησα*, 1) *to be arrived at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἶθ' ὥς ἡβώοιμι, 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἡβῶν, 12, 382. 2) *Metaph. ἡμερὶς ἡβώωσα*, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, *ἡβῶμι, ἡβῶν*, sometimes the forms with the vowel repeated after ω: *ἡβῶντα, ἡβῶοιμι,—ἡβῶωσα*, which Heyne would write *ἡβῶωσα*, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ἡβη, puberty, the age of manhood, which was reckoned from the eighteenth year: hence mly *youth, the age of youth, the most powerful age of men*, 24, 348. Od. 10, 279. *ἡβης ἰκέσθαι μέτρον*, to arrive at the measure of youth, 11, 225; *ἡβης ἄνθος ἔχειν*, 13, 484; and generally *youthful vigour, manly vigour*, 23, 432. Od. 8, 181. h. 7, 9.

Ἥβη, ἥ, *Hebê*, daughter of Zeus and Hêrê, wife of Hêracles, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Hêrê, 5, 722. She bathes Arês her brother, 5, 905; later the goddess of youth.

**ἡβητής, οὐ, ὁ* (*ἡβη*), *a youthful, a marriageable young man*, κοῦροι ἡβηταί, h. Merc. 56.

ἡβῶμι, see ἡβάω.

ἡβῶοιμι, ἡβῶντα, ἡβῶωσα, Ep. expanded forms from ἡβάω.

ἡγάασθε, see ἀγαμαι.

ἡγαγον, ἡγαγόμεν, see ἄγω.

ἡγάθεος, η, ὄν (ἀγαν, θεός), *very divine, sacred, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr. ἀγαν and θεῖος, or according to others fr. ἀγαθός; *η* is a poet. lengthening of *α*, see Buttm. Lex. p. 323.)

ἡγάσαστο, see ἀγαμαι.

ἡγεμονεύω (*ἡγεμών*), 1) *to go before, to point out*; τινι, to go before any man, Od. 3, 386; and absol., 5, 53. h. Ap. 437. II. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδόν τινι. Od. 24, 225; metaph. ῥέον ὑδατι, to prepare a course for the water, 21, 258. 2) *to lead, to conduct, to command*, with gen., 2, 527. 552; once with dat., 2, 816; in this signif. mly in the II.

ἡγεμών, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader*,

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

ἦερ, see εἰμί.

ἦεπερ, adv. poet. for ἦπερ.

ἦερα, see ἀήρ.

ἡερέθομαι, Ep. collat. form of αἰερόμαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἦερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Aldeus; step-mother of the Aloïdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἦεριος, ἡ, ον, Ion. and Ep. for αἰεριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἦρι, early.

ἡεροιδής, ἐς (εἶδος), gen. εὖος, Ep. for αἰεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροιδὲς as an adv. like ἡεροιδέως is incorrect; for it is not equivalent to ἐν αἰερί.)

ἡερόεις, εσσα, εν, Ion. and Ep. for αἰερόεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἡ (φοιράω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡερίων, ωρος, ὁ, 1) king of Hypoplacian Thebē in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from αἰετός.)

ἦιον, see εἰμί.

ἦιρ, ὁ, from which Ep. the oblique cases ἦερος, ἦερι, ἦερα of ἀήρ, are formed.

ἦθειος, εἰη, εἰον (ἦθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. ἦθειε, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἦθειη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἦθειος, Od. 14, 147. (The deriv. from ἦθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἦθος, εος, τό (Ion. for εἶθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἦια, τά (εἰμι), 1) the food which one takes with him on a journey, provisions for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων ἦια, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἀχυρα, as the Gramm. explain, ἦτων θημῶν καρφαλῶν. Od. 5, 368. The Gramm. derive it from εἰμι, imperf. ἦιον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἦια, perhaps also correctly, Od. 5, 368, ἦιων.) [Fäsi, ἦα.]

ἦιε, see εἰμί.

ἦιθεος, ὁ, Ep. for ἦθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἦιθεός τε, 18, 593. 22, 127. νύμφαι τ' ἦιθεοί τε, Od. 11, 38.

ἦικτο, see εἰκα.

ἦιξε, see αἰσσω.

ἦιόεις, εσσα, εν (ἦιόν), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἦιόν, εὖος, prop. ἦιονόεις, and by syncope, ἦιόεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἦιον, akin to εἰαμένη, meadow, = 'meadowy,' 'skirted with meadowland'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶσα, dry.]

ἦιον, see εἰμι.

doors, Od. 1, 120; ἐφέστασαν ἀλλήλοισι, together, 13, 133; also παρὰ and ἐπὶ τινι, 12, 199; ἐπὶ χεῖλει, 12, 52; absol., Od. 22, 203. 4) In a hostile signif. *to press upon, instigate, ἀλλήλοισιν*, 15, 703. Batr. 284. Metaph. Κῆρες ἐφεστᾶσιν θανάτοις μυρίαί, innumerable fates threaten, 12, 326. α) *to direct one's attention, to observe, to be busy at.* ἐπιστάντες κατέτρωξαν, Batr. 126. The pres. mid. *to place oneself at*, only once: θύρησιν ἐφίστατο, at the doors, 11, 644.

ἐφολκαίον, τό (ἐφέλκω), πηδάλιον, Eust. *a helm, a rudder.* Thus Voss, Od. 14, 350; according to others, *a boat* = ἐφολκίον.

ἐφομαρτέω (ὁμαρτέω), *to follow, to pursue*, absol., *8, 191. 12, 412. 23, 414; only imperf.

ἐφοπλίζω (ὀπλίζω), fut. ἐφοπλίσω, aor. ἐφώπλισα, partep. ἐφοπλίσας, Ep. σσ, fut. mid. ἐφοπλίσομαι, 1) Act. *to prepare, to make ready*, with accus. δαῖτά τινι, a meal, 4, 344; ἄμαξαν καὶ ἡμιόνους, to harness the mules and carriage, Od. 6, 37; νῆα, to furnish out a ship, Od. 2, 295. 2) Mid. *to prepare any thing for oneself*, δόρυα, 8, 503. 9, 66.

ἐφοράω (ὀράω), fut. ἐπόψομαι, and Ep. ἐπιόψομαι, aor. ἐπειδον, 1) *to inspect closely, to look at, to survey*, with accus. spoken of the gods: ἀνθρώπους, to look upon men, Od. 13, 214; of Hēlios: πάντ' ἐφορᾷ καὶ ἐπακούει, 3, 277. Od. 11, 109. 12, 323; to visit, Κακοῖλιον, Od. 23, 19. 2) *to view, in order to choose, to look out, to select*, with accus. only in fut. in the Ep. form: ἐπιόψομαι, 9, 167. τῶν (νεῶν) ἐγὼν ἐπιόψομαι, ἥτις ἀρίστη, from these I will select that which is best, Od. 2, 294.

ἐφορμάω (ὀρμάω), aor. ἐφώρμησα, aor. 1 pass. ἐφωρμήθην, 1) Act. *to urge against, to excite, to provoke against*, τί τινι, πόλεμόν τινι, war against any man, 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. *to be urged on, to be excited or impelled*, esply with infin. ἐμοὶ αὐτῷ θυμὸς ἐφορμάται πολεμίζειν, my mind feels impelled (desires) to fight, 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) *to run to, to rush forth*, Od. 11, 206; esply in a hostile signif. *to rush upon, to attack, to assail*, ἔγχεϊ, 17, 465; often absol., 20, 461. Od. 22, 300. β) *to make an attack upon, to assail*, trans. with an accus. ἔθνος ὀρνίθων, 15, 691. cf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), *a place for attacking, a passage, an entrance*, Od. 22, 130.†

ἐφουβρίζω (ὕβριζω), *to treat with insolence, to insult about*, in the partep., 9, 368.†

ἐφύδρος, ον (ὑδωρ), prop. *at or near the water.* 2) *moist, bringing rain*, epith. of Zephyr, Od. 14, 458.†

ἐφύπερθε and ἐφύπερθεν, adv. (ὑπερθε), *upon, above*, Il. and Od. 2) *from above*, Od. 9, 383.

Ἐφύρη, ἡ, Att. Ἐφύρα, Εφῆρα, 1)

the ancient name of Corinth, accord. to Paus. so called from Ephyra the daughter of Oceanus, see Κόρινθος, 6, 152. 2) an old Pelasgic town on the river Selleis in Elis, in the land of the Epēans, the abode of Augeias where (11, 741) many poisonous herbs grew, 2, 659; cf. Strab. VIII. p. 338, who also takes 15, 531. Od. 1, 259. 2, 328, of Ephyra in Elis, cf. Ottf. Müllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later Cichyrus. Mannert, Sickler, p. 42f; and Nitzsch ad Od. I. p. 45, explain Od. 1, 259. 2, 328, of the Thesprotian Ephyra, because Odysseus (Ulysses) on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaly, later Crannon, whence Ἐφυροί, q. v. (Ἐφύρα, prob. Æol. for Ἐφόρα = Ἐπωπή, a watch-tower.)

Ἐφυροί, οἱ, the Ephyri, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelagiotis), which at an earlier period was called Ephyra, 13, 301.

ἐχαδον, see χανδάνω.

ἐχεα, see χέω.

ἐχέθυμος, ον (θυμός), *possessing intelligence, or checking one's desires.* οὐκ ἐχέθυμος, Od. 8, 320.†

Ἐκελῆς, ἦος, ὁ, son of Actor, husband of Polymēlê, ruler of the Myrmidons, 16, 189.

Ἐκελος, ὁ = Ἐκελῆς, 1) son of Agēnor, slain by Achilles, 20, 474. 2) a Trojan slain by Patroclus, 16, 694.

Ἐχέμων, ονος, ὁ, Ep. Ἐχέμμων (Ἐχέμων, ed. Heyne), son of Priam, slain by Diomedēs, 5, 160, seq.

Ἐχένης, ὁ, one of the noble Phæaces, Od. 7, 155. 11, 342.

ἐχεπενκῆς, ἐς (πενκῆ), sharp, sharp-pointed, painful, epith. of the arrow, 1, 51. 4, 129. (According to Buttm. Lex. p. 320, the ground signif. of πενκῆ is not bitterness, but a point; the first is adopted by the ancients, see Eustath. See πενκῆ.)

Ἐχέπωλος, ὁ (having steeds), 1) son of Thalysius, a Trojan, slain by Antiochus, 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Æthe, because he would not go with him to Troy, 23, 296.

ἐχεσκον, see ἔχω.

Ἐχετος, ὁ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmodicus. Others make him the son of Buchetus and ruler of the Sicilians, cf. Od. 21, 308.

ἐχενα, ἐχενάμην, see χέω.

ἐχέφρων, ον, gen. ονος (φρόνη), *having understanding, intelligent, prudent, wise*, 9, 341; epith. of Penelope (Voss. chactr.) Od. 4, 111. 17, 390.

make, spoken of a helmet; *καναχὴν ἔχε*, it emitted a sound, 16, 105. *φόρμιγγες βοὴν εἶχον*, the harps sounded, 18, 495; *ὑβριν*, to exhibit insolence, Od. 1, 368. The partic. *ἔχων* often stands with another verb for greater exactness: *τὸν ἔξαγε χειρὸς ἔχων*, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) *to hold oneself*, to be in a place or condition. *εὖ ἔχει*, it is well, Od. 24, 245; *to maintain oneself*, to *persist*; mly limited by an adv. *ἔχον* (sc. οὕτως), ὥστε *τάλαντα γυνή* (sc. *ἔχει*), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans., 12, 433. (Köppen from v. 436, supplies unnecessarily *μάχην*: 'they made the fight equal'). *ἔξω, ὡς λίθος*, Od. 19, 494. *ἔχον ὡς σφιν πρῶτον ἀπήχθετο Ἴλιος*, they were disposed, as at first, when Troy was odious to them, 24, 27. *ἔχεν ἧ—ἐσάλτο*, he held himself where he leaped in, 13, 679. *οὐδ' οἱ ἔγχος ἔχ' ἀτρέμας*, the spear remained not quiet, 13, 557; in opposition to *ἐλέλικτο*. 2) *to hold oneself*, *to tend to*, *to extend*; *ὑψόσσε*, to extend upwards, Od. 19, 38. *ὀδόντες ἔχον ἐνθα καὶ ἐνθα*, projected here and there, 10, 263. *ἔγχος ἔσχε δι' ὤμων*, passed [as we say, *held right on*] through the shoulders, 14, 452. 3) *to be able*, *to be in a condition*, with infin. *οὐπὺς ἐτι εἶχεν ὑποτρέσαι*, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. 11) Mid. *to hold oneself*, *to maintain oneself*, *κρατερῶς*, 16, 501. 17, 559; *ἅντα σχομένη*, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) *to hold oneself*, *to attach oneself*, *to hang on*, *to remain*, in a place: *ἔγχος σχέτο ἐν τῇ ῥινῇ*, 7, 248. *πρὸς ἀλλήλοισι, ἔχονται*, they hang to one another, Od. 5, 329; *ἀνὰ δ' ἀλλήλησιν*, up upon one another, Od. 24, 8; with gen. alone: *πέτρης*, upon the rock, Od. 5, 429; metaph. *ἔσχετο φωνή*, the voice faltered, 17, 696. b) Esply *to depend on* any man, *τινός*; *σέο ἔξεται*, it will depend upon thee, 9, 102; with infin., h. 30, 6; and *ἐκ τινος*, Od. 11, 346; hence c) *to be in any man's power*, *to be in a man's possession*. *ἔντεα μετὰ Τρώεσσιν ἔχονται*, 18, 130. 197; metaph. *πείρατα νίκης ἔχονται ἐν θεοῖσιν*, the event of victory is in the power of the gods, 7, 102. 3) *to withdraw oneself*, *to retire* [always aor. or fut. except 14, 129], with gen. *αὐτῆς*, 2, 98; *μάχης*, 3, 84; *βίης*, Od. 4, 422. 4) *to hold*, *to bear for oneself*, or with reference to the subject; with accus. *ἀσπίδα πρόσθε*, the shield before oneself, 12, 294; *κρήδεμνα ἅντα παρειάων*, Od. 1, 334. 21, 65, *μένος καὶ χεῖρας σχήσεσθαι*, like act. *σχήσειν*, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif. to no. 3, mid: *οὐδ' ἐτι φασιν σχήσεσθ' ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέσθαι*, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12,

106, 107. In both passages the Trojans are the subject. Thus Eustath. (*ἦγον ἐφέξειν ἑαυτοὺς, ἀλλὰ διώκοντας, ἐμπεσεῖσθαι ταῖς νηυσὶ*), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anin. zu Il. 12, 105, gives, supplies *ἡμᾶς* to *σχήσεσθαι*, and refers it to the Greeks. They also quote Eustath. and the Schol. brev.; but the connexion does not favour the interpretation. The case is different with 12, 125. 17, 639. cf. *πίπτω*.

ἐψιάομαι, depon. mid. (*ἐψία*), prop. to play with small stones; but generally *to play, to jest, to be pleased*, Od. 17, 530; *to be charmed*, with dat. *μολπη καὶ φόρμιγγι*, *Od. 21, 429.

ἔω, see *εἰμί*.

ἔω, ἐφ, see *ἔάω*.

ἔωθα, see *ἔθω*.

ἔώκει, see *εἶοκα*.

ἔώλπει, see *ἔλπω*.

ἔωμεν, 19, 402; in *ἐπεὶ χ' ἔωμεν πολέμοιο*,† ed. Wolf; a rare form. Eustath. and the Gramm. explain it: *πληρηθῶμεν, κορεσθῶμεν*, and compare it to the formula *ἐξ ἔρον ἐντο*. They even derive it from a theme *ἔω*, i. e. *πληρῶ*, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all *usus loquendi*. Buttm. Lex. p. 25, and Gram. under *ᾠω*, justly maintain that we must write either *ἔωμεν* or *ἔωμεν*. The first is the most simple. 1) *ἔωμεν*, Ep. for *ᾠμεν*, 1 plur. aor. 2 subj. act. from *ἵημι* in the intrans. signif. *when we desist from war*, see *ἵημι*. 2) *ἔωμεν*, according to Buttm. Lex. p. 26, subj. pres. from *ἄΩ*, *to satiate*, prop. *ᾠμεν*, and Ep. for metre's sake *ἔωμεν*; and on account of the spir. len. he reads *ἐπεὶ κ' ἔωμεν*, when we become sated with war; have had enough of the war. Spitz. Exc. 31, ad Il. defends the common deriv., and with the ancients adopts the forms *ἔω, ἔάω, ᾠω, ᾠμεν* and *ἔωμεν*, remarking that it is distinguished by the spir. asp. from *ἔάω, ἔω*.

ἔών, see *εἰμί*.

ἔωνοχόει, see *οἰνοχόω*.

ἔωργει, see *ἔρδω*.

ἔως, Ep. also *εἰως*, conj. of time. 1) To express simultaneous action, *as long as, whilst*, with indic. when the affirmation respects a reality; in the apodosis prop. *τέος*, often simply *δέ* or *τότ' ὅρα*, 18, 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, *up to, until*; a) With indicat., 11, 342. Od. 5, 123. b) With subj. and *κέ*, when a contemplated end is expressed, 3, 291. 24, 185. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with *κέ*, Od. 2, 78. 3) *in order that, that*, like *ὅτ' ὅρα*, with optat., Od. 4, 800. 6, 80. 4) As adv. for *τέως*, *for a time, some time, in the mean time*, 12, 141. 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. *ἔως* and *εἰως* change with the necessities of the metre; *ἔως* has its

gods and men. 1) He is the ruler of the gods, who stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolution, 8, 12, seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (αἰθέρι ναίων, ὑψίζυγος); he collects the clouds; hence, νεφελη-γερέτης, κελαινεφής, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence *τερπικέραυνος*, *ἀστεροπητής*, *ἀργικέραυνος*, *ἐρίγδουπος*, *ἐριβρεμέτης*, etc.). 3) He also governs the fates of men (*ταμίας*); yet is he himself subject to the laws of Fate, 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (*ἐρκεῖος*), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence, *ξείνιος*, Od. 9, 270. 6, 207; and *ἱκετήσιος*, Od. 13, 213. 4) His sister and wife is Hêrê, who often so opposes his will, that he threatens her with punishments, and even executes them, 15, 17, seq. 19, 95, seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, 14, 317, seq. 5) The form of Zeus is sublime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (*αἰγίοχος*). As the tutelary deity of the Pelasgians he is called *Πελασγικός*, and *Δωδωναῖος*, because he had an oracle at Dôdôna, see *Δωδώνη*. (In signif. Ζεύς is related to ζέω and ζάω, according to Herm. *Fervius*, live-giver, and Διός, fr. ΔΙΣ, prob. the upper air.)

Ζεφυρίη, ἡ, subaud. πνοή, the west wind, the western breeze, prop. a fem. from ζεφύριος, Od. 7, 119.† (The first syllable is here long by the arsis.)

Ζέφυρος, ὁ, 1) *Zephyrus*, the evening or west wind, one of the four main winds which H. mentions. It comes from the western ocean, Od. 4, 567; is opposed to Εὖρος, Od. 5, 332; still it blows with Boreas from Thrace, 9, 5; and unites with Notus on the Trojan plain. These apparent contradictions are most probably to be explained by the circumstance, that H. in the four main winds includes also the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, 23, 200; and, as a deity, the wind-gods feast with him. To him the harpy Podarge bore the steeds of Achilles,

16, 150. According to Hes. Th. 319, he is the son of Astræus and Podargê.

ζέω, imperf. Ep. ζέε for ἔζει, 21, 365; aor. 1 ἔζεσα, Ep. σσ, to seethe, to boil, to bubble up, to be boiling hot, spoken of water, 18, 349. 21, 365. Od. 10, 360; and λέβης ζεῖ, the cauldron boils, 21, 362.

Ζῆθος, ὁ, son of Zeus and Antiopê, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. ονος, jealous, envious, unfavorable, θεοί, Od. 5, 118.†

*ζηλοσύνη, ἡ, poet. for ζηλος, zeal. 2) jealousy, envy, h. Ap. 100.†

*ζηλόω (ζηλος), fut. ὥσω, aor. 3 sing. optat. ζηλώσαι, 1) to emulate, to imitate, 2) to be jealous, to envy, absol. h. Cer. 168. 223.

(Ζήν), gen. Ζηνός, see Ζεύς.

*ζητεύω, poet. for ζητέω, to seek, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ἥσω, to seek, to seek out, to search for, to trace, τινά. 14, 258;† βόας, h. Merc. 22. 2) to inquire, to ask for any thing; with γένος, Batr. 25.

ζόφος, ὁ, darkness, obscurity, hence, 1) the obscurity of the lower world. Ἐρεβόσδε ὑπὸ ζόφον, Od. 20, 356. δ) the realm of shades itself, 15, 191. Od. 11, 57. h. Cer. 482. 2) the dark, shaded side of the earth, the evening darkness, the west, evening, in opposition to ἥως, Od. 10, 190, seq. cf. 8, 29; πρὸς ζόφον, in antithesis to πρὸς ἥῳ τ' ἡέλιόν τε, Od. 13, 241. Il. 12, 339. It is thus correctly explained by Heyne, Uckert, Grotefend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly midnight (see Völcker's Hom. Geogr. § 27, p. 42). According to Buttm. Lex. p. 378, of the same family with δνόφος, νέφος.

ζυγόδεσμον, τό (δεσμός), the yoke-band, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw by traces, but by the pole, 24, 270.† It is called ἐννεαίτηχον, nine cubits long, it being bound thrice around; cf. Köpke Kriegswesen der Griech. p. 137. (In H. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ζεύγνυμι), Ep. gen. sing. ζυγόφιν, 24, 576. 1) a yoke, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν), into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὀμφαλός). 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οἰήκεσσιν ἀρηρέεσσι), 24, 269, for the reins, to prevent them from slipping, cf. λέπαδνον, ἑστωρ, κρίκος, esp. as ζυγόν ἵππειον or ἵππων, mentioned 5, 799. 851. 2) the bridge or crossbar, by which the two arms of the lyre were connected, and in which the pegs were inserted, 9, 187. h. Merc. 50. 3) Plur. the rowers' seats or benches, the transverse

ἰδῆ, peradventure to see, 1, 203. 5, 466. Od. 4, 710. *b*) In indirect questions, either single: *whether*, 8, 111. Od. 16, 138; or in the double question: ἦ, ἦ, *whether, or*, 1, 190. Od. 6, 142. Also the first ἦ is sometimes wanting, or its place supplied by εἰ. II) Diversity: *than, quam*. 1) After a comparative, and after such words as express an idea of comparison, as ἄλλος, οὐδεὶς ἄλλος; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ' ἀρησαίαν ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι χρυσοῖο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, *rather* than richer,' in order either to escape or to ransom themselves, since to be richer would avail them nothing. *Fäsi*] 3) ἦ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509. Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; ἦ οὐ and ἦ οὐκ are commonly to be pronounced with synizesis, 5, 349.

ἦ, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: *certainly, truly, surely, verily*. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: ἦ δὴ, verily, of a truth, 1, 518; ἦ μάλα, certainly (very), 3, 204. Od. 16, 183; ἦ μάλα δὴ, most certainly; assuredly, 8, 102. Od. 1, 384; ἦ που, surely; ἦ τε, certainly. In like manner, ἦ νυ, ἦ που, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; espily, ἦ μὴν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, *verily*, 2, 291; also with an intin. in dependent discourse: καὶ μοι ὁμοσσον, ἦ μὲν μοι—ἀρήξειν, that thou wilt certainly (or assuredly) protect me, 1, 77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation, mly in the following connexions: ἦ ἄρα δὴ, ἦ ῥα, ἦ ῥά νυ, ἦ νυ, ἦ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered *perhaps, peradventure*: τί με ταῦτα λιλαίεαι ἠπεροπεύειν; ἦ πῇ με—ἄξεις, wilt thou peradventure lead me away, 3, 400. Od. 9, 405. 452.

ἦ, imperf. of εἰμί. 2) Imperf. of ἡμί. ἦ, dat. fem. of the relat. pron. ὅς, ἡ. ὅ, in H. mly as an adv. (subaud. ὁδῶ or μερίδι). 1) *where, whither*, with τῇ, preceding, 13, 53. 2) *as, in what way*, ἦ θέμις ἐστί, as is right, 2, 73. 9, 33. According to Buttm. Lex. p. 535, ἦ in H. has only a local signif. and in both passages must be written ἦ θέμις ἐστί, Od. 9, 268. 24, 286. With him agrees

Thiersch, § 343, 7. Spitz. Excurs. II. Nitzsch ad Od. 3, 45, approves the ἦ only when it stands with a gen., 9, 134. 276. Od. 9, 268.

ἦα, see εἰμί.

ἦβαιός, ἦ, ὄν, *little, small*, mly with negat. οὐ οἱ ἐνὶ φρένες οὐδ' ἦβαιαί, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. ἦβαιόν as adv. *little*, Od. 9, 462; and with negat. οὐδ' ἦβαιόν, 2, 380.

ἦβῶν (ἦβη), aor. ἦβησα, 1) *to be arrived at the age of puberty, to be in the bloom of one's life, to possess the full power of a man*. εἰθ' ὥς ἦβῶμι, 7, 157. 11, 670. ἀνὴρ οὐδὲ μάλ' ἦβῶν, 12, 382. 2) *Metaph. ἡμερὶς ἦβῶσα*, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, ἦβῶμι, ἦβῶν, sometimes the forms with the vowel repeated after ω: ἦβῶντα, ἦβῶμι,—ἦβῶσα, which Heyne would write ἦβῶσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ἦβη, *puberty, the age of manhood*, which was reckoned from the eighteenth year: hence mly *youth, the age of youth, the most powerful age of men*, 24, 348. Od. 10, 279. ἦβης ἰκέσθαι μέτρον, to arrive at the measure of youth, 11, 225; ἦβης ἄνθος ἔχειν, 13, 484; and generally *youthful vigour, manly vigour*, 23, 432. Od. 8, 181. h. 7, 9.

Ἡβη, ἡ, *Hebê*, daughter of Zeus and Hêrê, wife of Hêracles, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Hêrê, 5, 722. She bathes Arês her brother, 5, 905; later the goddess of youth.

*ἦβητής, οὐ, ὁ (ἦβη), *a youth, a marriageable young man*, κοῦροι ἦβηταί, h. Merc. 56.

ἦβῶμι, see ἦβῶν.

ἦβῶμι, ἦβῶντα, ἦβῶσα, Ep. expanded forms from ἦβῶν.

ἡγάασθε, see ἄγαμαι.

ἡγαγον, ἡγαγόμεν, see ἄγω.

ἡγάθεος, ἡ, ὄν (ἄγαν, θεός), *very divine, sacred, holy*, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr. ἄγαν and θεῖος, or according to others fr. ἀγαθός; ἡ is a poet. lengthening of α, see Buttm. Lex. p. 323.)

ἡγάσσατο, see ἄγαμαι.

ἡγεμονεύω (ἡγεμών), 1) *to go before, to point out*; τινι, to go before any man, Od. 3, 386; and absol., 5, 53. h. Ap. 437. II. 15, 46; with accus. ὁδόν, to show the way, Od. 6, 261. 7, 30; and ὁδόν τι, Od. 24, 225; metaph. ῥόον ὑδατι, to prepare a course for the water, 21, 258. 2) *to lead, to conduct, to command*, with gen., 2, 527. 552; once with dat., 2, 816; in this signif. mly in the II.

ἡγεμών, ὄνος, 1) *a guide upon the road*, Od. 10, 505. 15, 310. 2) *a leader*,

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

ἥερ, see εἰμί.

ἥεπερ, adv. poet. for ἥπερ.

ἥερα, see ἀήρ.

ἡερέθουμαι, Ep. collat. form of ἀείρομαι, 3 plur. pres. ἡερέθονται, *to hang, to hover, to flutter*, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἥερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Aldeus; step-mother of the Aloïdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἥεριος, ἡ, ov, Ion. and Ep. for ἀέριος (ἀήρ), *in the darkness of the morning, dusk, in the morning, early*, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: *in the misty dawn*, 1, 497; and *from the misty air*, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἥρι, early.

ἡεροιδής, ἐς (εἶδος), gen. εὖος, Ep. for ἀεροιδής, that which is like to the distant dusky air (ἀήρ), *dusky, hazy, misty, cloudy, obscure*, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροιδὲς as an adv. like ἡεροιδέως is incorrect; for it is not equivalent to ἐν αἰέρι.)

ἡερόεις, εσσα, εν, Ion. and Ep. for ἀερόεις (ἀήρ), *cloudy, dusky, gloomy, dark, murky*, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἡ (φοιτάω), *walking in darkness, veiled in darkness*, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ov (φωνή), *crying through the air; clear, shrill-voiced*, epith. of heralds, 18, 505.†

Ἡερίων, ωνος, ὁ, 1) king of Hypo-
plaonian Thebē in Cilicia, father of Andro-

mache, 1, 386. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from αἰρός.)

ἥην, see εἰμί.

ἥηρ, ὁ, from which Ep. the oblique cases ἥερος, ἥερι, ἥερα of ἀήρ, are formed.

ἡθεῖος, εἰς, εἰον (ἡθος), *trusty, beloved, worthy, dear*, in the Il. mly in voc. as subst. ἡθεῖα, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἡθεῖη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἡθεῖος, Od. 14, 147. (The deriv. from ἡθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἡθος, εος, τό (Ion. for ἔθος), *an accustomed abode, hence a haunt, a dwelling*, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἡῖα, τά (εἰμι), 1) the food which one takes with him on a journey, *provision for the road*, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, *food, nourishment*; also λύκος ἡῖα, the food of wolves, 13, 103. 2) *chaff, husks, pods*, elsewhere ἄχυρα, as the Gramm. explain, ἡῖων θημῶν καρφαλῶν. Od. 5, 368. The Gramm. derive it from εἰμι, imperf. ἥιον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἡῖα, perhaps also correctly, Od. 5, 368, ἡῖων.) [Fäsi, ἡῖα.]

ἡῖε, see εἰμί.

ἡῖθεος, ὁ, Ep. for ἡθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἡῖθεός τε, 18, 593. 22, 127. νύμφαι τ' ἡῖθεοί τε, Od. 11, 38.

ἡῖκτο, see εἰκα.

ἡῖξε, see αἰσσω.

ἡῖοεις, εσσα, εν (ἡῖων), *having banks, deep-embanked* (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἡῖων, εὖος, prop. ἡῖονοεις, and by syncope, ἡῖοεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἡῖον, akin to εἰαμένη, meadow, = 'meadowy,' 'skirted with meadow-land'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶος, dry.]

ἥιον, see εἰμι.

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible, precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἅλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life, ætas, old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espily *youthful companions*, *16, 808.

ἡλιξ, ἰκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373.†

ἥλιος, prose form of ἡέλιος, q. v.

*Ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

*Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μῆν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσεῖους ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἀλή), *wandering, silly, foolish*. φρένας ἡλέ, senseless, 15, 128† (whence ἡλεός, q. v.).

ἡλυθον, see ἔρχομαι.

*Ἠλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

*Ἠλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἡμα, ατος, τό (ἡμι), *a cast, a throw, the act of casting a missile*. ἡμασιν ἄριστος, very excellent in casting the spear, 23, 891.†

*Ἠμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Πύλος, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. εἶται and Ep. εἶται for ἦνται, and 3 plur. imperf. εἶατο, Ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partcp. ὀνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day, χειμέριον, and ὁπωρινόν, a winter day, an autumn day*, 11; again, αἵσιμον, μόρσιμον, the day of fate = the day of death, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, the day of freedom, 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, 22, 490; and νόστιμον, the day of return. Od. 1, 9; ἐν ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η. ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω.

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμείων. dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, an enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 302; Æol. and Ep. ἄμμε, Rost. Dial. 24. Kühner, § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, *both—and*, see ἡ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *dent*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytemnêdês, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἦμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἦξε, see ἀγνυμι.

ἡοῖος, η, ον (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπερίος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hêphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἥπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπεντής. οὐ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναῖξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπνεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὐ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ον (δῶρον), *willingly giving, benevolent, bounteous, μήτηρ*, 6, 251. †

ἥπιος, ίη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἥπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) Act. *calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἦπου, now ἡ που, or, and *than perhaps*, see ἦ.

ἦπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἦ.

ἦπυτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Peri-phas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν τινί, 14, 132; and thrice; ἦρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of επιφέρειν, and hence in 1, 572. 578, writes ἐπήρα separately: cf. ἐπήρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἔρω.)

Ἡρακλείδης, αο, ὁ, son of Hêracles = *Tlepolémus*, 2, 653. 5, 628. [2) = *Thes-salus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, *Hêracles*, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 641. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι). ll. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἰώ, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦυδα, see αὐδάω.

*ἦζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦθοκος, ον, Ion. for εὐκομος.

ἦθς, ἦθ, Ep. for ἐθς, q. v.

ἦυσε, see αἰώ.

ἦυτε, Ep. partic. 1) *as, like*, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦυτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pax*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦυτε sprung from ἦ εὐτε; once we find εὐτε for ἦυτε, 3, 10.)

Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἡπεδανός, χλωός, ἀμφιγυήεις,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

Ἠφαίστοιο, 9, 468 [and also simply Ἠφαίστος, 2, 426]. II) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἄπτειν and αἶστος, *qui ignem ex occultis excitat*; according to Heffter more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχή, ἡ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχῆεις, εσσα, εν (ἦχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἔχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅος. ἡ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦφός, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦως, gen. οὖς, dat. οἷ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦοὺς, *on the morning (of the following day)*, 8, 476. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light itself, and the whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεισ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἰώ. ἤμι, prop. the morning-air).

Ἠώς, ἡ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Titans, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty. Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ον, ὁ, son of Thaly-ius = *Echerilius*, 4, 458

θαμά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. O. 1, 143. θαμά θρώσκοντες ὀϊστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, Ep. θάμβησα, 1) to be amazed, to be astonished, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partec. οὔτι κομιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arctiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κήρες θανάτοιο); sudden death in the bloom of life by Apollo and Artémis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θέομαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσαντο. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ή, έον, Att. θαρράλεος (θάρσος), bold. couragcous, confident, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα, Ep. θάρσησα, perf. τεθάρσηκα, to be bold, couragcous, of good courage, resolute: mly absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' ἀεθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρός, poet. for θραός), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspirit, τινά, 18, 325; ἦτορ τινι ἐνὶ φρεσίν, 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, faster, swifter, compar. αἰ ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphêmus: θαῦμα πελώριον, Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partec. 24, 692; with infin. οἷον δὴ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lanc-r and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἷον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philocietês: according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, όν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, όν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

Aphrodite, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἄγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *ἔλοιο*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλέσθαι, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for θέμιδος, ἡ (from θέω, τίθημι), in general any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often θέμις ἐστί, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ θέμις ἐστί, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἡ θέμις ἀνθρώπων πέλει, 9, 134. 19, 177. ἦτε ξείνων θέμις ἐστίν, Od. 9, 168; in connexion with ἀγορή, the assembly of judges, 11, 807. 2) In the plur. οἱ θέμιστες, ordinances, decrees; of the gods: Διὸς θέμιστες, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἶτε θέμιστας πρὸς Διὸς εἰρύναται, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. ἐρύω.] judicial sentences, κρίνειν θέμιστας σκολιάς, to give unjust decisions (to pervert justice), 16, 387; and of subjects: λιπαρὰς τελεῖν θέμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Gaia, Tellus (Hes. Th. 135), occurs in H. only three times. She performs on Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί, Od. 11, 569; spoken of the gods, βουλήν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ῥ, ὄν, poet. for θεμιστός (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. *ῥῆς θέμωσε χέρσον ἰκίσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θεῖνω), the palm of the hand, with which a man strikes, 5, 339.†

θέο, Ep. for θεοῦ, see τίθημι.

θεόδητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see θεουδής, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like θεοειδής, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπροπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partic. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = μάρτυρια, 1, 87; cf. Eustath. Od. 1, 415. 2) = θεοπρόπιον, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from θεός and προσηπείν or τὰ θεοῖς πρόποντα λέγων; accord. to Buttm., Lex. p. 350, from πρόπω, in the signif. to break forth, to sound out, hence θεὸς πρόπει, a god sends a sign. (θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, ὁ, ἡ, Ep. θεόφιν, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. θεοί as a monosyllable, 1, 18. 1) Masc. god; indefinite = δαίμων, a god, 17, 99. Od. 3, 131. σὺν θεῷ, with god, with god's help, 9, 49. ἐκ θεοφιν, through the gods, 17, 101. ὑπὲρ θεόν, against god, against god's will, 17, 327. 2) As fem. ἡ = θεά, often in H. θήλεια θεός, 8, 7. 3) As adj. in the compar. θεώτερος, diviner. θύραι θεώτεραι, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἥνορέη, ἡ, Ep. dat. ἥνορέῃφι (ἀνὴρ). *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἥνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἥνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestor, 14, 445. 16, 401. 2) father of Clytomêdês, an Ætolian, 23, 634.

ἥνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἥν.

ἥντο, see ἡμαι.

ἥνώγεα, ἥνώγει, see ἀνώγα.

ἥξε, see ἀγνυμι.

ἥοιος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence ἡ οίῃ, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἥοιοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἥπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἥπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἥπατα, as a dish, Batr. 37.

ἥπαφε, see ἀπαφίσκω.

ἥπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hêphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἥπιος.)

ἥπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἥπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἥπερ, poet. ἥεπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἥπερ, see ὄσπερ.

ἥπεροπεύς, ἦος, ὁ, Od. 11, 364; † and

ἥπεροπεντής. οὐ, ὁ (ἥπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἥπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναίξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἥπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἥπητής, οὐ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἥπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251.†

ἥπιος, ἱη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἥπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) Act. *calming, smoothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἥπον, now ἡ πον, or, and *than perhaps*, see ἡ.

ἥπου, now, according to Wolf, ἡ πον, *surely, indeed*, see ἡ.

ἥπύτα, ὁ, Ep. for ἥπύτης (ἥπύω), *the loud crier*, hence ἥπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384.†

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἥπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (δ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἥρ, poet. for ἔαρ, *spring*, in gen. ἥρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἥρα, once in Hom. ἥρα φέρειν τινί, 14, 132; and thrice; ἥρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἥρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 182. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἥρα separately: cf. ἐπὶ ἥρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἥρα as an accus. sing. from an obsol. word ἥρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἥρος. (Root ἔραμαι, or more prob. ἄρα.)

Ἡρακλειδης, αο, ὁ, son of Hêracles = *Tlepolëmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hêracles, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Oftē in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, 22, 452; ou 15, 252, see αἶω, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἠυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἠυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἠύδα, see αὐδαίω.

*ἠδζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἠθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἠσκομος, ον, Ion. for εὐκομος.

ἠς, ἠθ, Ep. for ἐς, q. v.

ἠῦσε, see αἶω.

ἦτε, Ep. partic. 1) *as, like*, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *magis atra veluti pix*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εὔτε; once we find εὔτε for ἦτε, 3, 10.)

Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἠπεδανός, χωλός, ἀμφιγυήεις,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

Ἠφαίστοιο, 9, 468 [and also simply Ἠφαίστος, 2, 426]. II) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἄπτειν and αἶστος, *qui ignem ex oculis excitat*; according to Heffter more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἠχέω (ἠχή), aor. 1 ἠχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἠχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἠχέεις, εσσα, εν (ἠχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἠχθετο, see ἔχθωμαι

ἠχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἠχώ, ὅος, ἦ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἠῶθεν, adv. (ἠώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἠῶθι, adv. (ἠώς), *in the morning, at the dawn; always ἠῶθι πρό, before day-light*, 11, 50. Od. 6, 36.

*ἠφός, η, ον (ἠώς), *in the morning, early*, h. Merc. 17.

ἠώς, gen. οὖς, dat. οἷ, accus. ἠῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἠῶ, during the morning, Od. 2, 434; the gen. ἠοῦς, on the morning (of the following day), 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light itself, and the whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλει Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἠῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἤμι, prop. the morning-air).

Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ου, ὁ, son of Thaly-ius = *Echerpius*, 4, 458

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. O. 1, 143. θαμά θρώσκοντες δίστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished. absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, eos, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394: *astonishment, amazement, admiration, terror*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμῆς or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, ὄν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κοιμζόμενός γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμνρις, ιος, ὁ, accus. Θάμνριν, ὁ Θρηῖξ, a bard of the fabulous ages, of Thrace, son of Philammōn and Arxiopē. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κήρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θεόμαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσαντε. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plur. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, έη, έον, Att. θαρραλέος (θάρσος), bold, courageous, confident, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα, perf. τεθάρσηκα, to be bold, courageous, of good courage, resolute: mly absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, 9, 420. 687. 2) Trans. with accus. θάρσει τόνγ' ἀέθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, eos, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570. 21, 395.

θάρσυνος, ον (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρούς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτορ τινι ἐνὶ φρεσίν, 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον, - Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα. 1) Intrans. to wonder, to be astonished, often with partep., 24, 692; with infin. οἶον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμαῖνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philoctetēs: according to Eustath. the later Θαυμακί, 2, 716.

*θαυμάσιος, έη, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, ὄν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, ὄν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. τέθηπα, pluperf. Ep. ἐτεθήπεα for ἐτεθήπειν, and aor. 2 ἔταφον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the particp., 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσι τέθηπεν, my mind in my breast is amazed (*my soul is stunned within me*, (p.), Od. 23. 105; also ἐτεθήπεα θυμῷ, Od. 6, 166. Of the aor. 2 only the particp. ταφών, 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid θῆσθαι for θᾶσθαι, and 3 sing. aor. mid. θήσατο, particp. θησάμενος, occur. 1) *to suck, to milk*. γυναῖκά τε θήσατο μασόν, he sucked at a woman's breast, see γυνή, 24, 58. h. Cer. 236; spoken of sheep: αἰεὶ παρέχουσιν ἐπητανὸν γάλα θῆσθαι, they always give milk the whole year (i.e., milk to milk [infin.]; for a man to milk it), Od. 4, 89. 2) *to suckle*. Ἀπόλλωνα θήσατο μήτηρ, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of θεός, a goddess; in connexion with another subst. θεὰ μήτηρ, 1 280, and θεαὶ Νύμφαι, 24, 615 (θεά retains the alpha through all the cases); hence θεᾶς, θεάν, the dat. plur. θεαῖς, but θεῆς, 3, 158; θῆσιν, 8, 305. Herm. ad h. Ven. 191, would always read θεαῖς; θεά must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20, 61. Buttm., Ausf. Sprachl. I. p. 261, reads πότνα, and then θεά is dissyllabic.

*θεᾶ, ἡ (θεάομαι), sight, view. αἰδεσσαι με θείας ὑπερ, reverence me by thy countenance [*by thy sweet face*], h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θέης; Ilgen takes it as a pr. n. Θέη for Θεία, as Πέα, Πή [see Bothe in loc.].

θεάινα, ἡ, poet. for θεά, goddess, 8, 5. Od. 8, 341.

Θεανώ, οὗς, ἡ, daughter of Cisseus, wife of Antênôr, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

θείιον, τό, Ep. for θεῖον, q. v.

θειιώω, Ep. for θειώω.

θεῖεν, see τίθημι.

θειλόπεδον, τό (εἶλη, πέδον), a place exposed to the sun for drying any thing, a drying-place, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the vinum passum, cf. 18, 566. τῆς (subaud. ἀλωῆς) ἕτερον (sc. πέδον) θειλόπεδον λευρῷ ἐνὶ χώρῳ τέρσεται ἡελίῳ ἐτέρας δ' ἀρα τε τρυγῶσιν, ἄλλας δὲ τραπέουσι, in this, a drying-place, on the level ground, is warmed by the sun [*the arid level glows*, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see τίθημι.

θεῖναι, see τίθημι.

θεῖνω (akin to κτείνω and θάνω), aor. 1 ἔθεινα, particp. θείνας, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. ἄορι, with the sword, βουπλήγι, μάστιγι, 10, 484. 6, 135. On θεινομένου in Od. 9, 459, see ραίοιτο.

θείομεν, poet. for θῶμεν, see τίθημι.

θεῖον, τό, Ep. θέειον and once θήιον, Od. 22, 493; *suiphur*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see θειώω.

θεῖος, ἡ, ον (θεός), divine, sprung from a deity, γένος, 6, 180; or sent by a deity, ὁμφή, 2, 41. 2) *consecrated to a deity, holy, sacred, ἁγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἄλς, 9, 214 [*sacred salt*, prob. because derived from the sea, ἐξ ἁλὸς δίας]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειώω, Ep. θειιώω (θεῖον), fut. ὤσω, *to fumigate with sulphur, and purify*, δῶμα, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θεῖω, Ep. for θέω, θῶ, see τίθημι.

θέλγω, aor. ἔθελξα, ἐθέλχθην, *to stroke with the hand, to caress, mulcere*, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to benumb*, spoken of bodies with the accus. of the wand of Hermês: ἀνδρῶν ὄμματα θέλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θέλξας ὅσσε φασινά, sealing the bright eyes, 13, 435. (It is not to be taken of the obscurity of death.) 2) *to charm, i. e. to transform by enchantment*, τινά, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: mly in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, 12, 255. h. Cer. 36; θυμόν, to enfeeble the mind, 15, 594; and dat. instrum. λόγοισιν, ἐπέεσσιν, by words, Od. 1, 57. 3, 267; ψεύδεσσι, δόλῳ, 21, 276. 604; spoken of the suitors: ἔρω δὲ θυμόν ἐθέλχθην, they were infatuated by love, Od. 18, 212. 2) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

*θελκτήρ, ἦρος, ὁ (θέλγω), a soother, an assuager, ὀδυνάων, h. 15, 4.

θελκτήριον, τό (θέλγω), any thing which has an enchanting power over the mind; *an instrument of enchantment, a charm, delight, rapture*, spoken of the girdle of

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible, precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἅλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτασ, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espily *youthful companions*, *16, 808.

ἡλιξ, ἰκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O.l. 18, 373.†

ἥλιος, prose form of ἥέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιω was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκηπτρον, χρυσεῖους ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἀλή), *wandering, silly, foolish*. φρένας ἡλέ, senseless, 15, 128† (whence ἡλεός, q. v.).

ἡλυθον, see ἐρχομαι.

Ἡλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἡμα, ατος, τό (ἦμι), *a cast, a throw, the act of casting a missile*. ἡμασιν ἀριστος, very excellent in casting the spear, 23, 891.†

Ἡμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending εῖς from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἦμην. Peculiar Ion. forms are the 3 plur. pres. ἔσται and Ep. εἶσται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partcp. ὀνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day*, χειμέριον, and ὁπωρινόν, a winter day, an autumn day, 11; again, αἰσιμον, μόρσιμον, the day of fate = the day of death, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, the day of freedom, 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, 22, 490; and ῥοστιμον, the day of return, Od. 1, 9; ἐν ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η, ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, *we*, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμείων, dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμῖν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 872; Æol. and Ep. ἄμμε, Rost. Dial. 44. Kühner, § 301.

ἡμέν—ἡδέ (ἦ), poet. for καί—καί, *both—and*, see ἦ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *dent*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytomédēs, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἦξε, see ἀγνυμι.

ἡοιος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, * (Od. 8, 29).

ἡπαρ, ατος, τό, *the liver*, 11, 579; *δτι φρένες ἡπαρ ἔχουσιν*, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν, *feeble, tottering, weak*, spoken of Hêphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπευτής. οὐ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*. to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναῖξί, 5, 349. Od. 15, 421. h. Merc. 577; *τινὰ ταῦτα*, i. e. *διὰ ταῦτα*, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὐ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἡπιος, ίη, ιον, 1) *gentle, mild, kind*, *τινί*, to any one, 8, 40. Od. 10, 337. ἡπια εἶδέναι *τινί*, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἦ.

ἡπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἦ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, *τινά*. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (δ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν *τινί*, 14, 132; and thrice; ἦρα επιφέρειν *τινί*, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπίηρα separately: cf. ἐπίηρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἔρα.)

Ἡρακλείδης, αο, ὁ, son of Hêracles = *Tlepolëmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλήος, *Hêracles*, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world, Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, ὀρος, τό, the heart, as a part of the human body, 22, 452; on 15, 252, see αἶω, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) the powers of life, life, of which the beating of the heart is the index, 5, 250. 11, 115. b) heart, spirit, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also soul, spirit, as the thinking principle, 1, 138. (Prob. from ἀημι, breathing, like animus.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦῡδα, see αὐδαῶ.

*ἦῡζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦῡθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦυκομος, ον, Ion. for εὐκομος.

ἦς, ἦθ, Ep. for ἐς, q. v.

ἦῡσε, see αἶω.

ἦτε, Ep. partic. 1) as, like, with simple words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pix*. 2) In the signif. of ὡς ὅτε, as when, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εὔτε; once we find εὔτε for ἦτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἡπεδανός, χολός, ἀμφιγυγής*), for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 301. 15. 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply *Ἠφαίστος, 2, 426]. 11) As an appellat. for fire, 2, 426. (According to Herm. fr. ἀπτεῖν and αἶστος, *qui ignem ex occulto excitat*; according to Heffter more prob. fr. φαίω. φαίστος, with a prosthesis of η, the light-producer.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχησα, intrans. to sound, to resound, to echo, h. Cer. 38.

ἦχή, ἦ, sound, echo, noise, roaring, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχέεις, εσσα, εν (ἦχή), sounding, resounding, roaring, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. where, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅος, ἦ, sound, noise, but esp. echo, reverberation, h. 18, 21.

ἦῶθεν, adv. (ἦώς), from the morning, from the dawn; in the morning, 7, 372, and often. 2) at the dawn, at day-break, 18, 136. Od. 1, 372. 15, 308.

ἦῶθι, adv. (ἦώς), in the morning, at the dawn; always ἦῶθι πρό, before day-light, 11, 50. Od. 6, 36.

*ἦῶς, η, ον (ἦώς), in the morning, early, h. Merc. 17.

ἦώς, gen. οὔς, dat. οἷ, accus. ἦῶ, 1) the dawn of day, the early dawn, 9, 618 seq. Od. 6, 48. 2) the time of the morning dawn, morning; accus. ἦῶ, during the morning, Od. 2, 434; the gen. ἦούς, on the morning (of the following day), 8, 470. 525. 3) the rising day-light, 8, 1 (accord. to Eustath., Voss, and others, day-light itself, and the whole day, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλει *Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 890. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völsch. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: morning, east, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphæssa; according to Hesiod. Th. 372, of Theia wife of Titanus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ον, ὁ, son of Thaly-ius = *Echerpius*, 4, 458

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. O. 1, 143. θαμά θρώσκοντες ὀϊστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, Ep. θάμβησα, 1) to be amazed, to be astonished, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Ann. 2.

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κοιμίζομενός γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arkiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κήρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσωντο. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, έη, έον, Att. θαρραλέος (θάρσος), bold, courageous, confident, in a good sense. πολεμιστής. 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλέωτερος. 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα, Ep. θάρσησα, perf. τεθάρσηκα, to be bold, courageous, of good courage, resolute: mly absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' ἀέθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρούς, poet. for θαρούς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτορ τινι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον. Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partep., 24, 692; with infin. οἶον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. Od. 1, 382; connected with ἀγάασθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philocietēs; according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, όν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, όν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. *τέθηπα*, pluperf. Ep. *ἐτεθήπεα* for *ἐτεθήπειν*, and aor. 2 *ἐταφον* (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the particp., 4, 243. 21, 29. 64. *θυμός μοι ἐν στήθεσσι τέθηπεν*, my mind in my breast is amazed (*my soul is stunned within me*, (P.), Od. 23. 105; also *ἐτεθήπεα θυμῷ*, Od. 6, 166. Of the aor. 2 only the particp. *ταφών*, 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid. *θῆσθαι* for *θᾶσθαι*, and 3 sing. aor. mid. *θήσατο*, particp. *θησάμενος*, occur. 1) *to suck, to milk*. *γυναῖκά τε θήσατο μάζον*, he sucked at a woman's breast, see *γυνή*, 24, 58. h. Cer. 236; spoken of sheep: *αἰεὶ παρέχουσιν ἐπητανὸν γάλα θῆσθαι*, they always give milk the whole year (lit., *milk to milk* [infin.]; for a man *to milk* it), Od. 4, 89. 2) *to suckle*. *Ἀπόλλωνα θήσατο μήτηρ*, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of *θεός*, a goddess; in connexion with another subst. *θεὰ μήτηρ*, 1 280, and *θεαὶ Νύμφαι*, 24, 615 (*θεά* retains the alpha through all the cases); hence *θεᾶς*, *θεάν*, the dat. plur. *θεαῖς*, but *θεῆς*, 3, 158; *θῆσιν*, 8, 305. Herm. ad h. Ven. 191, would always read *θεαῖς*; *θεά* must be pronounced as a monosyllable after *πότνια*, Od. 5, 215. 13, 391. 20, 61. Buttm., Ausf. Sprachl. I. p. 261, reads *πότνια*, and then *θεά* is dissyllabic.

**θεᾶ*, ἡ (*θεάομαι*), *sight, view*. *αἰδεσσαί με θεᾶς ὑπερ*, reverence me by thy countenance [*by thy sweet face*], h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write *θέης*; Ilgen takes it as a pr. n. *Θέη* for *Θεία*, as *Ρέα*, *Ρέη* [see Bothe in loc.].

θεάινα, ἡ, poet. for *θεά*, goddess, 8, 5. Od. 8, 341.

Θεάνῳ, οὗς, ἡ, daughter of Cisseus, wife of Antêndr, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

Θείιον, τό, Ep. for *θεῖον*, q. v.

θειιώω, Ep. for *θειώω*.

θεῖεν, see *τίθημι*.

θειλόπεδον, τό (*εἶλη*, *πέδον*), a place exposed to the sun for drying any thing, a *drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. 18, 566. *τῆς* (subaud. *ἀλωῆς*) *ἕτερον* (sc. *πέδον*) *θειλόπεδον* *λευρῷ ἐνὶ χώρῳ τέρεται ἡελίῳ ἐτέρας δ' ἀρα τε τρυγῶσιν*, ἄλλας δὲ τραπέουσιν, in this, a drying-place, on the level ground, is warmed by the sun [*the arid level glows*, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see *τίθημι*.

θεῖναι, see *τίθημι*.

θεῖνω (akin to *κτείνω* and *θάνω*), aor. 1 *ἔθεινα*, particp. *θείνας*, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. *ἄορι*, with the sword, *βουπλήγι, μάστιγι*, 10, 484. 6, 135. On *θεινομένου* in Od. 9, 459, see *ραίοιτο*.

θειόμεν, poet. for *θῶμεν*, see *τίθημι*.

θεῖον, τό, Ep. *θείιον* and once *θηῖον*, Od. 22, 493; *sulphur*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see *θειώω*.

θεῖος, ἡ, ον (*θεός*), *divine*, sprung from a deity, *γένος*, 6, 180; or sent by a deity, *ὀμφή*, 2, 41. 2) *consecrated to a deity, holy, sacred, ἄγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; *ἄλς*, 9, 214 [*sacred salt*, prob. because derived from the sea, *ἐξ ἁλὸς δίας*]; *ποτόν*, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειώω, Ep. *θειιώω* (*θεῖον*), fut. *ώσω*, *to fumigate with sulphur, and purify*, *δῶμα*, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θειώω, Ep. for *θέω*, *θῶ*, see *τίθημι*.

θέλγω, aor. *ἔθελξα, ἐθέλχθην*, *to stroke with the hand, to caress, mulcere*, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to bewitch*, spoken of bodies with the accus. of the wand of Hermês: *ἀνδρῶν ὀμματα θέλγει*, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. *θέλξας ὅσσε φαεινά*, sealing the bright eyes, 13, 435. (It is not to be taken of the obscurity of death.) 2) *to charm, i. e. to transform by enchantment*, *τινά*, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: only in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: *νόον*, to deprive of reason, 12, 255. h. Cer. 36; *θυμόν*, to enfeeble the mind, 15, 594; and dat. instrum. *λόγοισιν, ἐπέεσσιν*, by words, Od. 1, 57. 3, 267; *ψεύδεσσι, δόλῳ*, 21, 276. 604; spoken of the suitors: *ἔρω δὲ θυμὸν ἐθέλχθεν*, they were infatuated by love, Od. 18, 212. 3) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

**θελκτήρ*, ἦρος, ὁ (*θέλγω*), a soother, an assuager, *ὀδυνάων*, h. 15, 4.

θελκτήριον, τό (*θέλγω*), any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture, spoken of the girdle of

Aphroditê, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἀγαλμα*, a propitiatory offering.

θέλω, Ep. *εθέλω*, to will, to wish, whence *θέλοι*, h. Ap. 46; where however Herm. would read *εθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = θεμέλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for *θέμιδος*, ἡ (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἡ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἥτε *ξείνων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, Od. 16, 403. 3) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: *οἷτε θέμιστας πρὸς Διὸς εἰρύναται*, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. ἐρύω,] *judicial sentences*, κρίνειν *θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λίπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί. Od. 11, 569; spoken of the gods, βουλάν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ἡ, ὄν, poet. for θεμιστός (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. *νῆς θέμωσε χέρσον ἰκέσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which a man strikes, 5, 339.†

θέο, Ep. for *θεοῦ*, see τίθημι.

θεόδημος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partic. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάρτυρα*, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from *θεός* and *προσπεῖν* or *τὰ θεοῖς πρόποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεός πρέπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god: indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεόφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As femi. ἡ = *θεά*, often in H. *θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσπις, ιος, ὁ, ἡ (θεός, εἰπεῖν), inspired by god, divinely inspired, epith. of αἰοιδῆ and αἰοιδός, *Od. 1, 328. 8, 498. 17, 385. 2) divine, glorious, violent, ἀελλα, h. Ven 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14. 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciope daughter of Eurypylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ον, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippé and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) spoken or communicated by God [never in the transferred sense of great, vast. Buttm. Lex. p. 358]. θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. παλαιάφατα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θέω, and θεῖω, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct: πόδεσσι, ποσί, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: περὶ τρίποδος θέειν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἐκτορος θέειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὴρ νῶτα θεύουσα, a vein running along the back, 13, 547; ἀντιξυ πνύματι θέειν ἀσπίδος, 6, 118. 4) It is often connected as partic. with other verbs: as ἤλθε θέων, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θεῖω is found in the infin., partic., and pres. subj. see Thiersch, § 221. 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θήβαι, ὦν, αἱ, poet. Θήβη, ἡ, Thebae, Thebes. 1) the oldest city in Boeotia, on the Isthmus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Thiva. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6, 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebaïs, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκτόμπυλοι, only plur. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε to Thebae, 23, 279. [3) a city in Troas, 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αἶον. Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Eriops, 8, 120.

Θήβη, ἡ, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδῖον, a fruitful region, south of Iula, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) Act to whet, to sharpen, spoken of the wild boar, ὀδόντας, 11, 416. 13, 475. 2) Mid. to sharpen any thing for oneself, δόρυ, *2. 382.

Θηέομαι, Ion. for θεάομαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηεύντο, Ep. for ἐθηοῦντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαίω, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881; and often with the partic. Od. 5, 75. 8, 17

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦτοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἶτω, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦυδα, see αὐδάω.

*ἦσζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦσθέμεθλος, ον, Ep. for εὐσθέμεθλος.

ἦσκομος, ον, Ion. for εὐκομος.

ἦς, ἦθ, Ep. for ἐς, q. v.

ἦυσε, see αὖω.

ἦυτε, Ep. partic. 1) *as, like*, with simple words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦυτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pice*. 2) In the signif. of ὥς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦυτε sprung from ἦ εὐτε; once we find εὐτε for ἦυτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἥπεδανός, χωλός, ἀμφιγυήεις,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us. 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101. 15. 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply *Ἠφαιστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἀπτεν and αἶστος, *qui ignem ex oculis excitat*; according to Heffter more prob. fr. φαίω, φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχῆ), aor. 1 ἦχῆσα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχῆ, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχῆεις, εσσα, εν (ἦχῆ), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅς, ἦ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦψος, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦώς, gen. οὖς, dat. οἱ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦούς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light itself, and the whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεισ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völk. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἴω. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphæssa; according to Hesiod. Th. 372, of Theia wife of Tithonus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty. Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ου, ὁ, son of Thaly-ius = *Echerōlus*, 4, 438

θαμά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. O. 1, 143. θαμά θρώσκοντες δίστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, *to be amazed at, to regard with astonishment*, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, Ep. θάμβησα, 1) *to be amazed, to be astonished*. absol. 1, 199. Od. 1, 323. 2) Trans. with accus. *to be astonished at, to behold with astonishment*, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. εάς, an Ep. adj. used only in the plur. masc. = θαμειός, *frequent, thick, in great numbers, in quick succession*. As a sing. θαμῆς or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Buttm. Ausf. Gram. § 64. Ann. 2.

θαμειός, ἡ, ὄν (θαμά), *frequent, close together, in great numbers*; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), *to come or go frequently*, 18, 386. 425. Od. 5, 88. 8, 161. 2) *to be common or frequent*; with partec. οὔτι κομιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), *a shrub, a bush, shrubbery, a thicket*, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Argiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, *to death*, 16, 693.

θάνατος, ὁ (θανεῖν), *death*, both natural and violent, *slaughter*, 3, 309; in the plur. *kinds of death*, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κῆρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κῆρ.

Θάνατος, ὁ. pr. n. *the god of death*, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θέομαι, q. v.; depon. mid. fut. θήσομαι, *to regard with astonishment, to admire, to wonder at*;

only optat. aor. θησάιαι for θήσαντε. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, *to perform the last offices to a corpse*, i. e. 1) *to bury it*, Od. 12, 12. 11, 21, 323. 2) *to bury, to inter* the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ἐη, εόν, Att. θαρράλεος (θάρσος), *bold, courageous, confident*, in a good sense. πολεμιστής. 5, 602; also in a bad, *rash, audacious*, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος. 10, 223. Adv. θαρσαλέως, *boldly, audaciously*, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα. perf. τεθάρσηκα, *to be bold, courageous, of good courage, resolute*; only absol., often imperat. θάρσει. τεθάρσηκασι λαοί, the people are full of courage, 9, 420. 687. 2) Trans. with accus. θάρσει τόνγ' ἀέθλον, *be of good courage in this contest*, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρως, 1) *resoluteness, good courage, confidence, boldness*. 2) In a bad sense: *rashness, imprudence*, 17, 570. 21, 395.

θάρσυνος, ον (θάρσος), *courageous, confident, bold*, πόλις, 16, 70; *confiding in*, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρσύς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, *to make courageous, spirited, confident, to encourage, to inspire*, τινά, 18, 325; ἦτορ τινι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, *faster, swifter*, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) *an object of wonder, a miracle*, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδέσθαι and ἰδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον. Od. 9, 190. 2) *astonishment, amazement*, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) *Intrans. to wonder, to be astonished*, often with partec. 24, 692; with infin. οἷον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. *to wonder at any thing, to regard with astonishment*, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἷον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, *to wonder at*, Od. 8, 108.†

Θαυμακίη, ἡ, a city in Magnesia (Thesaly), under the dominion of Philocietēs; according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ἰη, ιων (θαῦμα), *wonderful, astonishing*, h. Merc. 443.

*θαυμαστός, ἡ, ὄν, *wonderful, astonishing*, h. Cer. 10

*θαυματός, ἡ, ὄν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. *τέθηπα*, pluperf. Ep. *ἐτεθήπεα* for *ἐτεθήπειν*, and aor. 2 *ἐταφον* (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the particp., 4, 243. 21, 29. 64. *θυμός μοι ἐν στήθεσσι τέθηπεν*, my mind in my breast is amazed (*my soul is stunned within me*, (Cp.), Od. 23. 105; also *ἐτεθήπεα θυμῷ*, Od. 6, 166. Of the aor. 2 only the particp. *ταφών*, 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid. *θήσθαι* for *θᾶσθαι*, and 3 sing. aor. mid. *θήσατο*, particp. *θησάμενος*, occur. 1) *to suck, to milk*. *γυναῖκά τε θήσατο μάζον*, he sucked at a woman's breast, see *γυνή*, 24, 58. h. Cer. 236; spoken of sheep: *αἰεὶ παρέχουσιν ἐπητανὸν γάλα θήσθαι*, they always give milk the whole year (i.e., *milk to milk* [infin.]; for a man *to milk* it), Od. 4, 89. 2) *to suckle*. *Ἀπόλλωνα θήσατο μήτηρ*, the mother suckled Apollo, h. Ap. 123.

θεά, ἡ, fem. of *θεός*, a goddess; in connexion with another subst. *θεὰ μήτηρ*, 1 280, and *θεαὶ Νύμφαι*, 24, 615 (*θεά* retains the alpha through all the cases); hence *θεᾶς*, *θεᾶν*, the dat. plur. *θεαῖς*, but *θεῆς*, 3, 158; *θήσιν*, 8, 305. Herm. ad h. Ven. 191, would always read *θεαῖς*; *θεά* must be pronounced as a monosyllable after *πότνια*, Od. 5, 215. 13, 391. 20, 61. Buttm., *Ausf. Sprachl. I. p. 261*, reads *πότνια*, and then *θεά* is dissyllabic.

**θεᾶ*, ἡ (*θεάομαι*), *sight, view*. *αἰδεσσαί με θεᾶς ὑπερ*, reverence me by thy countenance [*by thy sweet face*], h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write *θέης*; Ilgen takes it as a pr. n. *Θή* for *Θεία*, as *Ρέα*, *Ρή* [see Bothe in loc.].

θεάινα, ἡ, poet. for *θεά*, goddess, 8, 5. Od. 8, 341.

Θεᾶνώ, οὗς, ἡ, daughter of Cisseus, wife of Antênôr, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

θείον, τό, Ep. for *θεῖον*, q. v.

θειώω, Ep. for *θειώω*.

θεῖεν, see *τίθημι*.

θειλόπεδον, τό (*εἶλη*, *πέδον*), a place exposed to the sun for drying any thing, a *drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the *vinum passum*, cf. 18, 566. *τῆς (subaud. ἀλώης) ἑτερον (sc. πέδον) θειλόπεδον λευρῷ ἐνὶ χώρῃ τέρσεται ἡελίῳ ἐτέρας δ' ἀρα τε πρυγῶσιν*, ἄλλας δὲ τραπέουσιν, in this, a drying-place, on the level ground, is warmed by the sun [*the arid level glows*, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see *τίθημι*.

θεῖναι, see *τίθημι*.

θεῖνω (akin to *κτείνω* and *θάνω*), aor. 1 *ἔθεινα*, particp. *θείνας*, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. *ἄορι*, with the sword, *βουπλήγι, μάστιγι*, 10, 484. 6, 135. On *θεινομένου* in Od. 9, 459, see *ραίοιτο*.

θείομεν, poet. for *θῶμεν*, see *τίθημι*.

θεῖον, τό, Ep. *θείειον* and once *θηῖον*, Od. 22, 493; *sulphur*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see *θειώω*.

θεῖος, ἡ, ον (*θεός*), *divine*, sprung from a deity, *γένος*, 6, 180; or sent by a deity, *ὀμφή*, 2, 41. 2) *consecrated to a deity, holy, sacred, ἁγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; *ἄλς*, 9, 214 [*sacred salt*, prob. because derived from the sea, *ἐξ ἁλὸς δίας*]; *ποτόν*, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

θειώω, Ep. *θειώω* (*θεῖον*), fut. *ώσω*, *to fumigate with sulphur, and purify*, *δῶμα*, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θεῖω, Ep. for *θέω*, *θῶ*, see *τίθημι*.

θέλγω, aor. *ἔθελξα, ἐθέλχθην*, *to stroke with the hand, to caress, mulcere*, and to overcome any one by such charms addressed to the sense, hence: 1) *to charm, to bewitch*, spoken of bodies with the accus. of the wand of Hermês: *ἀνδρῶν ὀμματα θέλγει*, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. *θέλξας ὅσσε φαεινά*, sealing the bright eyes, 13, 435. (It is not to be taken of the obscurity of death.) 2) *to charm, i. e. to transform by enchantment*, *τινά*, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: truly in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: *νόον*, to deprive of reason, 12, 255. h. Cer. 36; *θυμόν*, to enfeeble the mind, 15, 594; and dat. instrum. *λόγοισιν, ἐπέεσσιν*, by words, Od. 1, 57. 3, 267; *ψεύδεσσι*, *δόλω*, 21, 276. 604; spoken of the suitors: *ἔρω δὲ θυμόν ἐθέλχθεν*, they were infatuated by love, Od. 18, 212. 3) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

**θελκτήρ*, ἦρος, ὁ (*θέλγω*), a soother, an assuager, *ὀδυνάων*, h. 15, 4.

θελκτήριον, τό (*θέλγω*), any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture, spoken of the girdle of

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessibl., precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλως), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτασ, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esply *youthful companions*, *16, 808.

ἡλιξ, ἡκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O.l. 18, 373.†

ἥλιος, prose form of ἥέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. *missing the month, untimely, born too soon*, 19, 118.†

ἡλκῆσε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσείοις ἥλοισι πεπαρμένον, *studded with golden nails*, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἄλή), *wandering, silly, foolish*. φρένας ἡλέ, *senseless*, 15, 128† (whence ἡλεός, q. v.).

ἥλυθον, see ἐρχομαι.

Ἠλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἥλφον, see ἀλφαίνω.

ἥλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἠλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἤμα, ατος, τό (ἤμι), *a cast, a throw, the act of casting a missile*. ἤμασιν ἀριστος, *very excellent in casting the spear*, 23, 891.†

Ἠμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἤμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἀμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἀμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending -όεις from a river is unheard of.

ἤμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἤμην. Peculiar Ion. forms are the 3 plur. pres. ἔαται and Ep. εἶαται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partcp. ὀνειδίζων, 2, 255. Od. 4, 439. & 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day*, χειμέριον, and ὁπωρινόν, *a winter day, an autumn day*, 11; again, αἰσιμον, μόρσιμον, *the day of fate = the day of death*, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, *the day of freedom*, 6, 455; δούλιον, ἀναγκαῖον, *the day of slavery, the day of force, often slavery itself*, 6, 463. 16, 836; ὀρφανικόν, *the day of orphanage*, 22, 490; and ῥοστιμον, *the day of return*, Od. 1, 9; ἐν ἡματι, *day by day, daily*, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η. ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμείων. dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 373. Æol. and Ep. ἄμμε, Rost. Dial. 4. Kühner, § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, *both—and*, see ἡ.

*Ηνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ήνορέη, ἡ, Ep. dat. ήνορέῃφι (ἀνὴρ). *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ήνοψ, οπος, ὁ, ἡ (poet. for αἰνοψ from α and ὀψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ήνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni. ναπ-, γναπ-, γναμπτ-.*]

*Ηνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytomêdês, an Ætolian, 23, 634.

ήνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ήν.

ήντο, see ήμαι.

ήνώγεα, ήνώγει, see ἀνώγα.

ήξε, see αγνυμι.

ήοιος, η, ου (ήώς), 1) Of time: *early in the morning, matutinus*; hence: ή ήοιή, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ήοιοι ἄνθρωποι, eastern men, *Od. 8, 29.

ήπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ήπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ήπατα, as a dish, Batr. 37.

ήπαφε, see ἀπαφίσκω.

ήπεδανός, ή, ὄν. *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from α and πέδον. *not standing firmly*: according to Schneider it is an amplification of ήπιος.)

ήπειρος, ή, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ήπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ήπερ, poet. ήπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ήπερ. see ὁσπερ.

ήπεροπεύς, ήος, ὁ, Od. 11, 364;† and ήπεροπευτής. ου, ὁ (ήπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ήπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*. to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναίξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ήπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by.*]

*ήπητής, ου, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ήπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251.†

ήπιος, ίη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ήπα εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) Act. *calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from έπος.)

ήπου, now ή που, or, and *than perhaps*, see ή.

ήπου, now, according to Wolf, ή που, *surely, indeed*, see ή.

ήπύτα, ὁ, Ep. for ήπύτης (ήπύω), *the loud crier*, hence ήπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384.†

*Ηπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ήπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (3 in the pres., cf. Spitzner, Pros. § 52. 5.)

*ήρ, poet. for έαρ, *spring*, in gen. ήρος ἀεζομένοιο, h. Cer. 455; see έαρ.

ήρα, once in Hom. ήρα φέρειν τινί, 14, 132; and thrice; ήρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ήρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose.*] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of επιφέρειν, and hence in 1, 572. 578, writes επίήρα separately: cf. επίήρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ήρα as an accus. sing. from an obsol. word ήρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ήρος. (Root έραμαι, or more prob. έρα.)

*Ηρακλείδης, αο, ὁ, son of Hēracles = *Tlepolemus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

*Ηρακλῆς, Ion. and Ep. *Ηρακλῆς, gen. *Ηρακλῆος, Hēracles, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hērê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hērê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 24, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Oftē in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦτοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, opos, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἶω, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦυδα, see αὐδάω.

*ἦύζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦυθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦυκομος, ον, Ion. for εὐκομος.

ἦύς, ἦύ, Ep. for εὐς, q. v.

ἦύσε, see αὖω.

ἦύτε, Ep. partic. 1) *as, like*, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦύτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pix*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦύτε sprung from ἦ εὐτε; once we find εὐτε for ἦύτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἡπεδανός, χωλός, ἀμφιγυήεις*), for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply *Ἠφαίστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἀπτεν and αἶστος, *qui ignem ex oculis excitat*; according to Heffler more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχῆεις, εσσα, εν (ἦχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅος, ἦ, *sound, noise*, but esp. *echo, reverberation*, h. 18, 21.

ἦώθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372 15, 308.

ἦώθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦώθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦῶς, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦώς, gen. οὔς, dat. οἷ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦούς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light itself, and the whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ ἐνπλόκαμος τέλεισ' ἦώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völk. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithonus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty. Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

ἦεν, see εἰμί.

ἦεπερ, adv. poet. for ἦπερ.

ἦερα, see ἀήρ.

ἡερέθομαι, Ep. collat. form of ἀείρομαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἦερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Alōeus; step-mother of the Alōidæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἡέριος, ἡ, ov, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἡρι, early.

ἡεροιδής, ἐς (εἶδος), gen. ἐός, Ep. for ἀεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσσον ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροιδὲς as an adv. like ἡεροιδέως is incorrect; for it is not equivalent to ἐν ἀέρι.)

ἡερόεις, εσσα, εν, Ion. and Ep. for ἀερόεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἡ (φοιτᾶν), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ov (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡερίων, ωνος, ὁ, 1) king of Hypo-lacian Thebē in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from ἀετός.)

ἦην, see εἰμί.

ἦηρ, ὁ, from which Ep. the oblique cases ἡέρος, ἡέρι, ἡέρα of ἀήρ, are formed.

ἡθεῖος, εἰη, εἶον (ἦθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. ἡθεῖς, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἡθεῖη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἡθεῖος, Od. 14, 147. (The deriv. from ἦθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἦθος, εος, τό (Ion. for ἔθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἦια, τά (εἶμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων ἦια, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἄχυρα, as the Gramm. explain, ἦτων θημῶν καρφαλῶν. Od. 5, 368. The Gramm. derive it from εἶμι, imperf. ἦιον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἦια, perhaps also correctly, Od. 5, 368, ἦων.) [Fäia, ἦα.]

ἦιε, see εἰμί.

ἦθεος, ὁ, Ep. for ἦθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἦθεός τε, 18, 593. 22, 127. νύμφαι τ' ἦθεοί τε, Od. 11, 38.

ἦικτο, see εἶκα.

ἦιξε, see αἶσσω.

ἦιόεις, εσσα, εν (ἦϊών), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἦϊών, ὄντος, prop. ἦιονόεις, and by syncope, ἦιόεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἦιον, akin to εἰαμένη, meadow, = 'meadowy,' skirted with meadow-land'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶα, dry.]

ἦιον, see εἶμι.

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day: or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible, precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτα, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esp. youthful companions, *16, 808.

ἡλιξ, ἡλικος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O. 18, 373.†

ἥλιος, prose form of ἡέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἥέλιος, q. v.

Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaïans), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκήπτρον, χρυσείοις ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὅν (ἀλή), *wandering, silly, foolish*. φρένας ἡλέ, senseless, 15, 128† (whence ἡλεός, q. v.).

ἥλυθον, see ἐρχομαι.

Ἥλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἥλφον, see ἀλφαίνω.

ἥλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἥλῶνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἤμα, ατος, τό (ἤμι), *a cast, a throw, the act of casting a missile*. ἤμασιν ἄριστος, very excellent in casting the spear, 23, 891.†

Ἥμαθιη, ἡ, *Emathia*, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἤμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending εως from a river is unheard of.

ἤμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἤμην. Peculiar Ion. forms are the 3 plur. pres. ἔαται and Ep. εἵαται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἵατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partic. ὀνειδίζων, 2, 255. Od. 4, 439. & 505. 2) *to sit still, quietly, idle*, with συγῆ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day*, χειμέριον, and ὁπωρινόν, a winter day, an autumn day, 11; again, αἵσιμον, μόρσιμον, the day of fate = the day of death, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, the day of freedom, 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, 22, 490; and νόστιμον, the day of return. Od. 1, 9; ἐν ἡματι, day by day, daily. Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η, ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω.

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμεῖων. dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμῖν, enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 20; Æol. and Ep. ἄμμε, Rost. Dial. 41. Kühner, § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, *and*, see ἡ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃ (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytomêdês, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἡν.

ἡντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἡξε, see ἀγνυμι.

ἡοιος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπεριος. ἡοιοὶ ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hêphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄπερ.

ἡπεροπέυς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπευτής, οὔ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναῖξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὔ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἡπιος, ἐη, ιων, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἡπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἡ.

ἡπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἡ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Peri-phas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. *spoken of wind: to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (δ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἡρ, poet. for ἔαρ, *spring*, in gen. ἡρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἡρα, once in Hom. ἡρα φέρειν τινί, 14, 132; and thrice; ἡρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἡρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἡρα separately: cf. ἐπὶ ἡρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἡρα as an accus. sing. from an obsol. word ἡρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἡρος. (Root ἔραμαι, or more prob. ἄρα.)

Ἡρακλείδης, αο, ὁ, son of Hêracles = *Tlepolemus*, 2, 653. 5, 628. [2) = *Thers-salus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hêracles, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 641. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἰώ, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦυδα, see αὐδάω.

*ἦύζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦυθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦυκομος, ον, Ion. for εὐκομος.

ἦύς, ἦϋ, Ep. for ἐύς, q. v.

ἦύσε, see αὐώ.

ἦυτε, Ep. partic. 1) *as, like*, with simple words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦυτε stands in its ordinary sense and the comparison is elliptical: 'blackier than it really is.' So also Damm: *nubes magis atra veluti pix*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦυτε sprung from ἦ εὐτε; once we find εὐτε for ἦυτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἥπεδανός, χωλός, ἀμφιγυήεις,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once buried him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply Ἠ-φαιστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἀπτεῖν and αἶστος, *qui ignem ex occulto excitat*; according to Heffter more prob. fr. φαίω, φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχη), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχη, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 153. 15, 355; of wind, 16, 769.

ἦχηεις, εσσα, εν (ἦχη), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἔχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὅος. ἦ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦψος, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦως, gen. οὖς, dat. οἷ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦούς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light* itself, and the *whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμῶν εὐπλόκαμος τέλεσ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡελίον τε, see ἡέλιος (from αἰώ. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty. Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

ἥεν, see εἰμί.

ἥεπερ, adv. poet. for ἥπερ.

ἥερα, see ἀήρ.

ἡερέθομαι, Ep. collat. form of αἰερόμαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἥερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Alōeus; step-mother of the Aloïdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἥεριος, ἡ, ον, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἥρι, early.

ἡεροιδής, ἐς (εἶδος), gen. εὖς, Ep. for αἰεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσον ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροιδὲς as an adv. like ἡεροιδέως is incorrect; for it is not equivalent to ἐν ἀέρι.)

ἡερόεις, εσσα, εν, Ion. and Ep. for αἰερόεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοῖτις, ιος, ἡ (φοιτᾶν), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡερίων, ὠρος, ὁ, 1) king of Hypo-lacian Thebē in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from αἰρός.)

ἥην, see εἰμί.

ἥηρ, ὁ, from which Ep. the oblique cases ἥερος, ἥερι, ἥερα of ἀήρ, are formed.

ἡθεῖος, εἴη, εἶον (ἡθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. ἡθεῖε, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἡθείη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἡθεῖος, Od. 14, 147. (The deriv. from ἡθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἡθος, εος, τό (Ion. for ἔθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἡῖα, τά (εἰμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκος ἡῖα, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἀχυρα, as the Gramm. explain, ἡῖων θημῶν καρφαλῶν. Od. 5, 368. The Gramm. derive it from εἰμι, imperf. ἥϊον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (Iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἡῖα, perhaps also correctly, Od. 5, 368, ἡῖων.) [Fäsi, ἡῖα.]

ἡῖε, see εἰμί.

ἡῖθεος, ὁ, Ep. for ἡθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἡῖθεός τε, 18, 593. 22, 127. νύμφαι τ' ἡῖθεοί τε, Od. 11, 38.

ἡῖκρο, see εἶκα.

ἡῖξε, see αἰσσω.

ἡῖοεις, εσσα, εν (ἡῖών), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἡῖών, εὖς, prop. ἡῖονόεις, and by syncope, ἡῖοεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἡῖον, akin to εἰαμένη, meadow, = 'meadowy,' 'skirted with meadow-land'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶα, dry.]

ῖον, see εἰμι.

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day: or. as others think, from ἥλος akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessibl., precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλῃς), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ætas, *old age*. 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esply *youthful companions*, *16, 808.

ἡλιξ, ἴκος, ὁ, ἡ, τό, of *ripe age, adult, full-grown, of equal age*, spoken of cattle, Od. 18, 373.†

ἥλιος, prose form of ἡέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἥέλιος, q. v.

Ἥλις, ἴδος, ἡ, Elis, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaïans), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, a *nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκηπτρον, χρυσεῖοις ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἥλός, ἡ, ὅν (ἄλῃ), *wandering, silly, foolish*. φρένας ἥλέ, senseless, 15, 128† (whence ἥλεός, q. v.).

ἥλυθον, see ἔρχομαι.

Ἥλύσιον πεδῖον, τό, the *Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Melæus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἐλευσις, coming).

ἥλφον, see ἀλφαίνω.

ἥλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἥλῶνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἡμα, ατος, τό (ἵημι), a *cast, a throw, the act of casting a missile*. ἡμασιν ἄριστος, very excellent in casting the spear, 23, 891.†

Ἥμαθῆ, ἡ, Emathia, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. εἶται and Ep. εἶται for ἦνται, and 3 plur. imperf. εἶατο, Ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partic. ὀνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, a *day*. χειμέριον, and ὁπωρινόν, a *winter day, an autumn day*, 11.; again, αἰσιμον, μόρσιμον, the *day of fate = the day of death*, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθρων, 19, 409; κακόν, 9, 251; ἐλεύθερον, the *day of freedom*, 6, 455; δούλιον, ἀναγκαῖον, the *day of slavery, the day of force*, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the *day of orphanage*, 22, 490; and νόστιμον, the *day of return*. Od. 1, 9; ἐς ἡματι, *day by day, daily*. Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η. ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμείων, dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμι, ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 272; Æol. and Ep. ἄμμε, Rost. Dial. 44 Kühner, § 301.

ἡμὲν—ἡδέ (ἦ), poet. for καί—καί, *both—and*, see ἦ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃ (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Dōd. gives it the strange meaning of *dent*. ναν-, γναν-, γναμπτ-.]

Ἡνοψ, οπος, ὁ. 1) a Mysian father of Satnius and Thestor, 14, 445. 16, 401. 2) father of Clytomēdēs, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἡν.

ἡντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἡξε, see ἀγνυμι.

ἡοῖος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτε φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν, *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὁπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπεντής, ου, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. esp. γυναικας and φρένας γυναιξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, ου, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251.†

ἡπιος, ίη, ιων, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἡπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἡ.

ἡπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἡ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384.†

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. *spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἡρ, poet. for ἔαρ, *spring*, in gen. ἡρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἡρα, once in Hom. ἡρα φέρειν τινί, 14, 132; and thrice; ἡρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἡρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἡρα separately: cf. ἐπὶ ἡρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἡρα as an accus. sing. from an obsol. word ἡρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἡρος. (Root ἔραμαι, or more prob. ἄρα.)

Ἡρακλείδης, αο, ὁ, son of Hēracles = *Tlepolēmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hēracles, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 641. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the underworld Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦτοι (Bothe: ἦτοι). 11. 6, 56.)

ἦτορ, ὄρος, τό, *the heart*, as a part of the human body, 22, 452; ou 15, 252, see αἶω, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦῦδα, see αἰδάω.

*ἦῦζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦῦθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦυκομος, ον, Ion. for εὐκομος.

ἦς, ἦθ, Ep. for ἐς, q. v.

ἦῦσε, see αἶω.

ἦτε, Ep. partic. 1) *as, like*, with simple words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pice*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εὔτε; once we find εὔτε for ἦτε, 3, 10.)

Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἡπεδανός, χωλός, ἀμφιγυγής,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply Ἠφαιστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἀπτειν and αἶστος, *qui ignem ex oculis excitat*; according to Heffter more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἦχῆεις, εσσα, εν (ἦχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἦχώ, ὄος. ἦ, *sound, noise*, but esply *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθι, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦφός, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦώς, gen. οὖς, dat. οἶ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦοῦς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light* itself, and the *whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεσ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völk. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἀημι, prop. the morning-air).

Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ου, ὁ, son of Thaly-ius = Echeróliu, 4, 458

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. Od. 1, 143. θαμά θρώσκοντες ὀϊστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished. absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, eos, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. εἰς, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμῆς or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμειός, ἡ, ὄν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus. *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κομιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arxiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θανατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κῆρ (κῆρες θανάτοις); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κῆρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θεόμαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσωνται. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἐθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ἐή, εἶον, Att. θαρράλεος (θάρσος), bold. couragous, confident, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα, perf. τεθάρσηκα, to be bold, couragous, of good courage, resolute: mly absol., often imperat. θάρσει. τεθάρσηκασι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' ἀέθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, eos, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος). couragous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρός, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make couragous, spirited, confident, to encourage, to inspirit, τινά, 18, 325; ἦτορ τι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσσιν, μύθῳ, 4, 233. Od. 9, 377.

θάσσω, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον. Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partep. 24, 692; with infin. οἶον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ἡ, a city in Magnesia (Thesaly), under the dominion of Philoctēēs; according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ἐή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ἡ, ὄν, wonderful, astonishing, h. Cer. 10

*θαυματός, ἡ, ὄν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

Aphroditē. 14, 215. Songs are called *θελατήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελατήριον*, the joy of the gods, Od. 8, 509. Others make *θελατήριον* here an adj., and connect it with *ἀγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *βέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (*θέμα*), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = *θεμεῖλιον*, the foundation, *τιθέναι*, to lay the foundation; *διατιθέναι*, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and *θέμεναι*, see *τίθημι*.

θέμις, *ιστος*, Ep. for *θέμιδος*, ἡ (from *θεῶν*, *τίθημι*), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἡ or ἣ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἡ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἦτε *ξείνων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἶτε *θέμιστας πρὸς Διὸς εἰρύναται*, who guard the laws from Zeus [voluntate, auspiciis Jovis *regnant*, Heyn.], 1, 238. 2, 206; [cf. *ἐρύω*,] *judicial sentences*, κρίνειν *θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, *ιστος*, ἡ, *Themis*, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs on Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, *θέμιστας*, see *θέμις*.

θεμιστεύω (*θέμις*), to give laws, to administer justice, *τινί*. Od. 11, 569; spoken of the gods, *βουλάν*, to give an oracle, h. Ap. 253. 2) to rule, to govern, *τινός*, *Od. 9, 114.

**θεμιστοπόλος*, *ον* (*πολέω*), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

**θεμιστός*, ἡ, *όν*, poet. for *θεμιστός* (*θε-*

μίζω), according to law, just, right, h. Cer. 302.

θεμέω (*τίθημι*), to set, i. e. to force. *τῇ θεμέωσι χέρσον ἰκέσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, *αρος*, τό (*θεῖνω*), the palm of the hand, with which a man strikes, 5, 339. † *θεῶ*, Ep. for *θεοῦ*, see *τίθημι*.

θεόδμητος, *ον* (*δέμω*), built by a god, god-built, *πύργοι*, 8, 519 †

θεοειδής, *ες* (*εἶδος*), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, *ον* (*εἵκελος*), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (*θεός*), from god, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polypheides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (*θεοπροπῶς*), to prophesy, to communicate the will of the gods, to explain divine signs, only particp. 1, 109. Od. 2, 184.

θεοπροπή, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάντεια*, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 383. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from *θεός* and *προσπεῖν* or *τὰ θεοῖς πρέποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεὸς πρέπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god; indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεόφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in H. *θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see But m. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσπις, ιος, ὁ, ἡ (θεός, εἰπεῖν), *inspired by god, divinely inspired*, epith. of ἀοιδῇ and ἀοιδός, *Od. 1, 328. 8, 498. 17, 385. 2 *divine, glorious, violent, ἀελλα*, h. Ven 209.

Θεσπρωτοί, οἱ, the *Thesprotians*, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14. 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciopē daughter of Eurypylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ον, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epiqr. 5. 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippē and Theonoē, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) *spoken or communicated by God* [never in the transferred sense of *great, vast*. Buttm. Lex. p. 358]. θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the *predetermination of the gods; divinely predestined fate*; hence with adj. παλαιάφατα θέσφατα (= decrees of the gods declared of old =) *ancient oracles*, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, *procured or sent by god*. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θέω, and θείω, fut. θεύσομαι, 1) *to run, to fly, to hasten*, spoken of men and animals with the adjunct: πόδεσσι, ποσί, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: περὶ τριπόδος θέειν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἐκτορος θέειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, *to run, to fly*, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὶ νῶτα θέουσα, a vein running along the back, 13, 547; ἀντὶς πνύματι θεέν ἀσπίδος, 6, 118. 4) It is often connected as particp. with other verbs: as ἦλθε θεών, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θείω is found in the infin., particp., and pres. subj.: see Thiersch, § 221. 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θῆβαι, ὦν, αἱ, poet. Θήβη, ἡ, Theba, Thebes. 1) the oldest city in Boeotia, on the Ismēnus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Τῆβες. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐκτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebaï, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκτόμπυλοι, only plur. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε to Thebes, 23, 279. [3) a city in Troas, 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αἶον. Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Enipeus, 8, 120.

Θήβη, ἡ, 1) Poet. for Θῆβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Ἀδραμύττιον, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδίων, a fruitful region, south of Ilea, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) *Act to whet, to sharpen*, spoken of the wild boar, ὀδόντας, 11, 416. 13, 475. 2) Mid. *to sharpen any thing for oneself*, δόρυ, *2. 382.

Θηέομαι, Ion. for θεάομαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηεύντο, Ep. for ἐθηοῦντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαίωτο, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence *to regard with astonishment, to wonder, to wonder at*, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881; and often with the particp. Od. 5, 75. 8, 11.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃ (ἀνὴρ). *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *dent*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestôr, 14, 445. 16, 401. 2) father of Clytomêdês, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἡντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἡξε, see ἄγνυμι.

ἡοῖος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, the liver, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

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ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπεύς, ἦος, ὁ, Od. 11, 364; † and

ἡπεροπεντής. οὐ, ὁ (ἡπεροπεύω), a deceiver, a seducer, * 3, 39. 13, 769. h. Merc. 282.

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Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) to cry, to cry aloud, to call to, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: to roar, to whistle, 14, 399; of the lyre: to sound, to resound, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἡρ, poet. for ἔαρ, spring, in gen. ἡρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἡρα, once in Hom. ἡρα φέρειν τινί, 14, 132; and thrice; ἡρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; to do a kindness to, to gratify. θυμῷ ἡρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπήρα separately: cf. ἐπήρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἡρα as an accus. sing. from an obsol. word ἡρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἡρος. (Root ἔραμαι, or more prob. ἄρα.)

Ἡρακλείδης, αο, ὁ, son of Hêracles = *Tlepolëmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλήος, Hêracles, son of Zeus and Alcmenê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 641. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

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ἥπυτα, ὁ, Ep. for ἥπύτης (ἥπύω), *the loud crier*, hence ἥπυτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἥπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἥρ, poet. for ἔαρ, *spring*, in gen. ἥρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἥρα, once in Hom. ἥρα φέρειν τινί, 14, 132; and thrice; ἥρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἥρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose.*] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπίῃρα separately: cf. ἐπίῃρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἥρα as an accus. sing. from an obsol. word ἥρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἥρος. (Root ἔραμαι, or more prob. ἔρω.)

Ἡρακλείδης, αο, ὁ, son of Hēracles = *Tlepoltemus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλής, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, Hēracles, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world, Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Θαλυσιάδης, ου, ὁ, son of Thaly-sius = *Echeeróius*, 4, 458.

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. Od. 1, 143. θαμά θρώσκοντες ὀϊστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβάινω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα, Ep. θάμβησα, 1) to be amazed, to be astonished, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, eos, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; astonishment, amazement, admiration, terrour, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, ὄν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κομιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμνός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

θάμνρις, ιος, ὁ, accus. Θάμνριν, ὁ Θρῆξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arkiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3, 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα, μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κῆρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κῆρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θηέομαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσαντε, Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλῆος, έη, έον, Att. θαρραλέος (θάρσος), bold, courageous, confident, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382.

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα, Ep. θάρσησα, perf. τεθάρσηκα, to be bold, courageous, of good courage, resolute; mly absol., often imperat. θάρσει. τεθαρσηκάσι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' ἀεθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, eos, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρσύς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτορ τι ἐνὶ φρεσίν, 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, faster, swifter, compar. αἰ ταχύς, q. v.

θαῦμα, atos, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον, Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partep. 24, 692; with infin. οἷον δὲ θαυμάζον Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἷον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thes-saly), under the dominion of Philocietēs: according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, ὄν, wonderful, astonishing, h. Cer. 10.

*θαυματός, ή, ὄν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

Aphrodītē, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἀγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *βέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = *θεμέθλιον*, the foundation, *τιθέναι*, to lay the foundation; *διατιθέναι*, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and θέμεναι, see *τίθημι*.

θέμις, ιστος, Ep. for *θέμιδος*, ἡ (from *θέω*, *τίθημι*), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἡ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἦτε *ξείνων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: *οὔτε θέμιστας πρὸς Διὸς εἰρύαται*, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. *ἐρύω*,] *judicial sentences*, κρίνειν *θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, *Themis*, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikē (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see *θέμις*.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί. Od. 11, 569; spoken of the gods, βουλήν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ἡ, ὄν, poet. for *θεμιστός* (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. *νῆρ θέμωσε χέρσον ἰκέσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θεῖνω), the palm of the hand, with which a man strikes, 5, 339.†

θεό, Ep. for *θεοῦ*, see *τίθημι*.

θεόδομητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπροπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partic. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάντεια*, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 383. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (My derived from *θεός* and *προσπεῖν* or *τὰ θεοῖς πρόποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεὸς πρόπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god; indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεόφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in H. *θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἥλος akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessibl., precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἥλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἥλική, ἡ (ἥλιξ), generally *an age, the period of life*, ἄτασ, *old age*. 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; esply *youthful companions*, *16, 808.

ἥλιξ, ἰκος, ὁ, ἡ, τό, of *ripe age, adult, full-grown, of equal age*, spoken of cattle, O.I. 18, 373.†

ἥλιος, prose form of ἥέλιος, q. v.

*Ἥλιος, ὁ, Ep. Ἥέλιος, q. v.

*Ἥλις, ἰδος, ἡ, Elis, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaïans), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἥλιτόμηνος, ον (ἀλιταίνω, μήν), prop. missing the month, *untimely, born too soon*, 19, 118.†

ἥλκησε, see ἐλκέω.

ἥλος, ὁ, a *pail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκηπτρον, χρυσείοις ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἥλός, ἡ, ὅν (ἄλή), *wandering, silly, foolish*. φρένας ἥλέ, senseless, 15, 128† (whence ἥλεός, q. v.).

ἥλυθον, see ἔρχομαι.

*Ἠλύσιον πεδῖον, τό, the *Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἥλφον, see ἀλφαίνω.

ἥλω, see ἀλίσκομαι.

ἥλώμην, see ἀλάομαι.

*Ἠλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 1, 739.

ἥμα, ατος, τό (ἵημι), a *cast, a throw, the act of casting a missile*. ἥμασιν ἄριστος, very excellent in casting the spear, 21, 891.†

*Ἠμαθίη, ἡ. Emathia, a country between the rivers Erigon and Axios, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἥμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἥμαι (prob. perf. pass. from ἔω, ἔδω), imperf. ἥμην. Peculiar Ion. forms are the 3 plur. pres. εἶται and Ep. εἶται for ἦνται, and 3 plur. imperf. εἶτο, Ep. εἶτο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partic. ὀνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, a *day*, χειμέριον, and ὀπωρινόν, a *winter day, an autumn day*, 11; again, αἰσιμον, μόρσιμον, the *day of fate = the day of death*, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθριον, 19, 409; κακόν, 9, 251; ἐλεύθερον, the *day of freedom*, 6, 455; δούλιον, ἀναγκαῖον, the *day of slavery, the day of force*, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the *day of orphanage*, 22, 490; and νόστιμον, the *day of return*, Od. 1, 9; ἐν ἡματι, *day by day, daily*, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η. ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμείων. dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμίν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 324; Æol. and Ep. ἄμμε, Rost. Dial. 44. Kühner, § 301.

ἡμέν—ἡδέ (ἡ), poet. for καί—καί, *both—and*, see ἡ.

*Ηνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni*. ναπ-, γναπ-, γναμπτ-.]

*Ηνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestor, 14, 445. 16, 401. 2) father of Clytomédēs, an Ætolian, 23, 634.

ἡνερ, conj. *even if; although*, with subj. Od. 16, 276; see ἦν.

ἦντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἦξε, see ἀγνυμι.

ἡοῖος, η, ου (ἡώς), 1) Of time: *early in the morning*, matutinus; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡτέπερ, *than, than even, than indeed*, 1, 280. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπέυς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπεντής. οὔ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. esply γυναῖκας and φρένας γυναῖξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὔ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἡπιος, ἱη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἡπιε εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἦ.

ἡπου, now, according to Wolf, ἦ που, *surely, indeed*, see ἦ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

*Ηπυτίδης, ου, ὁ, son of Epytus = *Peri-phas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. *spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν τινί, 14, 132; and thrice; ἦρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἦρα separately: cf. ἐπὶ ἦρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἄρα.)

*Ηρακλείδης, αο, ὁ, son of Hēracles = *Tlepolēmus*, 2, 653. 5, 628. (2) = *Thersites*, 2, 679.]

*Ηρακλῆς, Ion. and Ep. *Ηρακλῆς, gen. *Ηρακλῆος, Hēracles, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the underworld Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Oftē in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦ τοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, ορος, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἶω, and in a wider signif. = στῆθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11, 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἠϋγένειος, ον, Ion. and Ep. for εὐγένειος.

ἠϋγενής, ἐς, Ion. and Ep. for εὐγενής.

ἠῦδα, see αὐδαίω.

*ἠϋζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἠϋθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἠσκομος, ον, Ion. for εὐκομος.

ἦς, ἦθ, Ep. for ἐς, q. v.

ἦυσε, see αἶω.

ἦτε, Ep. partic. 1) *as, like*, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pice*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εὔτε; once we find εὔτε for ἦτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ἡπεδανός, χωλός, ἀμφιγυήεις,) for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101. 15. 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply *Ἠφαίστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἄπτειν and αἶστος, *qui ignem ex oculis excitat*; according to Heffter more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἠχέω (ἠχή), aor. 1 ἠχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἠχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 159. 15, 355; of wind, 16, 769.

ἠχῆεις, εσσα, εν (ἠχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἠχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ἦχι as in the Od.).

*ἠχώ, ὅς, ἦ, *sound, noise*, but esply *echo, reverberation*, h. 18, 21.

ἠῶθεν, adv. (ἠώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἠῶθι, adv. (ἠώς), *in the morning, at the dawn*; always ἠῶθι πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἠῆος, η, ον (ἠώς), *in the morning, early*, h. Merc. 17.

ἠώς, gen. οὖς, dat. οἶ, accus. ἠῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἠῶ, *during the morning*, Od. 2, 434; the gen. ἠοὺς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light itself, and the whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεισ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἠῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ον, ὁ, son of Thaly-ius = *Echerōlus*, 4, 458

θαμά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. *Od.* 1, 143. θαμά θρώσκοντες οἰστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, *h. Ven.* 84. *h. Merc.* 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished. absol. 1, 199. *Od.* 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, *Od.* 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους. *Od.* 24, 394; astonishment, amazement, admiration, terrour, 3, 342. *Od.* 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. *Od.* 14, 12; see Thiersch, § 199. 5. Butt. *Ausf. Gram.* § 64. Anm. 2.

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. *Od.* 5, 88. 8, 161. 2) to be common or frequent; with partcp. οὔτι κομιζόμενος γε θάμιζεν, he was not often attended, *Od.* 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. *Od.* 23, 190. *h. Cer.* 100; plur. 11, 156. *Od.* 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρήϊξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arkiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. *Apd.* 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, *Od.* 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θεόμαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσαντο. *Od.* 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἐθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, *Od.* 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, *Od.* 11, 52.

θαρσαλέος, ή, έον, Att. θαρραλέος (θάρσος), bold. *coureux*, confident, in a good sense. *πολεμιστής*. 5, 602; also in a bad, rash, audacious, *Od.* 17, 449. 19, 91; compar. θαρσαλέωτερος. 10, 223. Adv. θαρσαλέως, boldly, audaciously, *Od.* 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα, perf. τεθάρσηκα, to be bold, *coureux*, of good courage, resolute; mly absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' ἀέθλον. be of good courage in this contest, *Od.* 8, 197.

θάρσος, εος, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος). *coureux*, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρός, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτορ τι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσι, μύθῳ, 4, 233. *Od.* 9, 377.

θάσσων, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδεῖσθαι and ιδεῖν, a prodigy to behold, 5, 725. *h. Ven.* 206; spoken of Polyphēmus: θαῦμα πελώριον. *Od.* 9, 190. 2) astonishment, amazement, *Od.* 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partcp. 24, 692; with infin. οἷον δὲ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. *Od.* 1, 382; connected with ἀγάσθαι, *Od.* 16, 203; οἷον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, *Od.* 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philocietēs; according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ή, ιων (θαῦμα), wonderful, astonishing, *h. Merc.* 443.

*θαυμαστός, ή, όν, wonderful, astonishing, *h. Cer.* 10

*θαυματός, ή, όν, poet. for θαυμαστός *h. Merc.* 80. *Bacch.* 34.

Aphrodītē, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἄγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *θέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμελίον, τό = *θεμέθλιον*, the foundation, *τιθέναι*, to lay the foundation; *διατιθέναι*, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for *θέμιδος*, ἡ (from *θέω*, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἥ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἦτε *ξείνων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: *οἷτε θέμιστας πρὸς Διὸς εἰρύαται*, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. *ἐρύω*.] *judicial sentences*, κρίνειν *θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, *Themis*, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί. Od. 11, 569; spoken of the gods, βουλάν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ὧ, ὄν, poet. for *θεμιστός* (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. *τῆς θέμωσε χέρσον ἰκέσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which a man strikes, 5, 339.†

θεό, Ep. for *θεοῦ*, see τίθημι.

θεόδμητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polyphēides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπροπῶς), to prophesy, to communicate the will of the gods, to explain divine signs, only partecp. 1, 109. Od. 2, 184.

θεοπροπή, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάντεια*, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from *θεός* and *προσπειν* or *τὰ θεοῖς πρόποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεός πρόπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god: indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεοφιν*, through the gods, 17, 101. *ὕπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in H. *θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνὴρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *beni. ναπ-, γναπ-, γναμπτ.-*]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestör, 14, 445. 16, 401. 2) father of Clytomédēs, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἡν.

ἡντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἡξε, see ἀγνυμι.

ἡοῖος, η, ου (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὦρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; δευφρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν, *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἥπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπευτής, οὔ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*, to lead away by crafty discourse, with accus. esp. γυναικας and φρένας γυναιξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by.*]

*ἡπητής, οὔ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ου (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἥπιος, ίη, ιον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἥπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) *Act. calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἥπου, now ἡ που, or, and *than perhaps*, see ἡ.

ἥπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἡ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύς), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan, 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά, Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζομένοιο, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν τινί, 14, 132; and thrice; ἦρα ἐπιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose.*] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἦρα separately: cf. ἐπὶ ἦρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἄρα.)

Ἡρακλείδης, αο, ὁ, son of Hēracles = *Tlepolemus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλῆος, *Hēracles*, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Θαλυσιάδης, ου, ὁ, son of Thaly-ius = *Echerōlus*, 4, 458

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. *Od.* 1, 143. *θαμά θρώσκοντες οἷστοι*, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form *θαμβέω*, to be amazed at, to regard with astonishment, with accus. *εἶδος*, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. *θάμβησα*, 1) to be amazed, to be astonished, absol. 1, 199. *Od.* 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, *Od.* 2, 155. 16, 178. 17, 367.

θάμβος, eos, τό (θάομαι), Ep. gen. *θάμβους*, *Od.* 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. *Od.* 3, 372.

θαμέες (θαμά), dat. *θαμέσι*, accus. *έας*, an Ep. adj. used only in the plur. masc. = *θαμείος, frequent, thick, in great numbers, in quick succession*. As a sing. *θαμής* or *θαμύς* are assumed, 10, 264. 11, 552. *Od.* 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμείος, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. *Od.* 5, 88. 8, 161. 2) to be common or frequent; with partic. οὔτι κομιζόμενός γε θάμιζεν, he was not often attended, *Od.* 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. *Od.* 23, 190. h. Cer. 100; plur. 11, 156. *Od.* 5, 471. 476.

Θάμνρις, ιος, ὁ, accus. *Θάμνριν*, ὁ Θρηΐξ, a bard of the fabulous ages, of Thrace, son of Philammōn and Arxiopē. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. *Apd.* 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, *Od.* 12, 341. Natural death is brought by the goddess of fate (μοῖρα μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κήρες θανάτω); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for *θηόμαι*, q. v.; depon. mid. fut. *θήσομαι*, to regard with astonishment, to admire, to wonder at;

only optat. aor. *θησαίαι* for *θήσωπ*. *Od.* 18, 191.†

θάπτω, aor. 1 *θάψα*, Ep. for *έθαψα*, plur. pass. *έτέθαπτο*, to perform the last offices to a corpse, i. e. 1) to bury it, *Od.* 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, *ὑπὸ χθονός*, *Od.* 11, 52.

θαρσαλέος, ή, έον, Att. *θαρραλέος* (θάρσος), bold, courageous, confident, in a good sense. *πολεμιστής*, 5, 602; also in a bad, rash, audacious, *Od.* 17, 449. 19, 91; compar. *θαρσαλεώτερος*, 10, 223. Adv. *θαρσαλέως*, boldly, audaciously, *Od.* 1, 382

θαρσέω, Att. *θαρρέω* (θάρσος), aor. *έθάρσησα*, Ep. *θάρσησα*, perf. *τεθάρσηκα*, to be bold, courageous, of good courage, resolute: mly absol., often imperat. *θάρσει*. *τεθαρσήκασι λαοί*, the people are full of courage, 9, 420 687. 2) Trans. with accus. *θάρσει τόνγ' αἶθλον*, be of good courage in this contest, *Od.* 8, 197.

θάρσος, eos, τό, Att. *θάρρος*, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, εν (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. *οἰωνῷ*, 13, 823.

θαρσύνω, Att. *θαρρύνω* (θαρσίς, poet. for *θαρσύς*), iterat. imperf. *θαρσύνεσκε*, to make courageous, spirited, confident, to encourage, to inspire, *τινά*, 18, 325; *ἤρπτιν ἐνὶ φρεσίν*, 16, 242; and dat. instrum. *ἐπέεσσι*, *μύθῳ*, 4, 233. *Od.* 9, 377.

θάσσων, εν, faster, swifter, compar. αἰ ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with *θαῦμα ιδέσθαι* and *ιδεῖν*, a prodigy to behold, 5, 725. h. Ven. 206: spoken of Polyphēmus: *θαῦμα τε λώριον*, *Od.* 9, 190. 2) astonishment, amazement, *Od.* 10, 326.

θαυμάζω (θαῦμα), fut. *θαυμάσομαι*, Ep. σσ, aor. *έθαύμασα*, 1) Intrans. to wonder, to be astonished, often with partic. 24, 692; with infin. *οἶον δὴ θαυμάζομεν Ἑκτορα—αἰχμητήν τ' έμεναι καὶ θαρσαλέον πολεμιστήν!* how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. *Od.* 1, 382; connected with *ἀγάσθαι*, *Od.* 16, 203; *οἶον ἐτύχθη*, at what happened, 2, 320.

θαυμαῖνω, Ep. form of *θαυμάζω*, fut. *ανῶ*, to wonder at, *Od.* 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thes-saly), under the dominion of Philocliētes, according to Eustath. the later *Θαυμακοί*, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, όν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, όν, poet. for *θαυμαστός* h. Merc. 80. Bacch. 34.

Arēs, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later period that Hēlios was confounded with Apollo and Phœbus.

ἥεν, see εἰμί.

ἥεπερ, adv. poet. for ἥπερ.

ἥερα, see ἀήρ.

ἡερέθομαι, Ep. collat. form of αἰείρομαι, 3 plur. pres. ἡερέθονται, to hang, to hover, to flutter, spoken of tassels, 2, 448; of grasshoppers, 21, 12; metaph. ὀπλοτέρων φρένες ἡερέθονται, the minds of younger men are ever unstable [Cp.], *3, 108.

ἥερι, see ἀήρ.

Ἡερίβοια, ἡ, Ep. for Ἐρίβοια, daughter of Eurymachus a son of Hermēs, the second wife of Aldeus; step-mother of the Aloïdæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermēs the place where they held Arēs imprisoned, 5, 389. (Ἐρίβοια, one who brings many cattle.)

ἡέριος, ἡ, ov, Ion. and Ep. for ἀέριος (ἀήρ), in the darkness of the morning, dusk, in the morning, early, 1, 497. 557. 3, 7; and Od. 9, 52. Voss derives it correctly from ἀήρ, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from ἡρι, early.

ἡεροιδής, ἐς (εἶδος), gen. εὖος, Ep. for αἰεροιδής, that which is like to the distant dusky air (ἀήρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 80. 13, 366; and of a distant rock, Od. 12, 233; and of the prospect of a man standing upon watch: ὅσσον ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ἡεροιδὲς as an adv. like ἡεροιδέως is incorrect; for it is not equivalent to ἐν ἀέρι.)

ἡερόεις, εσσα, εν, Ion. and Ep. for αἰερόεις (ἀήρ), cloudy, dusky, gloomy, dark, murky, epith. of Tartarus, 8, 13; and of ζόφος, as the under world and dark side of the earth, 12, 240. 15, 191; hence ἡερόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ἡεροφοίτις, ιος, ἡ (φοιτάω), walking in darkness, veiled in darkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19, 87.

ἡερόφωνος, ov (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

Ἡερίων, ωνος, ὁ, 1) king of Hypoplacian Thebē in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebē, 6, 416. cf. 23, 827. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from αἰρός.)

ἡην, see εἰμί.

ἡήρ, ὁ, from which Ep. the oblique cases ἡέρος, ἡέρι, ἡέρα of ἀήρ, are formed.

ἡθεῖος, εἰη, εἰον (ἡθος), trusty, beloved, worthy, dear, in the Il. mly in voc. as subst. ἡθεῖα, 6, 518. 10, 37. 22, 229; where the young brother always addresses the elder: ἡθεῖη κεφαλῇ, dear head, like our 'dear heart'; thus Achilles addresses the shade of Patroclus, 23, 94; and Eumæus calls Odysseus (Ulysses) ἡθεῖος, Od. 14, 147. (The deriv. from ἡθος, one with whom intercourse is wont to be held, is most prob.; improb. from θεῖος, uncle, or θεῖος, divine.)

ἡθος, εος, τό (Ion. for εἶθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511. 15, 268; of swine, the accustomed sty, Od. 14, 411.

ἡῖα, τά (εἰμι), 1) the food which one takes with him on a journey, provision for the road, pros. ἐφόδια, Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκος ἡῖα, the food of wolves, 13, 103. 2) chaff, husks, pods, elsewhere ἄχυρα, as the Gramm. explain, ἡῖων θημῶν καρφαλῶν. Od. 5, 368: The Gramm. derive it from εἰμι, imperf. ἡῖον, and explain it τὰ φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (iota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ἡῖα, perhaps also correctly, Od. 5, 368, ἡῖων.) [Fäsi, ἡῖα.]

ἡῖε, see εἰμί.

ἡῖθεος, ὁ, Ep. for ἡθεος, a youth who has arrived at manhood but who is yet unmarried, a young man, παρθένος ἡῖθεός τε, 18, 593. 22, 127. νύμφαι τ' ἡῖθεοί τε, Od. 11, 38.

ἡῖκτο, see δοικα.

ἡῖξε, see αἰσσω.

ἡῖοεις, εσσα, εν (ἡῖών), having banks, deep-embanked (Cp.), 5, 36;† epith. of the Scamander, to indicate its high banks (according to the common derivation of the Gramm. from ἡῖών, εἶος, prop. ἡῖονόεις, and by syncope, ἡῖοεις, Etym. Mag. Buttm. Lex. p. 324, derives it from ἡῖον, akin to εἰαμένη, meadow, = 'meadowy,' skirted with meadow-land'). [Död. makes it muddy, i. e. full of earthy matter: related to αἶα, αἶα, dry.]

ῖον, see εἰμι.

and generally *very high*; mly as an epith. in H. of πέτρῃ, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm. has, however, included the verse in brackets as spurious.) The deriv. is uncertain; the most common deriv. is from ἥλιος and βαίνω (Apoll. ὑψηλή, ἐφ' ἣ ὁ ἥλιος πρῶτον βάλλει or ἥς ὁ ἥλιος μόνος ἐπιβαίνει), passed over only by the sun, upon which the sun rests all day; or, as others think, from ἡλός akin to ἀλιτεῖν, and hence = δύσβατος, *inaccessible, precipitous*; or from ἀλιτεῖν and βαίνω for ἀλιτόβατος, upon which one easily makes a false step, cf. ἡλιτόμηνος. The last deriv. is adopted by Buttm. Lex. p. 329.

ἥλιθα, adv. (ἄλις), *sufficiently, abundantly*, always ἥλιθα πολλή, 11, 677. Od. 5, 483.

ἡλικίη, ἡ (ἡλιξ), generally *an age, the period of life*, ἄτασ, *old age*, 22, 419; but chiefly, the *age of strength* and activity, from perhaps eighteen to fifty years; hence 2) Collect. *contemporaries, those of the same age*; espily *youthful companions*, *16, 808.

ἡλιξ, ἰκος, ὁ, ἡ, τό, *of ripe age, adult, full-grown, of equal age*, spoken of cattle, O. 18, 373.†

ἥλιος, prose form of ἡέλιος, q. v.

Ἥλιος, ὁ, Ep. Ἡέλιος, q. v.

Ἥλις, ἰδος, ἡ, *Elis*, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Τριφυλία, nor of any city of Elis. The Epēans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ἥλιδα in the passages quoted; Ἥλιν was used, at a later day, of the city.

ἥλιτε, see ἀλιταίνω.

ἡλιτόμηνος, ον (ἀλιταίνω, μήν), prop. *missing the month, untimely, born too soon*, 19, 118.†

ἡλκησε, see ἐλκέω.

ἥλος, ὁ, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. σκῆπτρον, χρυσείοις ἥλοισι πεπαρμένον, studded with golden nails, 1, 246. cf. 11, 29. 633.

ἡλός, ἡ, ὄν (ἀλή), *wandering, silly, foolish*. φρένας ἡλέ, senseless, 15, 128† (whence ἡλεός, q. v.).

ἡλυθον, see ἐρχομαι.

Ἥλύσιον πεδῖον, τό, *the Elysian field, Elysium*, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Menelaus, and represents them as living

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 169, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. § 78, p. 156. Nitzsch ad Od. 4, 563 (fr. ἡλευσις, = ἔλευσις, coming).

ἡλφον, see ἀλφαίνω.

ἡλω, see ἀλίσκομαι.

ἡλώμην, see ἀλάομαι.

Ἡλώνη, ἡ, a town of the Perrhæbians in Thessaly (Phthiōtis), on the Eurōtas; later Δειμώνη, according to Strab., 2, 739.

ἡμα, ατος, τό (ἦμι), *a cast, a throw, the act of casting a missile*. ἡμασιν ἄριστος, *very excellent in casting the spear*, 23, 891.†

Ἡμαθίη, ἡ, *Emathia*, a country between the rivers Erigon and Axius, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from ἡμαθος = ἄμαθος, sandy).

ἡμαθόεις, εσσα, εν (ἄμαθος), Ion. for ἄμαθόεις, *sandy*, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, ἄμαθόεις. The deriv. from a river Amathos, according to Strab. is improbable, since an adj. with the ending όεις from a river is unheard of.

ἡμαι (prob. perf. pass. from ἔω, ἔω), imperf. ἡμην. Peculiar Ion. forms are the 3 plur. pres. ἔσται and Ep. εἶσται for ἦνται, and 3 plur. imperf. ἔατο, Ep. εἶατο for ἦντο, prop. *I am seated, laid, placed*, hence 1) *to sit, to lie, to remain*, with partcp. ὀνειδίζων, 2, 255. Od. 4, 439. 8, 505. 2) *to sit still, quietly, idle*, with σιγῇ, 3, 134. Od. 11, 142.

ἡμαρ, ατος, τό, poet. for ἡμέρα, *a day*, χειμέριον, and ὁπωρινόν, a winter day, an autumn day, 11; again, αἰσιμον, μόρσιμον, the day of fate = the day of death, 8, 72. 15, 613. νηλεές ἡμαρ, 11, 484; ὀλέθρων, 19, 409; κακόν, 9, 251; ἐλεύθερον, the day of freedom, 6, 455; δούλιον, ἀναγκαῖον, the day of slavery, the day of force, often slavery itself, 6, 463. 16, 836; ὀρφανικόν, the day of orphanage, 22, 490; and νόστιμον, the day of return, Od. 1, 9; ἐν ἡματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

ἡμάτιος, η. ον (ἡμαρ), *by day, during the day*, Od. 2, 104. 19, 149. 2) *on every day, daily*, 9, 72.

ἡμβροτον, see ἀμαρτάνω

ἡμεῖς, we, plur. of ἐγώ. Æol. and Ep. ἄμμες, gen. ἡμέων, always dissyllabic, Ep. ἡμεῖων, dat. ἡμῖν, and according to the necessity of the metre ἡμιν or ἡμῖν, as enclitic, 11 415. Od. 11, 344; Æol. ἄμμιν, accus. ἡμέας, ἡμας, Od. 16, 138; Æol. and Ep. ἄμμε, Rost. Dial. 41 Kühner, § 301.

ἡμέν—ἡδέ (ἦ), poet. for καί—καί, *and*, see ἦ.

Ἡνοπίδης, ου, ὁ, son of Enops = *Satnius*, 14, 444.

ἡνορέη, ἡ, Ep. dat. ἡνορέῃφι (ἀνῆρ), *manhood, strength, manly courage*, 4, 303. Od. 24, 509.

ἡνοψ, οπος, ὁ, ἡ (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: *dazzling, blinding, sparkling*; always ἡνοπι χαλκῷ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of *dent*. ναπ-, γναπ-, γναμπτ-.]

Ἡνοψ, οπος, ὁ, 1) a Mysian father of Satnius and Thestör, 14, 445. 16, 401. 2) father of Clytomédēs, an Ætolian, 23, 634.

ἡνπερ, conj. *even if; although*, with subj. Od. 16, 276; see ἡν.

ἦντο, see ἡμαι.

ἡνώγεα, ἡνώγει, see ἀνώγα.

ἦξε, see ἀγνυμι.

ἡοῖος, η, ον (ἡώς), 1) Of time: *early in the morning, matutinus*; hence: ἡ ἡοίη, sc. ὥρα, morning, Od. 4, 447. 2) Of a point of the compass: *east*, opposed to ἐσπέριος. ἡοῖοι ἄνθρωποι, eastern men, *Od. 8, 29.

ἡπαρ, ατος, τό, *the liver*, 11, 579; ὅτι φρένες ἡπαρ ἔχουσιν, Od. 9, 301. 2) Plur. ἡπατα, as a dish, Batr. 37.

ἡπαφε, see ἀπαφίσκω.

ἡπεδανός, ἡ, ὄν. *feeble, tottering, weak*, spoken of Hēphæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 104; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ἀσθενής, and derive it from ἀ and πέδον. *not standing firmly*: according to Schneider it is an amplification of ἡπιος.)

ἡπειρος, ἡ, *the main land, the continent*, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. Od. 24, 378; and according to some also ἡπειρος μέλαινα, Od. 14, 97. 21, 109. (The ancients understood in part Samos or Ætolia.) 2) Hellas. or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from ἄπειρος, sc. γῆ.) Cf. Völcker, Hom. Geogr. p. 61.

ἡπερ, poet. ἡέπερ, *than, than even, than indeed*, 1, 260. Od. 4, 819; see πέρ.

ἡπερ, see ὄσπερ.

ἡπεροπεύς, ἡος, ὁ, Od. 11, 364; † and ἡπεροπευτής, οὔ, ὁ (ἡπεροπεύω), *a deceiver, a seducer*, * 3, 39. 13, 769. h. Merc. 282.

ἡπεροπεύω, fut. σω, *to cheat, to deceive, to seduce*. to lead away by crafty discourse, with accus. espily γυναῖκας and φρένας γυναῖξί, 5, 349. Od. 15, 421. h. Merc. 577; τινὰ ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπύω. Passow.) [= ἀπροπεύειν (ἀπρεπής), *to deal unhand-somely by*.]

*ἡπητής, οὔ, ὁ, *a cobbler, a botcher, a tailor*, Batr. 184.

ἡπιόδωρος, ον (δῶρον), *willingly giving, benevolent, bounteous*, μήτηρ, 6, 251. †

ἡπιος, ἰη, ἰον, 1) *gentle, mild, kind*, τινί, to any one, 8, 40. Od. 10, 337. ἡπια εἶδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) Act. *calming, soothing, alleviating*, φάρμακα, 4, 218. 11, 515. (Prob. from ἔπος.)

ἡπου, now ἡ που, or, and *than perhaps*, see ἡ.

ἡπου, now, according to Wolf, ἡ που, *surely, indeed*, see ἡ.

ἡπύτα, ὁ, Ep. for ἡπύτης (ἡπύω), *the loud crier*, hence ἡπύτα κήρυξ, the loud-crying (loud-voiced) herald, 7, 384. †

Ἡπυτίδης, ου, ὁ, son of Epytus = *Periphas*, a Trojan; 17, 324.

ἡπύω (akin to εἰπεῖν), 1) *to cry, to cry aloud, to call to*, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: *to roar, to whistle*, 14, 399; of the lyre: *to sound, to resound*, 17, 271. (ῥ in the pres., cf. Spitzner, Pros. § 52. 5.)

*ἦρ, poet. for ἔαρ, *spring*, in gen. ἦρος ἀεζόμενοι, h. Cer. 455; see ἔαρ.

ἦρα, once in Hom. ἦρα φέρειν τινί, 14, 132; and thrice; ἦρα επιφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; *to do a kindness to, to gratify*. θυμῷ ἦρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 162. [Cp. *attentive only to their own repose*.] The other explanation: *gratifying their anger*, with reference to Agamemnon, v. 49, is forced. (Buttm., Lexil. p. 335, properly supposes a tmesis of ἐπιφέρειν, and hence in 1, 572. 578, writes ἐπὶ ἦρα separately: cf. ἐπὶ ἦρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ἦρα as an accus. sing. from an obsol. word ἦρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Aristarch. as an accus. plur. from an adj. ἦρος. (Root ἔραμαι, or more prob. ἔρω.)

Ἡρακλείδης, αο, ὁ, son of Hēracles = *Tlepolēmus*, 2, 653. 5, 628. [2) = *Thersalus*, 2, 679.]

Ἡρακλῆς, Ion. and Ep. Ἡρακλῆς, gen. Ἡρακλήος, *Hēracles*, son of Zeus and Alcmenē, 14, 324. 18, 118. His birth was retarded by Hērē, and that of Eurystheus accelerated, 19, 98—125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 3, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hērē to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of Iphitus being denied, he captured Pylos and wounded there Pluto himself, 11, 689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 21, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

Often in Pindar ἦ—ἦτοι stands for ἦ--ἦ. (As a strengthening particle we find also ἦτοι (Bothe: ἦτοι). Il. 6, 56.)

ἦτορ, opos, τό, *the heart*, as a part of the human body, 22, 452; on 15, 252, see αἶω, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) *the powers of life, life*, of which the beating of the heart is the index, 5, 250. 11. 115. b) *heart, spirit*, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, 1, 188. (Prob. from ἀημι, breathing, like *animus*.)

ἦυγένειος, ον, Ion. and Ep. for εὐγένειος.

ἦυγενής, ἐς, Ion. and Ep. for εὐγενής.

ἦῡδα, see αὐδάω.

*ἦύζωνος, ον, Ep. for εὐζωνος, Fr. 54.

*ἦυθέμεθλος, ον, Ep. for εὐθέμεθλος.

ἦυκομος, ον, Ion. for εὐκομος.

ἦύς, ἦύ, Ep. for εὐς, q. v.

ἦύσε, see αἶω.

ἦύτε, Ep. partic. 1) *as, like*, with single words, 1, 359. 2, 87. b) Also after a comparative for ἦ, 4, 277; according to Spitzner ἦτε stands in its ordinary sense and the comparison is elliptical: 'blacker than it really is.' So also Damm: *nubes magis atra veluti pia*. 2) In the signif. of ὡς ὅτε, *as when*, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. ἦτε sprung from ἦ εὔτε; once we find εὔτε for ἦτε, 3, 10.)

*Ἠφαίστος, ὁ, *Hēphæstus*, son of Zeus and Hērē (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire, especially of working metals. He and his sister Athēnē are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (*ἡπεδανός, χωλός, ἀμφιγυῖς*), for which reason Hērē threw him into the sea. Two sea-goddesses, Thetis and Eurynōmē, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphrodītē. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphrodītē, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283. The most noted of the productions of Hēphæstus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18, 478. 2) The net, in which he entangled Arēs and Aphrodītē, Od. 8, 274. 3) The brazen dwellings of the gods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 101 15 309. Hom. often calls fire φλόξ

*Ἠφαίστοιο, 9, 468 [and also simply *Ἠφαίστος, 2, 426]. 11) As an appellat. for *fire*, 2, 426. (According to Herm. fr. ἀπτεῖν and αἶστος, *qui ignem ex occultis excitat*; according to Heffter more prob. fr. φαίω. φαῖστος, with a prosthesis of η, *the light-producer*.)

ἦφι, Ep. for ἦ, 22, 107.

*ἦχέω (ἦχή), aor. 1 ἦχησα, intrans. *to sound, to resound, to echo*, h. Cer. 38.

ἦχή, ἦ, *sound, echo, noise, roaring*, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150; of battle; 8, 153. 15, 355; of wind, 16, 769.

ἦχῆεις, εσσα, εν (ἦχή), *sounding, resounding, roaring*, spoken of the sea, 1, 157; δώματα, Od. 4, 72. h. 13, 5.

ἦχθετο, see ἐχθομαι

ἦχι, Ep. for ἦ, adv. *where*, 1, 607 (not ὦχι as in the Od.).

*ἦχώ, ὅος, ἦ, *sound, noise*, but espily *echo, reverberation*, h. 18, 21.

ἦωθεν, adv. (ἦώς), *from the morning, from the dawn; in the morning*, 7, 372, and often. 2) *at the dawn, at day-break*, 18, 136. Od. 1, 372. 15, 308.

ἦωθε, adv. (ἦώς), *in the morning, at the dawn*; always ἦωθε πρό, *before day-light*, 11, 50. Od. 6, 36.

*ἦώς, η, ον (ἦώς), *in the morning, early*, h. Merc. 17.

ἦώς, gen. οὖς, dat. οἷ, accus. ἦῶ, 1) *the dawn of day, the early dawn*, 9, 618 seq. Od. 6, 48. 2) *the time of the morning dawn, morning*; accus. ἦῶ, *during the morning*, Od. 2, 434; the gen. ἦούς, *on the morning (of the following day)*, 8, 470. 525. 3) *the rising day-light*, 8, 1 (accord. to Eustath., Voss, and others, *day-light* itself, and the *whole day*, 13, 794. Od. 19, 571); e. g. ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεισ' Ἠώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völk. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: *morning, east*, in πρὸς ἦῶ τ' ἡέλιόν τε, see ἡέλιος (from αἶω. ἀημι, prop. the morning-air).

*Ἠώς, ἦ, as pr. n. *Aurora*, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaessa; according to Hesiod. Th. 372, of Theia wife of Tithōnus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rises in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of Oceanus; and the bright morning-star precedes her, 23, 226. She spreads her light over the whole earth, but the poets say nothing of her setting. According to

Θαλυσιάδης, ον, ὁ, son of Thaly-sius = *Echeróius*, 4, 458

θαμά, adv. (ᾄμα), always of time: *often, frequently, continually*, 16, 207. O. 1, 143. θαμά θρώσκοντες οἵστοι, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished. absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terror*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus., *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. οὔτι κοιμιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρήξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arkiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 311. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κήρες θανάτοις); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θεόμαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι for θήσαντε. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ή, έον, Att. θαρράλεος (θάρσος), bold, courageous, confident, in a good sense, πολεμιστής. 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382.

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα, perf. τεθάρσηκα, to be bold, courageous, of good courage, resolute: mly absol., often imperat. θάρσει. τεθαρσηκάσι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ' αἶθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος), courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρσύς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἤτρο τι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσω, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ιδέσθαι and ιδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον, Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα. 1) Intrans. to wonder, to be astonished, often with partep. 24, 692; with infin. οἶον δὴ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment. 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἶον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philoctetēs: according to Eustath. the later Θαυμακοί, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, όν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, όν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

Aphrodītē, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἀγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *βέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, 14, 493. στομάχοιο θέμεθλα, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλέσθαι, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for θέμιδος, ἡ (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often θέμις ἐστί, it is right, reasonable, with dat. of the pers and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ θέμις ἐστί, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἥ θέμις ἀνθρώπων πέλει, 9, 134. 19, 177. ἥτε ξείνων θέμις ἐστίν, Od. 9, 168; in connexion with ἀγορή, the assembly of judges, 11, 807. 2) In the plur. οἱ θέμιστες, ordinances, decrees; of the gods: Διὸς θέμιστες, the oracles of Zeus, Od. 16, 403. 3) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἷτε θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. ἐρύω.] judicial sentences, κρίνειν θέμιστας σκολιάς, to give unjust decisions (to pervert justice), 16, 387; and of subjects: λιπαρὰς τελεῖν θέμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs on Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί. Od. 11, 569; spoken of the gods, βουλήν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ἡ, ὄν, poet. for θεμιστός (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. νῆρ θέμωσε χέρσον ἰκέσθαι, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which a man strikes, 5, 339.†

θεό, Ep. for θεῶ, see τίθημι.

θεόδμητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see θεονδής, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like θεοειδής, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polypheides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partcp. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = μάντεια, 1, 87; cf. Eustath. Od. 1, 415. 2) = θεοπρόπιον, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from θεός and προειπεῖν or τὰ θεοῖς πρέποντα λέγων; accord. to Buttm., Lex. p. 350, from πρέπω, in the signif. to break forth, to sound out, hence θεός πρέπει, a god sends a sign. (θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, ὁ, ἡ, Ep. θεόφιν, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. θεοί as a monosyllable, 1, 18. 1) Masc. god; indefinite = δαίμων, a god, 17, 99. Od. 3, 131. σὺν θεῷ, with god, with god's help, 9, 49. ἐκ θεόφιν, through the gods, 17, 101. ὑπὲρ θεόν, against god, against god's will, 17, 327. 2) As fem. ἡ = θεά, often in H. θήλεια θεός, 8, 7. 3) As adj. in the compar. θεώτερος, diviner. θύραι θεώτεραι, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 383. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσις, ιος, ὁ, ἡ (θεός, εἰπεῖν), inspired by god, divinely inspired, epith. of αἰοδή and αἰδός, *Od. 1, 328. 8, 498. 17, 385. 2) divine, glorious, violent, ἄελλα, h. Ven 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14. 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciope daughter of Eurypylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, οὐ, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippé and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) spoken or communicated by God [never in the transferred sense of great, vast. Buttm. Lex. p. 358]. θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. παλαιάφατα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407: daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

Θέω, and θείω, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct: πόδεσσι, ποσί, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: περὶ τριποδός θέειν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἐκτορος θέειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα θεύουσα, a vein running along the back, 13, 547; ἀντιξ πνυμάτη θέεν ἀσπίδος, 6, 118. 4) It is often connected as particp. with other verbs: as ἦλθε θεών, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θείω is found in the infin., particp., and pres. subj.: see Thiersch, § 221. 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θήβαι, ὦν, αἱ, poet. Θήβη, ἡ, Thebae, Thebes. 1) the oldest city in Bœotia, on the Ismēnus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Thiva. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebaïs, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλοι, only plur. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε to Thebes, 23, 279. [3) a city in Troas, 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αἶον. Theban, as subst. a Theban, an inhabitant of Thebes in Bœotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Eriopeus, 8, 120.

Θήβη, ἡ, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδῖον, a fruitful region, south of Iua, near Pergamu, is mentioned.

Θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1) Act to whet, to sharpen, spoken of the wild boar, ὀδόντας, 11, 416. 13, 475. 2) Mid. to sharpen any thing for oneself, δόρυ, *2. 382.

Θηέομαι, Ion. for θεάομαι, pres. optat θηοίω, contr. imperf. 3 plur θηεύντο, Ep. for ἐθηοῦντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαίωτο, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881; and often with the particp. Od. 5, 75. 8, 11

Θαλυσιάδης, ον, ὁ, son of Thalyæus = *Echeplius*, 4, 458

θαμά, adv. (ἄμα), always of time: *often, frequently, continually*, 16, 207. Od. 1, 143. θαμά θρώσκοντες ὀϊστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. εἶδος, h. Ven. 84. h. Merc. 407.

θαμβέω (θάμβος), aor. ἐθάμβησα. Ep. θάμβησα, 1) to be amazed, to be astonished, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμβους, Od. 24, 394; *astonishment, amazement, admiration, terrour*, 3, 342. Od. 3, 372.

θαμέες (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur. masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing. θαμής or θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12; see Thiersch, § 199. 5. Butt. Ausf. Gram. § 64. Anm. 2.

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14, 422. 18, 68.

θαμίζω (θαμά), to come or go frequently, 18, 386. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partcp. οὔτι κοιμιζόμενος γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμνος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190. h. Cer. 100; plur. 11, 156. Od. 5, 471. 476.

Θάμυρις, ιος, ὁ, accus. Θάμυριν, ὁ Θρήϊξ, a bard of the fabulous ages, of Thrace, son of Philammôn and Arkiopê. He was conquered in a contest with the Muses, and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανεῖν), death, both natural and violent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοῖρα. μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Κήρ (κῆρες θανάτοιο); sudden death in the bloom of life by Apollo and Artēmis, cf. μόρος and κήρ.

Θάνατος, ὁ, pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. 672. His form is not further described by him. According to Hes. Th. 759, he is the son of Νύξ (Night), and dwells in Tartarus.

θανεῖν, contr. θανεῖν, see θνήσκω.

θάομαι, prop. Dor. for θεόμαι, q. v.; depon. mid. fut. θήσομαι, to regard with astonishment, to admire, to wonder at;

only optat. aor. θησαίαι' for θήσαντο. Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for ἔθαψα, plupf. pass. ἐτέθαπτο, to perform the last offices to a corpse, i. e. 1) to bury it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, ὑπὸ χθονός, Od. 11, 52.

θαρσαλέος, ή, έον, Att. θαρράλεος (θάρσος), bold. κουρηγεύς, confident, in a good sense. πολεμιστής, 5, 602; also in a bad, rash, audacious, Od. 17, 449. 19, 91; compar. θαρσαλεώτερος. 10, 223. Adv. θαρσαλέως, boldly, audaciously, Od. 1, 382

θαρσέω, Att. θαρρέω (θάρσος), aor. ἐθάρσησα. Ep. θάρσησα, perf. τεθάρσηκα, to be bold, κουρηγεύς, of good courage, resolute; mly absol., often imperat. θάρσει. τεθαρσηκάσι λαοί, the people are full of courage, 9, 420 687. 2) Trans. with accus. θάρσει τόν' ἀεθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, εος, τό, Att. θάρρος, 1) resoluteness, good courage, confidence, boldness. 2) In a bad sense: rashness, imprudence, 17, 570 21, 395.

θάρσυνος, ον (θάρσος). courageous, confident, bold, πόλις, 16, 70; confiding in, with dat. οἰωνῷ, 13, 823.

θαρσύνω, Att. θαρρύνω (θαρούς, poet. for θρασύς), iterat. imperf. θαρσύνεσκε, to make courageous, spirited, confident, to encourage, to inspire, τινά, 18, 325; ἦτορ τι ἐνὶ φρεσίν. 16, 242; and dat. instrum. ἐπέεσι, μύθῳ, 4, 233. Od. 9, 377.

θάσσων, ον, faster, swifter, compar. of ταχύς, q. v.

θαῦμα, ατος, τό (θάομαι), 1) an object of wonder, a miracle, any thing which is beheld with admiration and astonishment; often with θαῦμα ἰδέσθαι and ἰδεῖν, a prodigy to behold, 5, 725. h. Ven. 206; spoken of Polyphēmus: θαῦμα πελώριον. Od. 9, 190. 2) astonishment, amazement, Od. 10, 326.

θαυμάζω (θαῦμα), fut. θαυμάσομαι, Ep. σσ, aor. ἐθαύμασα, 1) Intrans. to wonder, to be astonished, often with partcp. 24, 692; with infin. οἷον δὴ θαυμάζομεν Ἑκτορα—αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν! how wonder we so, that Hector is both a lancer and a brave warrior! 5, 601. 2) Trans. with accus. to wonder at any thing, to regard with astonishment, 10, 12. Od. 1, 382; connected with ἀγάσθαι, Od. 16, 203; οἷον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω, Ep. form of θαυμάζω, fut. ανῶ, to wonder at, Od. 8, 108.†

Θαυμακίη, ή, a city in Magnesia (Thesaly), under the dominion of Philocietēs; according to Eustath. the later Θανμακοί, 2, 716.

*θαυμάσιος, ή, ιον (θαῦμα), wonderful, astonishing, h. Merc. 443.

*θαυμαστός, ή, όν, wonderful, astonishing, h. Cer. 10

*θαυματός, ή, όν, poet. for θαυμαστός h. Merc. 80. Bacch. 34.

ΘΑΦΩ, poet. obsol. root of the perf. τέθηπα, pluperf. Ep. ἐτεθήπεα for ἐτεθήπειν, and aor. 2 ἔταφον (in the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. *to wonder, to be astonished, to be amazed*, often in the partcp., 4, 243. 21, 29. 64. θυμός μοι ἐν στήθεσσι τέθηπεν, *my mind in my breast is amazed (my soul is stunned within me, Cp.)*, Od. 23. 105; also ἐτεθήπεα θυμῷ, Od. 6, 166. Of the aor. 2 only the partcp. ταφών, 9, 193. 11, 545 (see Buttm. Gram. p. 285).

ΘΑΩ, Ep. defect. of which only the infin. pres. mid. θῆσθαι for θᾶσθαι, and 3 sing. aor. mid. θήσατο, partcp. θησάμενος, occur. 1) *to suck, to milk*. γυναῖκά τε θήσατο μαζόν, *he sucked at a woman's breast*, see γυνή, 24, 58. h. Cer. 236; spoken of sheep: αἰεὶ παρέχουσιν ἐπετανὸν γάλα θῆσθαι, *they always give milk the whole year (lit., milk to milk [infin.]; for a man to milk it)*, Od. 4, 89. 2) *to suckle*. Ἀπόλλωνα θήσατο μήτηρ, *the mother suckled Apollo*, h. Ap. 123.

Θεά, ἡ, fem. of θεός, *a goddess*; in connexion with another subst. θεὰ μήτηρ, 1 280, and θεαὶ Νύμφαι, 24, 615 (θεά retains the alpha through all the cases); hence θεᾶς, θεάν, the dat. plur. θεαῖς, but θεῆς, 3, 158; θῆσιν, 8, 305. Herm. ad h. Ven. 191, would always read θεαῖς; θεά must be pronounced as a monosyllable after πότνια, Od. 5, 215. 13, 391. 20, 61. Buttm., Ausf. Sprachl. I. p. 261, reads πότνια, and then θεά is dissyllabic.

*Θεᾶ, ἡ (θεάομαι), *sight, view*. αἰδεσσαι με θεᾶς ὑπερ, *reverence me by thy countenance [by thy sweet face]*, h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θέης; Ilgen takes it as a pr. n. Θέη for Θεία, as Πέα, Πέν [see Bothe in loc.].

Θεάινα, ἡ, poet. for θεά, *goddess*, 8, 5. Od. 8, 341.

Θεᾶνώ, οὗς, ἡ, daughter of Cisseus, wife of Antênôr, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

Θέειον, τό, Ep. for θεῖον, q. v.

Θεειώω, Ep. for θειώω.

Θεῖεν, see τίθημι.

Θειλόπεδον, τό (εἶλη, πέδον), *a place exposed to the sun for drying any thing, a drying-place*, Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the vinum passum, cf. 18, 566. τῆς (subaud. ἁλωῆς) ἕτερον (sc. πέδον) θειλόπεδον λευρῷ ἐνὶ χώρῃ τέρσεται ἡελίφ ἐτέρας δ' ἀρα τε τρυγῶσιν, ἅλλας δὲ τραπέουσι, in this, *a drying-place, on the level ground, is warmed by the sun [the arid level glows, Cp.]*, and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands, of course, a place in which the

plucked grapes are dried), see Nitzsch ad loc.

θεῖμεν, see τίθημι.

θεῖναι, see τίθημι.

Θεῖνω (akin to κτείνω and θάνω), aor. 1 ἔθεινα, partcp. θείνας, 20, 481; *to strike, to cut down, to goad*, with accus. 1, 588. 16, 339; and with dat. instrum. ἄορι, with the sword, βουπλήγι, μάστιγι, 10, 484. 6, 135. On θεινομένου in Od. 9, 459, see ραίοιτο.

Θεῖομεν, poet. for θῶμεν, see τίθημι.

Θεῖον, τό, Ep. θείειον and once θήϊον, Od. 22, 493; *sulphur*, spoken of lightning, 8, 135. 14, 415. Od. 12, 417. It was used as a sacred means of purification, 16, 228. Od. 22, 493; see θειώω.

θεῖος, ἡ, ον (θεός), *divine*, sprung from a deity, γένος, 6, 180; or sent by a deity, ὁμφή, 2, 41. 2) *consecrated to a deity, holy, sacred, ἁγών, χορός*, 7, 298. Od. 8, 264. 3) *divine, glorious*, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; ἄλς, 9, 214 [*sacred salt*, prob. because derived from the sea, ἐξ ἁλὸς δίας]; ποτόν, Od. 2, 341. 9, 205; cf. Nitzsch ad Od. 3, 265, p. 190.

Θειώω, Ep. θεειώω (θεῖον), fut. ὥσω, *to fumigate with sulphur, and purify*, δῶμα, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θεῖω, Ep. for θέω, θῶ, see τίθημι.

Θέλω, aor. ἔθελξα, ἐθέλχθην, *to stroke with the hand, to caress, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) to charm, to bewitch*, spoken of bodies with the accus. of the wand of Hermês: ἀνδρῶν ὄμματα θέλγει, with which he seals the eyes of men, Od. 5, 47. 24, 3. Il. 24, 343. θέλξας ὅσσε φαεινά, *sealing the bright eyes*, 13, 435. (It is not to be taken of the obscurity of death.) b) *to charm, i. e. to transform by enchantment*, τινά, Od. 10, 291. 318, 326. Others explain it in a metaph. sense, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) *to charm, to infatuate*, metaph. of the mind: mly in a bad signif. to deprive a man utterly of his mental powers, *to overreach, to deceive, to blind, to seduce, to infatuate*, spoken of the Sirens, Od. 12, 40: νόον, *to deprive of reason*, 12, 255. h. Cer. 36; θυμόν, *to enfeeble the mind*, 15, 594; and dat. instrum. λόγοισιν, ἐπέεσσιν, *by words*, Od. 1, 57. 3, 267; ψεύδεσσι, δόλφ, 21, 276. 604; spoken of the suitors: ἔρω δὲ θυμόν ἐθέλχθεν, *they were infatuated by love*, Od. 18, 212. b) Rarely in a good signif.: *to charm, to chain* (by a narration), Od. 17, 521; pass. Od. 17, 514.

*Θελκτήρ, ἦρος, ὁ (θέλω), *a soother, an assuager, ὀδυνάων*, h. 15, 4.

Θελκτήριον, τό (θέλω), *any thing which has an enchanting power over the mind; an instrument of enchantment, a charm, delight, rapture*, spoken of the girdle of

Aphrodītē, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἄγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *θέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. ὀφθαλμοῖο θέμεθλα, the bottom, i. e. the cavities of the eye, 14, 493. στομάχοιο θέμεθλα, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = θεμέθλιον, the foundation, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλέσθαι, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for θέμιδος, ἡ (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often θέμις ἐστί, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. ἡ or ἣ θέμις ἐστί, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἦ, and with gen. ἡ θέμις ἀνθρώπων πέλει, 9, 134. 19, 177. ἦτε ξείνων θέμις ἐστίν, Od. 9, 168; in connexion with ἀγορή, the assembly of judges, 11, 807. 2) In the plur. οἱ θέμιστες, ordinances, decrees; of the gods: Διὸς θέμιστες, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes, institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: οἶτε θέμιστας πρὸς Διὸς εἰρύεται, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. ἐρύω,] judicial sentences, κρίνειν θέμιστας σκολιάς, to give unjust decisions (to pervert justice), 16, 387; and of subjects: λιπαρὰς τελεῖν θέμιστας, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, Themis, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, τινί. Od. 11, 569; spoken of the gods, βουλήν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, *Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

*θεμιτός, ὅς, ὄν, poet. for θεμιστός (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμῶν (τίθημι), to set, i. e. to force. ἡν θέμωσε χέρσον ἰκέσθαι, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which a man strikes, 5, 339. † θέο, Ep. for θεοῦ, see τίθημι.

θεόδομητος, ον (δέμω), built by a god, god-built, πύργοι, 8, 519 †

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see θεουδής, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like θεοειδής, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147. †

Θεοκλύμενος, ὁ, son of Polypheides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), to prophesy, to communicate the will of the gods, to explain divine signs, only particp. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = μάντεια, 1, 87; cf. Eustath. Od. 1, 415. 2) = θεοπρόπιον, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from θεός and προειπεῖν or τὰ θεοῖς πρέποντα λέγων; accord. to Buttm., Lex. p. 350, from πρέπω, in the signif. to break forth, to sound out, hence θεός πρέπει, a god sends a sign. (θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, ὁ, ἡ, Ep. θεόφιν, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. θεοί as a monosyllable, 1, 18. 1) Masc. god; indefinite = δαίμων, a god, 17, 99. Od. 3, 131. σὺν θεῷ, with god, with god's help, 9, 49. ἐκ θεόφιν, through the gods, 17, 101. ὑπὲρ θεόν, against god, against god's will, 17, 327. 2) As fem. ἡ = θεά, often in H. θήλεια θεός, 8, 7. 3) As adj. in the compar. θεώτερος, diviner. θύραι θεώτεραι, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσις, ιος, ὁ, ἡ (θεός, εἰπεῖν), inspired by god, divinely inspired, epith. of ἀοιδῇ and ἀοιδός, *Od. 1, 328. 8, 498. 17, 385. 2) divine, glorious, violent, ἀελλα, h. Ven 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14. 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός, son of Hēracles and Chalciope daughter of Eurypylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, οὐ, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippé and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) spoken or communicated by God [never in the transferred sense of great, vast. Buttm. Lex. p. 358], θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. παλαιάφατα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θέω, and θείω, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct: πόδεσσι, ποσὶ, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίω, through the wide plain, 4, 244; spoken of horses: περὶ τριπόδος θέειν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἐκτορος θέειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion; φλέψ ἀνὰ νῶτα θέουσα, a vein running along the back, 13, 547; ἀντιξ πνυμάτη θέειν ἀσπίδος, 6, 118. 4) It is often connected as particp. with other verbs: as ἦλθε θέων, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θείω is found in the infin., particp., and pres. subj. see Thiersch, § 221. 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ον, see θεός.

Θήβαι, ὦν, αἱ, poet. Θήβη, ἡ, Thebae, Thebes. 1) the oldest city in Boeotia, from the Isthmus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Thiva. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebaïs, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκτόμπυλοι, only plur. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε to Thebae, 23, 279. [3) a city in Troas, 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αἶον. Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Eriopeus, 8, 120.

Θήβη, ἡ, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδίον, a fruitful region, south of Ida, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1. Act to whet, to sharpen, spoken of the wild boar, ὀδόντας, 11, 416. 13, 475. 1 Mid. to sharpen any thing for oneself, δόρυ, *2. 382.

θηέομαι, Ion. for θεάομαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηεύντε, Ep. for ἐθηοῦντο, aor. 1 ἐθηξάμην. optat. 3 plur. θησαίαιτο, fr. θαόμαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881; and often with the particp. Od. 5, 75. 8, 17

15, 289. εἰκτίς τῷ θανάτῳ θανεῖν, to die a most pitiable death, Od. 11, 412. 2) In the perf. *to be dead*, opposed to ζάω, Od. 2, 131; partcp. τεθνηκώς *one dead, a corpse*, and even τεθνηώς νεκρός, 6, 71; in like manner θανών, a dead person, 8, 476.

θνητός, ἡ, ὄν (θνήσκω), *mortal*, an epith. of men; subst. οἱ θνητοί, *mortals*, in opposition to ἀθάνατοι, 12, 242. Od. 19, 593.

θοινάομαι, in H. depon. pass. (θοῖνη), *to feast*, aor. 1 infin. θοινηθήναι, Od. 4, 36 †

*θοῖνη, ἡ, *a feast, a repast, food*, Batr. 40

θοαί, αἱ νῆσοι, see θοός.

Θόας, αντος, ὁ, *Thoas*, 1) son of Andraemon and Gorgo, king of Pleuron and Calydon in Aetolia, 2, 638. 4, 275. Od. 14, 499. 2) son of Dionysus and Ariadne, king of Lemnos, father of Hypsipylê. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Cenoë, 14, 230. 3) a Trojan, slain by Menelaus, 16, 311.

Θόη, ἡ (adj. θοή), *Thoë*, daughter of Nereus and Doris, 18, 40.

θόλος, ἡ, *a dome*, particularly a circular building with a dome; in the Od. an adjoining building between the house and the court, in which were kept furniture and provisions, *kitchen-vault*, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Odysseus (Ulysses) attached the cord to a column in hanging the maids. Od. 22, 466.

θοός, ἡ, ὄν (prob. from θέω), *swift, rapid*. a) Spoken of warriors, *active, prompt, vigorous*, in battle; often in the Il. Ἄρης, 5, 430; also with infin. θοός ἔσκε μάχεσθαι. 5, 536. τῶν θοοὶ ἔστέ, 16, 422, 'now be active,' i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' ἄγγελος, h. 18, 29. b) Spoken of inanimate things which are moveable: βέλος, ἄρμα, μάστιξ. θοή δαίς, a hasty, quickly-prepared meal (take care that the meal be quickly prepared), Od. 8, 38; see αἰψός. θοαὶ νῆες, a constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, 1, 12. νύξ θοή, *swift night*, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pass swiftly away (hence Voss, 'swift-flying night'). Buttm., Lex. p. 365, explains it, 'the swift night, as incessantly following the sun, and seizing on what he leaves;' with the implied notion of unfriendliness, 10, 394. 468. In Od. 12, 284, seq. Nitzsch, 'the sharp night-air.' c) Spoken of objects without motion: *running to a point*,

pointed; only θοαὶ νῆσοι, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promontories projecting into the sea, were called θοαί or δξείαι, Strab. VIII. 350; now *Cursolari*. (The primary signif. is from θέω, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others. akin to θήγειν.)

θοόω (θοός, c.), aor. 1 ἐθόωσα, *to point, to make pointed, to sharpen*, ὁμαλόν, Od. 9, 327. †

θόρε, Ep. for ἔθορε, see θρώσκω.

*Θορικός, ὁ (Θόρικος, Thuc.), *Thoricus*, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops; later, a place and borough (ἔμμος) belonging to the Acamantian tribe; now, *Porto Mandri*; whence the adv. Θορικόνδε, h. in Cer. 126.

*θορυβέω (θόρυβος), *to make a noise, to cry*, Batr. 191.

ΘΟΡΩ, obsol. root of θρώσκω, q. v.

θοῦρις, ιδος, ἡ, fem. of θούρος, q. v.

θούρος, ὁ, fem. θοῦρις, ιδος, ἡ (θάρω), prop. springing upon, attacking, *impetuous, violent*, the masc. always an epith. of Arês, 5, 30; the fem. spoken of arms with which one presses upon an enemy, ἀσπίς, 11, 32. 20, 162; αἰγίς, 15, 308; often θοῦρις ἀλκή, *impetuous strength*, in attacking and defence, often in the Il.; once in Od. 4, 527.

θώκος, ὁ, see θώκος.

Θών, ανος, ὁ, 1) son of Phænope, brother of Xanthus, a Trojan, slain by Diomédês, 5, 152. 2) a Trojan, slain by Odysseus (Ulysses), 11, 422. 3) a Trojan, who attacked the camp with Asius, 12, 140. 4) a Trojan, slain by Antilochus, 13, 545. 5) a noble Phæacian, Od. 8, 113. 6) = Θῶν.

θώως, adv. from θοός, *swiftly, instantly*, 5, 533. Od. 5, 243. h. 7, 7.

Θώωσα, ἡ, a nymph, daughter of Phorcys, mother of Polyphêmus, Od. 1, 71. 72.

Θωότης, ου, ὁ, voc. Θωῶτα, the herald of Mnesteus, 12, 342, 343.

Θράσιος, ὁ, a Pæonian, slain by Achilles, 21, 210.

θράσος, τό, prop. only θάρσος with metath. *fearlessness, courage*, 14, 416. †

θρασκευάρδιος, ου (καρδία,) *bold hearted, spirited, decided*, *10, 41. 13, 343.

θρασυμένων, ου, gen. ονος (μένος), *boldly-enduring, ever-courageous*, epith. of Hêracles, 5, 639. Od. 11, 267.

Θρασυμήδης, ους, ὁ, son of Nestor, who went with his father to Troy; leader of the watch, 9, 81, seq. He returned prosperously with his father, Od. 3, 39. 442.

Θρασύμηλος, ὁ, the charioteer of Sarpêdon, slain by Patroclus, 16, 463 (otherwise Θρασυμήδης).

θρασύς, εἰα, ὅ (θράσος), *bold, brave, spirited*, epith. of heroes, 8, 89. 12, 60.

Θρόος, ὁ (θρέω), a noise, a roar, a cry, a loud call, 4, 337.†

*Θρυλλίζω (θρύλλος), to strike a discordant note on the lyre, h. Merc. 488.

Θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, Θρυλλίχθην μέτωπον, 23, 396.†

*θρύλλος, ὁ, and θρύλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυόεσσα, ἡ, poet. for Θρύον.

*θρύον, τό, a rush, junceus, a marsh-plant, 21, 351.†

Θρύον, τό, poet. Θρυόεσσα, ἡ, 11, 711, Thryon, a town in Elis, the boundary of the Pylians and Eléans, on the Alphéus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thryon is named as a frontier town; for, although the river flowed by Thryon, it might still in other places flow through the interior of the realm, see Heyne ad loc.

Θρώσκω, aor. 2 ἔθορον, Ep. θόρον, 1) to spring, to leap, ἐκ δίφροιο, 8, 320; χαμάζε, 10, 528. 15, 684: metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, 15, 314. 16, 774: spoken of beans and vetches, 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, 8, 252. Od. 22, 203; ἐν τινι, 5, 161.

Θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. Θρωσμός πεδίοιο, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolônê, as Köppen, ad Il. 10, 160, has it.

θυγάτηρ, ἡ, gen. θυγατέρος and θυγάτρος, dat. θυγατέρι and θυγατρί, accus. θύγατρα, 1, 13; nom. plur. θυγατέρες and θύγατρες, dat. θυγατέρεσσιν, 15, 197: H. uses both forms; a daughter. (υ is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.)

θυέεσσιν, dat. plur. from θυός.

θύελλα, ἡ (θύω), a tempest, a whirlwind, a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, 6, 346. πυρός τ' ὀλοοῖο θύελλα (V. a consuming fire-tempest). Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ον, ὁ, Ep. and Æol. Θυέστα, 2, 107; (from θύω, *Furius*, Herin.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4,

517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ον, ὁ, son of Thyestes = Ægisthus.

θυήεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

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Aphroditê, 14, 215. Songs are called *θελκτήρια βροτῶν*, the delights of mortals, Od. 1, 337; and the Trojan horse: *θεῶν θελκτήριον*, the joy of the gods, Od. 8, 509. Others make *θελκτήριον* here an adj., and connect it with *ἀγαλμα*, a propitiatory offering.

θέλω, Ep. *ἐθέλω*, to will, to wish, whence *θέλοι*, h. Ap. 46; where however Herm. would read *ἐθέλω*.

θέμεθλον, τό (θέμα), a foundation, a bottom. *ὀφθαλμοῖο θέμεθλα*, the bottom, i. e. the cavities of the eye, 14, 493. *στομάχοιο θέμεθλα*, the bottom of the throat, *17, 47.

θεμεῖλιον, τό = *θεμέθλιον*, the foundation, *τιθέναι*, to lay the foundation; *διατιθέναι*, h. Ap. 254. Il. 12, 28; *προβαλέσθαι*, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι.

θέμις, ιστος, Ep. for *θέμιδος*, ἡ (from *θέω*, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence 1) order, custom, right, 5, 761; often *θέμις ἐστί*, it is right, reasonable, with dat. of the pers and infin. Od. 14, 56. Il. 14, 386. ἡ or ἥ *θέμις ἐστί*, as is the custom, as is fitting, 2, 73. 9, 33; cf. ἥ, and with gen. ἥ *θέμις ἀνθρώπων πέλει*, 9, 134. 19, 177. ἥτε *ξείνων θέμις ἐστίν*, Od. 9, 168; in connexion with *ἀγορή*, the assembly of judges, 11, 807. 2) In the plur. οἱ *θέμιστες*, ordinances, decrees; of the gods: *Διὸς θέμιστες*, the oracles of Zeus, Od. 16, 403. b) Spoken of men: *laws, statutes, institutions*, Od. 9, 112, 115; chiefly spoken of rulers and judges: *οἷτε θέμιστας πρὸς Διὸς εἰρύναται*, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. *ἐρύω*.] *judicial sentences, κρίνειν θέμιστας σκολιάς*, to give unjust decisions (to pervert justice), 16, 387; and of subjects: *λιπαρὰς τελεῖν θέμιστας*, to pay rich tributes, customs, i. e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ἡ, *Themis*, daughter of Uranus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs on Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come, and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nikê (Victory), h. 7, 4. Later, she appears as the protectress of legal order and the goddess of justice.

θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to give laws, to administer justice, *τινί*, Od. 11, 569; spoken of the gods, *βουλάν*, to give an oracle, h. Ap. 253. 2) to rule, to govern, *τινός*, *Od. 9, 114.

**θεμιστοπόλος*, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

**θεμιτός*, ῥ, ὄν, poet. for *θεμιστός* (θε-

μίζω), according to law, just, right, h. Cer. 302.

θεμόω (τίθημι), to set, i. e. to force. *νῆπ θεμόωσε χέρσον ἰκέσθαι*, the wave forced the ship to come to the land, *Od. 9, 486. 542.

θέναρ, αρος, τό (θείνω), the palm of the hand, with which a man strikes, 5, 339.†

θεό, Ep. for *θεοῦ*, see τίθημι.

θεόδητος, ον (δέμω), built by a god, god-built, *πύργοι*, 8, 519.†

θεοειδής, ἐς (εἶδος), similar to a god, god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see *θεουδής*, cf. Buttm. Lex. p. 352.

θεοείκελος, ον (εἵκελος), similar to a god, like *θεοειδής*, 1, 131. Od. 3, 416.

θεόθεν, adv. (θεός), from god, Od. 16, 147.†

Θεοκλύμενος, ὁ, son of Polyphides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), to prophesy, to communicate the will of the gods, to explain divine signs, only partcp. 1, 109. Od. 2, 184.

θεοπροπίη, ἡ, prop. the explanation of signs given by the deity, prophecy = *μάντεια*, 1, 87; cf. Eustath. Od. 1, 415. 2) = *θεοπρόπιον*, an oracle, a revelation, 1, 385. 11, 794. 16, 36.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, ὁ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from *θεός* and *προεπεῖν* or *τὰ θεοῖς πρόποντα λέγων*; accord. to Buttm., Lex. p. 350, from *πρέπω*, in the signif. to break forth, to sound out, hence *θεὸς πρόπει*, a god sends a sign. (*θεοπρόπιον* is the sign, and the expounder is called *θεοπρόπος*.)

θεός, ὁ, ἡ, Ep. *θεόφιν*, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. *θεοί* as a monosyllable, 1, 18. 1) Masc. god: indefinite = *δαίμων*, a god, 17, 99. Od. 3, 131. *σὺν θεῷ*, with god, with god's help, 9, 49. *ἐκ θεόφιν*, through the gods, 17, 101. *ὑπὲρ θεόν*, against god, against god's will, 17, 327. 2) As fem. ἡ = *θεά*, often in H. *θήλεια θεός*, 8, 7. 3) As adj. in the compar. *θεώτερος*, diviner. *θύραι θεώτεραι*, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336. 883. 858. In intelligence and knowledge they far excel mankind, without however being omniscient, 5, 441. 2, 485. In a moral point of view they do not rise above

god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see Buttm. Lex. p. 358). In 12, 177, some take πῦρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσις, ιος, ὁ, ἡ (θεός, εἰπεῖν), inspired by god, divinely inspired, epith. of ἀοιδή and ἀοιδός, *Od. 1, 328. 8, 498. 17, 385. 2. divine, glorious, violent, ἀελλα, h. Ven 209.

Θεσπρωτοί, οἱ, the Thesprotians, inhabitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epirus, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315. 327. 16, 65. 427.

Θεσσαλός, ὁ, Ion. for Θετταλός. son of Hēracles and Chalciope daughter of Euryπylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ου, ὁ, son of Thestor = Calchas, 1, 69; = Alcmaeon, 12, 394; [also a name found in Epigr. 5, 1.]

Θέστωρ, ορος, ὁ, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alcmaeon, of Leucippé and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ου (θεός, φημί), 1) spoken or communicated by God [never in the transferred sense of great, vast. Buttm. Lex. p. 358], θέσφατόν ἐστι, it is appointed by God, 8, 477; τιτί. Od. 4, 561. 10, 473. As subst. not an oracle, a divine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. παλαιάφατα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. ἀήρ, Od. 7, 143.

Θέτις, ιος and ιδος, ἡ, gen. ιδος, 8, 370; dat. Θέτι for Θέτι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. She tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, seq. She has her dwelling in the depths of the sea, and she is therefore called ἀλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θείω, and θείω, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct: πόδεσσι, ποσί, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: περὶ τριπόδος θέειν, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχῆς Ἑκτορος θέειν, to run for Hector's life, 22, 161. (Both

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193. 3) Of things without motion: φλέψ ἀνὲ νῶτα θέουσα, a vein running along the back, 13, 547; ἀντιξ πνυμάτη θέεν ἀσπίδος, 6, 118. 4) It is often connected as particp. with other verbs: as ἦλθε θέων, he came running, or he came quickly, hastily, 6, 54; and παρέστη, 15, 649; (the extended Ep. form θείω is found in the infin., particp., and pres. subj.: see Thiersch, § 221. 82.)

ΘΕΩ, absol. root of τίθημι, q. v.

θεώτερος, α, ου, see θεός.

Θήβαι, ων, αἱ, poet. Θήβη, ἡ, Thebae, Thebes. 1) the oldest city in Boeotia, on the Ismēnus, built by Cadmus, from whom the citadel was called Κάδμεια, and enlarged by Amphion; now Thiva. H. uses the sing. 4, 378. 406. Od. 11, 265; plur. 5, 804. 6, 223. It had epith. ἐπτάπυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Ὑποθήβαι. 2) the ancient capital of upper Egypt, Thebaïs, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called ἐκατόμυλοι, only plur. 9, 381. Od. 4, 124. 126.

Θήβασδε, poet. for Θήβαζε to Thebes, 23, 279. [3) a city in Troas, 22, 479; see Θήβη.]

Θηβαῖος, αῖη, αἶον. Theban, as subst. a Theban, an inhabitant of Thebes in Boeotia, Od. 10, 492.

Θήβαιος, ὁ, a Trojan, father of Enipeus, 8, 120.

Θήβη, ἡ, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Ὑποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only τὸ Θήβης πεδίων, a fruitful region, south of Ilea, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. ἐθηξάμην, 1. Act to whet, to sharpen, spoken of the wild boar, ὀδόντας, 11, 416. 13, 475. 2. Mid. to sharpen any thing for oneself, δόρυ, *2. 382.

θηέομαι, Ion. for θεάομαι, pres. optat. θηοίω, contr. imperf. 3 plur. θηεύντο, Ep. for ἐθηοῦντο, aor. 1 ἐθηξάμην, optat. 3 plur. θησαίαιο, fr. θάομαι, to see, to behold, to look upon, with the additional notion of wonder, hence to regard with astonishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμῷ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881. and often with the particp. Od. 5, 75. 8, 17

Θρόος, ὁ (θρέω), a noise, a roar, a cry, a loud call, 4, 337.†

*θρυλλίζω (θρύλλος), to strike a discordant note on the lyre, h. Merc. 488.

θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίχθην μέτωπον, 23, 396.†

*θρύλλος, ὁ, and θρῦλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυνέσσα, ἡ, poet. for Θρύνον.

*θρύνον, τό, a rush, junceus, a marsh-plant, 21, 351.†

Θρύνον, τό, poet. Θρυνέσσα, ἡ, 11, 711, Thryon, a town in Elis, the boundary of the Pylians and Eléans, on the Alphéus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thryon is named as a frontier town; for, although the river flowed by Thryon, it might still in other places flow through the interior of the realm, see Heyne ad loc.

θρώσκω, aor. 2 ἔθορον, Ep. θόρον, 1) to spring, to leap, ἐκ δίφροιο, 8, 320; χαμάζε, 10, 528. 15, 684: metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, 15, 314. 16, 774: spoken of beans and vetches, 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, 8, 252. Od. 22, 203; ἐν τινι, 5, 161.

θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. θρωσμός πεδίου, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolônê, as Köppen, ad Il. 10, 160, has it.

θυγάτηρ, ἡ, gen. θυγατέρος and θυγάτρος, dat. θυγατέρι and θυγατρί, accus. θύγατρα, 1, 13; nom. plur. θυγατέρες and θύγατρες, dat. θυγατέρεσσιν, 15, 197: H. uses both forms; a daughter. (υ is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.)

θυέσσιν, dat. plur. from θυός.

θύελλα, ἡ (θύω), a tempest, a whirlwind, a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, 6, 346. πυρός τ' ὀλοοῖο θύελλα (V. a consuming fire-tempest), Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ου, ὁ, Ep. and Æol. Θυέστα, 2, 107; (from θύω, *Furius*, Herin.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4,

517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

Θυεστιάδης, ου, ὁ, son of Thyestes = Ægisthus.

θυήεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

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θυμαλγής, ἐς, gen. εὖος (ἄλγος), heart-raining, distressing, χόλος, λωβη, μῦθος, ἔπος, 4, 513. 9, 387. Od. 8, 272.

θυμάρης, ἐς, also θυμήρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant, ἄλοχος, 9, 336. Od. 23, 232; σκῆπτρον, Od. 17, 199 (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρης.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραῖον πεδῖον, and there was the temple of the Thymbrian Apollo, 10, 430.

θυμμηγερέω (ἀγείρω), only particp. pres. gathering courage, recovering one's spirits, Od. 7, 283.†

θυμηδής, ἐς (ἡδός), gen. εὖος, delighting the heart, grateful, Od. 16, 389.†

θυμήρης, neut. from θυμήρης, as an adv. agreeably, see θυμαρής.

θυμοβόρος, ου (βορά), heart-grawing, soul-consuming, ἔρις, *7, 210. 16, 476. 20, 253.

θυμοδακής, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185.†

Θυμοίτης, ου, ὁ, Thymætes, a distinguished Trojan, 3, 146.

θυμολέων, οντος (λέων), lion-hearted, epith. of heroes, 5, 639. Od. 4, 724. 814.

θυμοραϊστής, ου. ὁ (ραῖω), life-destroying, deadly, θάνατος, 13, 544. 16, 414; δῆϊοι, 16, 591.

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62: ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυηλῶν.)

θωή, ἡ (τίθημι), an imposed punishment, a fine, Od. 2, 192; ἀργαλεὴν θωὴν ἀλέεινε Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch, ad Od. 2, 92, approves this; accord. to Od. 14, 239, χαλεπὴ δῆμον φῆμις, the reproachful remarks of the people which compel one to go to war.

θῶκος, ὁ, Ep. for θόωκος, Od. 2, 26. 12, 318 (Att. θάκος), a seat, Od. 2, 14; θεῶν θῶκοι, 8, 439. 2) a sitting in council, an assembly, Od. 2, 26; θῶκόνδε, to the council, at the council, Od. 5, 3.

Θῶν, ὠνος, ὁ, Τήβη, husband of Polydamna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus there was a city Thonis, which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren, however (Ideen II. 2. Absch. 3, p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113) from the account of the Egyptian priest, calls a guard (φύλακος) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θῶνος, according to Eustath. in the Od. stands for Θόωνος, or, rather by syncope, for Θώνιος.)

θωρηκτής, οὐ, ὁ (θωρήσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, *12, 317; and often.

θώραξ, ηκος, ὁ, Ion. for θώραξ, the coat of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (γύαλα), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλός, 4, 133. cf. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, παναίολος, cf. particularly the cuirass of Agamemnon, 11, 20—27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, στροπεπτός χιτῶν, q. v., and the linen corselet, 2, 529. 830. See Köpke, Kriegswes. der Griech., p. 95.

θωρήσσω (θώραξ), aor. 1 ἐθώραξα, Ep. θώραξα, aor. 1 pass. ἐθωρήχθην, 1) Act. to put on a cuirass, to arm, τινά, 2, 11; τινὰ σὺν τεύχεσιν, 16, 155. II) Mid. and

aor. pass. to put on one's cuirass, to arm oneself, often absol. in the Il.: once χαλκῷ, Od. 23, 368; μὲν τεύχεσιν, also σὺν τεύχεσιν, Il. δὸς δέ μοι ὤμοις τὰ σὰ τεύχεα θωρηχθῆναι, permit me to put thine armour about my shoulders, 16, 40; praegn. θωρήσσεσθαι Ἐφύρους μέτα, to march armed, 13, 301.

θώς, θωός, ὁ, a ravenous beast of prey, which, 11, 474, is named in connexion with the lion; in 13, 103, with panthers and wolves; in colour it is δαφνοῦς. Most critics understand by it the jackal, canis aureus, Linn., which in the shape of its body bears a great resemblance to the fox.

I.

I, *Iota*, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ἱα, ἱῆς, Ep. for μία, see ἱός.

ἱά, τά, heterog. plur. of ἱός.

ἱαίνω, aor. 1 ἱῆνα, aor. 1 pass. ἱάνθη, 1) to warm, to make warm, to heat, ἀμφὶ πυρὶ χαλκόν, the kettle, Od. 8, 426; ὕδωρ, Od. 10, 359; hence, to make soft or liquid, κηρόν, Od. 12, 175. 2) Metaph. to warm, to enliven, θυμόν τινα, Od. 15, 379. h. Cer. 435; often pres. θυμὸς εὐφροσύνησιν ἱαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, 23, 598. Od. 4, 549. 840; μέτωπον ἱάνθη, the brow is cleared up, 15, 103; also θυμὸν ἱαίνομαι, I am become cheerful in heart, φρένας, Od. 23, 47. 24, 382; τινί, to delight in any one, Od. 19, 537. b) to soften, to mollify, θυμόν, 24, 119. 147. (Prop. ἱ, on account of aug., and for metre's sake also ἱ.)

Ἰαιρα, ἡ (ἱ), daughter of Nereus, 18, 42. (From ἱαίνω, gladdening.)

ἱάλλω, aor. ἱῆλα, infin. ἱῆλαι (ἱημι), 1) to send, to send away, to shoot, δῶσδ' ἀπὸ νευρῆφιν, 8, 300. 309; χεῖρας ἐπ' ὀνειράτα, to extend the hands to the food, 9, 91; περὶ χερσὶ δεσμόν, to put chains on the hands, 15, 19; ἐτάροις ἐπὶ χεῖρας ἱάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἱάλλειν τινὰ ἀτιμήσιν, to wound any one with insults, like βάλλειν τινά τινα, Od. 13, 142.

Ἰάλμενος, ὁ (ἱ, the attacker, from ἱάλλω), son of Arês and Astyoche, leader of the Boeotians from Orchomenus and Asplêdon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 2. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

*Ίάμβη, ἡ, (ἱ, fr. ἱάπτω, the female scoffer), an handmaid of Celeus and Metaneira, with whom Dêmêtêr tarried, when she was seeking her stolen daughter. Iambê forced the sad goddess

2) son of Dares, the priest of Hēphæstus, a Trojan, 5, 11; delivered from Diomēdē by Hēphæstus, v 23.

ιδέ, conj. Ep. for ἡδέ, *and*. (The deriv. from ιδέ, see, according to Thiersch, § 312. 12, cannot be proved.)

ιδε, ιδέειν, ιδεσθον, see ΕΙΔΩ, A.

ιδέω, Ep. see ΕΙΔΩ, B.

Ἰδῆ, ἡ, Dor. Ἰδα, *Ida*, (ἶ), a lofty and steep mountain-range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum, and Phalacra. On the highest point, Gargarus, stood an altar of Zeus, now *Ida*, or *Kas Daghi*, 2, 821. From this, an adv. Ἰδῆθεν, down from *Ida*, 3, 276. (Ἰδῆ, fr. εἶδεν, according to Herm. *Gnarius*, from which one can see far.)

Ἰδῆαι, see ΕΙΔΩ, A.

Ἰδης, εω, ὁ, Ep. and Ion. for Ἰδας, son of Aphareus, and brother of Lynceus from Messênê, father of Cleopatra. He was an excellent archer, see Εὐηνος, 9, 558. (Ἰδης, according to Etym. M. *the seer*.)

ἰδιος, ἰη, ἰον, *own, proper, peculiar, private*, πῆξις ἰδίη, the private business of an individual, in opposition to δημιος, *Od. 3, 82. 4, 314.

ιδίω (ἰ long, from Ἰδος), Ep. for ιδρώω, *to sweat, to perspire*, only imperat. ἰδιον, Od. 20, 204.†

ἰδμεν, ἰδμεναι, see ΕΙΔΩ, B.

ιδνώω, fut. ὠσω, only aor. 1 pass. ἰδνώθην, *to bend, to curve*; plur. *to bend oneself, to cringe*, 2, 266. 12, 205. Od. 8, 375.

ἰδοίαιτο, Ep. for ἰδοιντο, see ΕΙΔΩ, A.

Ἰδομενεύς, ἦος and ἑός, accus. ἦα, and ἑα (ἶ), son of Deucalion, grandson of Minos, king of Crete, 13, 449—454. Before Troy he distinguished himself by his bravery, 2, 615. 4, 252, seq. According to Od. 3, 191, he returned prosperously home. A later tradition says that, having been banished from Crete, he sailed to Italy.

ἰδρεΐη, ἡ (ἰδρις), *knowledge, experience*, 7, 198. 16, 359.

ἰδρις, ι, gen. ιος (ἰδμεν), *intelligent, skilful, wise*, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ιδρός, ὁ, Ep. for ιδρώς, q. v.

ιδρώω (ιδρός), fut. ιδρώσω, aor. ἰδρωσα, *to sweat, to perspire*, esply from effort. 18, 372; from fear, 11, 119; with accus. ιδρῶ ἰδρώσαι, 4, 27. (On the forms ιδρώοντα, ιδρώουσα, see Thiersch, § 222, 85. 11. Rost, Dial. 71. 6.)

ιδρύνω, an assumed form of ιδρύω for the derivation of the aor. pass. ἰδρύνθην.

ιδρύω, aor. 1 ἰδρῦσα, aor. 1 pass. ἰδρύνθην, 1) Act. *to cause to sit, to seat or bid to sit*, with accus. λαούς, 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated, to seat oneself*, 3, 78 ἰδρύνθησαν, *placed themselves*, Buttm. Lex. p. 101]. 7, 56.

ιδρώς, ὠρος, ὁ (Ἰδος), *sweat*, often in the II. On the accus. ιδρῶ for ιδρώτα, and dat. ιδρῶ for ιδρώτι, 4, 27. 17, 385, see Thiersch, § 188, 13. 1. Buttm. § 56, 5. 6. Rost, Dial. 31. Rem. Kühner, § 266.

ιδυῖα, ἡ. Ep. see ΕΙΔΩ, B.

ἰδω, ἰδωμι, see ΕΙΔΩ, A.

ιέ, ἱεν, Ep., see εἴμι.

ἱει, see ἱημι.

ἱείη, Ep. for ἱοι, 3 sing. optat. of εἴμι, 19, 209. πρὶν δ' οὐπὼς ἂν ἐμοίγε φίλον κατὰ λαιμόν ἱείη Οὐ πόσις, οὐδὲ βρώσι, before there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ἱείη, see εἰμί.

ἱέμαι, pres. pass. and mid. from ἱημι.

ἱέμαι, pres. and ἱέμεν, imperf. mid., poet. form of εἴμι, q. v., *to go*, also with the idea of haste, 12, 274. Od. 22, 304. In other places now ἱέμαι.

ἱέμεναι, Ep. for ἱέναι, see ἱημι.

ἱεν, see ἱημι.

ἱέρεια, ἡ, fem. of ἱερεύς, *a priestess*, 6, 300.†

ἱερεῖον, τό, Ep. and Ion. ἱερήιον, *a victim*, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἐντομον, Od. 11, 23. 2) Generally, *cattle for killing*, as an adage. οὐχ ἱερήιον, οὐδὲ βοεῖην ἀνέσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), 22, 159. Od. 14, 250. H. always the Ion. form.

ἱερεύς, ἦος, ὁ, Ep. ἱρεύς, 5, 10 (ἱερός), *a priest, one who sacrifices victims*, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, 1, 62. 24, 221.

ἱερεύω (ἱερός), Ep. ἱρεύω, with ἰ, Od. 19, 198. 20, 3; fut. σω, prop. *to make holy, to consecrate and slay a victim, to sacrifice*, βοὺς, ταύρους, αἶγας θεῶ, II. 2) Generally, *to slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξείνῳ, in honour of a guest, Od. 14, 41.†

ἱερήιον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, Ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.), *that which is consecrated*; hence, *a votive offering*. ὄφρ' ἱρόν ἐποιμασσαίαι' Ἀθήνῃ, 10, 571; esply *a victim* for sacrifice; chiefly plur. τὰ ἱερά, 1, 147. Od. 1, 66; and ἱρά, 2, 420.

ἱερός, ἡ, ὄν, Ep. ἱρός, ἡ, ὄν, 1) *consecrated to a deity, sacred, holy, divine*, spoken of things which are above human power, and are the ordinances of higher beings, cf. Nitzsch ad Od. 3, 278; ἡμαρ, κνέφαρ, 8, 66. 11, 194; again, ῥόος Ἀλφειοῖα, 11, 726; ἀλφειον, 11, 631; and also ἱχθύς, as a present from the gods, 16, 407; see no. 3. 2) *holy*, spoken of every thing which men consecrate to the gods: βωμός, δόμος, II., esply often ἐκατόμβη, ἄλσος, ἐλαίη, Od. 13, 372; ἀλωή, the

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ἴθι, prop. imperat. from εἴμι, go! come! often used as a particle, like ἄγε, up! on! come on! 4, 362. 10, 53.

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ἴθύνω (ἴθυσ, Ion. and Ep. for εὐθύνω), I) Act. 1) to make straight, to regulate; τὲ ἐπὶ σταθμῇν, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἱππῶ δ' ἴθυνθήτην, the steeds were made straight again, i. e. placed in a line by the pole, 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. 4, 132; and with double accus. 5, 290. Ζεὺς πάντ' ἴθύνει, sc. βέλεα, 17, 632; in like manner, ἱππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἴθυνομένων δοῦρα, they directing the spears at each other, 6, 3; πηδάλιφ νῆα, Od. 5, 270 (cf. ἴθύνω).

ἴθυπτιών, ωνος, ὁ, ἡ (ῖ), epith. of the spear, 21, 169. † μελὴν ἴθυπτιώνα ἐφῆκε. Most probably it is derived, according to Apoll., from ἴθυσ and πέτομαι, as it were ἴθυπετιώνα, flying straight forward, straight to the mark, cf. 20, 99. Zenodotus read ἴθυκτιώνα, and derived it from κτεῖς, straight-grained, straight-fibred.

ἴθυσ, ἰθειᾶ, ἰθύ (ῖ), Ion. and Ep. for εὐθύς, 1) As adj. straight, direct; only the neut. τέτραπτο πρὸς ἰθύ οἱ, he was turned directly to him (others refer it to ἔγχος), 14, 403; with gen. ἰθύ τινος, directly to or at any one, 20, 99; metaph. straight, upright, just. ἰθειᾶ ἔσται, subaud. δίκη or ὁδός, the sentence will be just, 23, 580. ἴθύντατα εἰπεῖν δίκην, 18, 508. 2) ἴθυσ as an adv. like ἰθύ, directly towards, straight at, for the most part with the gen. Δαναῶν, 12, 106; προθύροιο, Od. 1, 119; with prep. ἴθυσ πρὸς

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ἰκάνω, Ep. form of ἰκνέομαι (ἴκω, ἴ), to come, to reach, to arrive at, only with accus., more rarely with ἐπὶ, ἐς, τί, 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἡ ἀνχέν' ἰκάει, a vein which reaches the neck, 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, 10, 96; μόρος, 18, 465; esply of human feelings: ἄχος, πένθος, ἰκάει με, pain, grief came upon me; and with double accus., 2, 171. II) In like manner the Mid. ἰκάνομαι, 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Ἰκάριος, ὁ, Icarus, son of Periêrês and of Gorgophonê, brother of Tyndareus, and father of Penelopê. He dwelt in Lacedæmonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalênia or Samos, Od. 2, 53; cf. Nitzsch ad loc. (The first is long.)

Ἰκάριος, ἡ, ὄν (ἴ), Icarian, belonging to Icarus or the island Icarus. ὁ πόντος Ἰκάριος, the Icarian sea, a part of the Ægean; accord. to tradition it received its name from Icarus, son of Dædalus, who was drowned in this sea. It was very stormy and dangerous, 2, 145. (The first is long.)

*Ἰκάριος, ἡ, or Ἰκαρίη (ἴ), an island of the Ægean sea, which at an early period was called Δολίχη, and received its name

Θρόος, ὁ (θρέω), a noise, a roar, a cry, a loud call, 4, 337.†

*Θρυλλίζω (θρύλλος), to strike a discordant note on the lyre, h. Merc. 488.

Θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίχθην μέτωπον, 23, 396.†

*θρύλλος, ὁ, and θρῦλος (akin to θρόος), noise, uproar, outcry, Batr. 135. (Several ancient Gramm. prefer the reading with one λ.)

Θρυνέσσα, ἡ, poet. for Θρύνον.

*θρύνον, τό, a rush, junctus, a marsh-plant, 21, 351.†

Θρύνον, τό, poet. Θρυνέσσα, ἡ, 11, 711, Thryon, a town in Elis, the boundary of the Pylians and Eléans, on the Alphéus, through which there was here a ford; it was situated upon a hill; according to Strab. the later *Epitalium*, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thryon is named as a frontier town; for, although the river flowed by Thryon, it might still in other places flow through the interior of the realm, see Heyne ad loc.

θρώσκω, aor. 2 ἔθορον, Ep. θόρον, 1) to spring, to leap, ἐκ δίφροιο, 8, 320; χαμᾶζε, 10, 528. 1., 684: metaph. spoken of inanimate things: to spring, to fly, spoken of the arrow, 15, 314. 16, 774: spoken of beans and vetches, 13, 589. 2) to leap upon, to make an attack, ἐπὶ τινι, upon any one, 8, 252. Od. 22, 203; ἐν τινι, 5, 161.

θρωσμός, ὁ (θρώσκω), a place springing up, as it were, above another, an elevation, a height. θρωσμός πεδίοιο, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolônê, as Körppen, ad Il. 10, 160, has it.

θυγάτηρ, ἡ, gen. θυγατέρος and θυγάτρος, dat. θυγατέρι and θυγατρί, accus. θύγατρα, 1, 13; nom. plur. θυγατέρες and θύγατρες, dat. θυγατέρεσσιν, 15, 197: H. uses both forms; a daughter. (υ is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.)

θυέεσσιν, dat. plur. from θυός.

θύελλα, ἡ (θύω), a tempest, a whirlwind, a storm, a hurricane, often ἀνέμοιο, ἀνέμων θύελλα, 6, 346. πυρός τ' ὀλοοῖο θύελλα (V. a consuming fire-tempest), Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ου, ὁ, Ep. and Æol. Θυέστα, 2, 107; (from θύω, *Furius*, Herm.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia. According to 2, 107, he succeeded Atreus in the government of Mycenæ. In Od. 4,

517, the abode of Thyestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. 1. c.

Θυεστιάδης, ου, ὁ, son of Thyestes = Ægisthus.

θυήεις, εσσα, εν (θύος), smoking with offerings, exhaling incense, sending forth vapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

θυηλή, ἡ (θύω), the portion of victim burnt in honour of the gods (Schol. ὡς ἀπαρχαί), the offering of the first portion, [the consecrated morsel, Cp.], 9, 220;† see ἄργμα.

*θυῖω = θύω, to rare, to be in a state of inspiration, of prophetic frenzy, h. Merc. 560.

θυμαλγής, ἐς, gen. εὖος (ἄλγος), heart-raining, distressing, χόλος, λωβη, μῦθος, ἔπος, 4, 513. 9, 387. Od. 8, 272.

θυμᾶρης, ἐς, also θυμήρης (ἄρω), pleasing the mind, agreeable, delightful, pleasant, ἄλοχος, 9, 336. Od. 23, 232; σκηπτρον, Od. 17, 199 (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρης.)

Θυμβραῖος, ὁ, a Trojan slain by Diomedes, 11, 322.

Θύμβρη, ἡ, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the camp of the Trojan allies extended to the sea. Later, this place was called Θυμβραῖον πεδῖον, and there was the temple of the Thymbrian Apollo, 10, 430.

θυμμηγερέω (ἀγείρω), only partcp. pres. gathering courage, recovering one's spirits, Od. 7, 283.†

θυμηδής, ἐς (ἡδός), gen. εὖος, delighting the heart, grateful, Od. 16, 389.†

θυμήρης, neut. from θυμήρης, as an adv. agreeably, see θυμαρής.

θυμοβόρος, ου (βορά), heart-gnawing, soul-consuming, ἔρις, *7, 210. 16, 476. 20, 253.

θυμοδακής, ἐς (δάκνω), heart-biting, soul-stinging, μῦθος, Od. 8, 185.†

Θυμοίτης, ου, ὁ, Thymoetes, a distinguished Trojan, 3, 146.

θυμολέων, οντος (λέων), lion-hearted, epith. of heroes, 5, 639. Od. 4, 724. 814.

θυμοραϊστής, ου. ὁ (ραῖω), life-destroying, deadly, θάνατος, 13, 544. 16, 414; δῆϊοι, 16, 591.

Θυμός, ὁ (θύω), prop. that which moves and animates in men, cf 7, 216; the heart, the soul, as the seat of feeling, will, and thought, but always regarded as in motion; chiefly the passions and desires; hence 1) the soul, as life, the vital powers, θυμὸν ἐξαίνυσθαι, ἀφελέσθαι, ὀλέσαι, Il. ἐξελέσθαι μελέων θυμὸν, Od. 11, 201; on the other hand, θυμὸν ἀγείρειν, to collect the vital powers, to recover, see ἀγείρειν; spoken also of the vital powers of beasts. 3, 294. 12, 150, etc. 2) the soul, as the seat of feeling, especially of the stronger passions, anger, courage, wrath, displeasure. ὀρίναι θυ-

62: ἀπὸ τῶν θυομένων αὐτῇ θυσιῶν καὶ θυηλῶν.)

θωή, ἡ (τίθημι), an imposed punishment, a fine, Od. 2, 192; ἀργαλεὴν θωὴν ἀλέειν Ἀχαιῶν (he avoided the ignominious punishment of the Greeks, Voss), 13, 669. According to the Gramm. it here means *blame, insult, reproach*, and Nitzsch, ad Od. 2, 92, approves this; accord. to Od. 14, 239, χαλεπὴ δῆμον φῆμις, the reproachful remarks of the people which compel one to go to war.

θῶκος, ὁ, Ep. for θόωκος, Od. 2, 26. 12, 318 (Att. θάκος), a seat, Od. 2, 14; θεῶν θῶκοι, 8, 439. 2) a sitting in council, an assembly, Od. 2, 26; θῶκόνδε, to the council, at the council, Od. 5, 3.

Θῶν, ὦνος, ὁ, Τηθῆν, husband of Polydamna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus there was a city Thonis, which received its name from the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren, however (Ideen II. 2. Absch. 3, p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113) from the account of the Egyptian priest, calls a guard (φύλακος) of the Canopic mouth. Canopus itself, it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θῶνος, according to Eustath. in the Od. stands for Θόωνος, or, rather by syncope, for Θώνιος.)

θωρηκτής, οὐ, ὁ (θωρήσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, *12, 317; and often.

θώραξ, ηκος, ὁ, Ion. for θώραξ, the coat of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (γύαλα), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλός, 4, 133, cf. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, παναίολος, cf. particularly the cuirass of Agamemnon, 11, 20—27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, στροπεπτός χιτών, q. v., and the linen corselet, 2, 529. 830. See Köpke, Kriegswes. der Griech., p. 95.

θωρήσσω (θώραξ), aor. 1 ἐθώραξα, Ep. θώραξα, aor. 1 pass. ἐθωρήχθην, I) Act. to put on a cuirass, to arm, τινά, 2, 11; τινὰ σὺν τεύχεσιν, 16, 155. II) Mid. and

aor. pass. to put on one's cuirass, to arm oneself, often absol. in the Il.: once χαλκῷ, Od. 23, 368; μὲν τεύχεσιν, also σὺν τεύχεσιν, Il. δὸς δέ μοι ὦμοιιν τὰ σά τεύχεα θωρηχθῆναι, permit me to put thine armour about my shoulders, 16, 40; praegn. θωρήσσεσθαι Ἐφύρους μέγα, to march armed, 13, 301.

θώς, θωός, ὁ, a ravenous beast of prey, which, 11, 474, is named in connexion with the lion; in 13, 103, with panthers and wolves; in colour it is δαφνοῖός. Most critics understand by it the jackal, canis aureus, Linn., which in the shape of its body bears a great resemblance to the fox.

I.

I, *Iota*, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ἱα, ἱῆς, Ep. for μία, see ἱος.

ἱά, τά, heterog. plur. of ἱός.

ἱαίνω, aor. 1 ἱῆνα, aor. 1 pass. ἱάνθην, 1) to warm, to make warm, to heat, ἀμφὶ πυρὶ χαλκόν, the kettle, Od. 8, 426; ὕδωρ, Od. 10, 359; hence, to make soft or liquid, κηρόν, Od. 12, 175. 2) Metaph. to warm, to enliven, θυμόν τινα, Od. 15, 379. h. Cer. 435; often pres. θυμός ἐνφροσύνῃσιν ἱαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, 23, 598. Od. 4, 549. 840; μέτωπον ἱάνθη, the brow is cleared up, 15, 103; also θυμόν ἱαίνομαι, I am become cheerful in heart, φρένας, Od. 23, 47. 24, 382; τινί, to delight in any one, Od. 19, 537. b) to soften, to mollify, θυμόν, 24, 119. 147. (Prop. ἱ, on account of aug., and for metre's sake also ἱ.)

ἱαιρα, ἡ (ἱ), daughter of Nereus, 18, 42. (From ἱαίνω, gladdening.)

ἱάλλω, aor. ἱῆλα, infin. ἱῆλαι (ἱῆμι), 1) to send, to send away, to shoot, δίστον ἀπὸ νευρῆφιν, 8, 300. 309; χεῖρας ἐπ' ὀνεῖατα, to extend the hands to the food, 9, 91; περὶ χερσὶ δεσμόν, to put chains on the hands, 15, 19; ἐτάροις ἐπὶ χεῖρας ἱάλλειν, to lay hands upon the companions, Od. 9, 288; uncommon is: ἱάλλειν τινὰ ἀτιμήσιν, to wound any one with insults, like βάλλειν τινά τινα, Od. 13, 142.

ἱάλμενος, ὁ (ἱ, the attacker, from ἱάλλω), son of Arês and Astyoche, leader of the Boeotians from Orchomenus and Asplêdon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 2. 16. Il. 2, 512. 9, 83. According to Aristot. Epigr. Anth. he fell before Troy.

*ἱάμβη, ἡ, (ἱ, fr. ἱάπτω, the female scoffer), an handmaid of Celeus and Metaneira, with whom Dêmêtêr tarried, when she was seeking her stolen daughter. Iambê forced the sad goddess

2) son of Dares, the priest of Hēphæstus, a Trojan, 5, 11; delivered from Diomedēs by Hēphæstus, v 23.

ἰδέ, conj. Ep. for ἡδέ, *and*. (The deriv. from ἰδέ. see, according to Thiersch, § 312. 12, cannot be proved.)

ἰδε, ἰδέειν, ἰδεσκον, see ΕΙΔΩ, A.

ἰδέω, Ep. see ΕΙΔΩ, B.

Ἰδῆ, ἡ, Dor. Ἰδα, *Ida*, (ἱ), a lofty and steep mountain-range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promontories of Gargarus, Lectum, and Phalacra. On the highest point, Gargarus, stood an altar of Zeus, now *Ida*, or *Kas Daghi*, 2, 821. From this, an adv. Ἰδῆθεν, down from *Ida*, 3, 276. (Ἰδῆ, fr. εἰδεῖν, according to Herm. *Gnarius*, from which one can see far.)

Ἰδηαι, see ΕΙΔΩ, A.

Ἰδης, εω, ὁ, Ep. and Ion. for Ἰδας, son of Aphareus, and brother of Lynceus from Messênê, father of Cleopatra. He was an excellent archer, see Εὐηνος, 9, 558. (Ἰδης, according to Etym. M. *the seer*.)

ἰδιος, ἰη, ἰων, *own, proper, peculiar, private*, πρῆξις ἰδίη, the private business of an individual, in opposition to δῆμιος, *Od. 3, 82. 4, 314.

ἰδίω (ἱ long, from ἰδος), Ep. for ἰδρώω, *to sweat, to perspire*, only imperat. ἰδιον, Od. 20, 204.†

ἰδμεν, ἰδμεναι, see ΕΙΔΩ, B.

ἰδνῶω, fut. ὠσω, only aor. 1 pass. ἰδνῶθην, *to bend, to curve*; plur. *to bend oneself, to cringe*, 2, 266. 12, 205. Od. 8, 375.

ἰδοίαιτο, Ep. for ἰδουιντο, see ΕΙΔΩ, A.

Ἰδομενεύς, ἦος and εἰος, accus. ἦα, and εἶα (ἱ), son of Deucalion, grandson of Minos, king of Crete, 13, 449—454. Before Troy he distinguished himself by his bravery, 2, 645. 4, 252, seq. According to Od. 3, 191, he returned prosperously home. A later tradition says that, having been banished from Crete, he sailed to Italy.

ἰδρεῖη, ἡ (ἰδρις), *knowledge, experience*, 7, 198. 16, 359.

ἰδρις, ι, gen. ιος (ἰδρις), *intelligent, skilful, wise*, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ἰδρός, ὁ, Ep. for ἰδρώς, q. v.

ἰδρώω (ἰδρός), fut. ἰδρώσω, aor. ἰδρωσα, *to sweat, to perspire*, esply from effort. 18, 372; from fear, 11, 119; with accus. ἰδρῶ ἰδρώσαι, 4, 27. (On the forms ἰδρῶοντα. ἰδρῶονσα, see Thiersch, § 222, 85. 11. Rost, Dial. 71. 6.)

ἰδρύνω, an assumed form of ἰδρύνω for the derivation of the aor. pass. ἰδρύνθην.

ἰδρύνω, aor. 1 ἰδρῦσα, aor. 1 pass. ἰδρύνθην, 1) Act. *to cause to sit, to seat or bid to sit*, with accus. λαούς. 2, 191; ἐν θρόνῳ, Od. 5, 86. Pass. *to sit, to be seated, to seat oneself*, 3, 78 ἰδρύνθησαν. *placed themselves*, Buttm. Lex. p. 101]. 7, 56.

ἰδρώς, ὠρος, ὁ (ἰδος), *sweat*, often in the Il. On the accus. ἰδρῶ for ἰδρῶτα, and dat. ἰδρῶ for ἰδρῶτι, 4, 27. 17, 385, see Thiersch, § 188, 13. 1. Buttm. § 56, 5. 6. Rost, Dial. 31. Rem. Kühner, § 266.

ἰδνῖα, ἡ. Ep. see ΕΙΔΩ, B.

ἰδω, ἰδωμι, see ΕΙΔΩ, A.

ἰέ, ἰεν, Ep., see εἶμι.

ἰει, see ἱημι.

ἰείη, Ep. for ἰοι, 3 sing. optat. of εἶμι, 19, 209. πρὶν δ' οὐπὼς ἂν ἔμοιγε φίλον κατὰ λαιμόν ἰείη Οὐ πόσις, οὐδὲ βρῶσι, before there shall pass into my throat neither food nor drink. Thus Wolf correctly from MS. Townl. for ἰείη, see εἶμι.

ἱέμαι, pres. pass. and mid. from ἱημι.

ἱέμαι, pres. and ἱέμην, imperf. mid., poet. form of εἶμι, q. v., *to go*, also with the idea of haste, 12, 274. Od. 22, 304. In other places now ἱέμαι.

ἱέμεναι, Ep. for ἱέναι, see ἱημι.

ἱέν, see ἱημι.

ἱέρεια, ἡ, fem. of ἱερεύς, *a priestess*, 6, 300.†

ἱερεῖον, τό, Ep. and Ion. ἱερῆιον, *a victim*, rare, spoken of sacrificing for the dead; elsewhere τόμιον or ἐντομον, Od. 11, 23. 2) Generally, *cattle for killing*, as an adage. οὐχ ἱερῆιον, οὐδὲ βοεῖην ἀντίσθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), 22, 159. Od. 14, 250. H. always the Ion. form.

ἱερεύς, ἦος, ὁ, Ep. ἱρεύς, 5, 10 (ἱερός), *a priest, one who sacrifices victims*, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, 1, 23. 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails, 1, 62. 24, 221.

ἱερεύω (ἱερός), Ep. ἱερεύω, with ἱ, Od. 19, 198. 20, 3; fut. σω, prop. *to make holy, to consecrate and slay a victim, to sacrifice*, βούς, ταύρους, αἰγας θεῶ, Il. 2) Generally, *to slay*, because, of every thing prepared to eat, some portion was presented to the gods, Od.; ξείνῳ, in honour of a guest, Od. 14, 414.

ἱερῆιον, τό, Ion. for ἱερεῖον.

ἱερόν, τό, Ep. ἱρόν (prop. neut. of ἱερός, but used entirely as a subst.), *that which is consecrated*; hence, *a votive offering*. ὅφρ' ἱρόν ἐτοιμασσαίαιτ' Ἀθήνη, 10, 571: esply *a victim for sacrifice*; chiefly plur. τὰ ἱερά, 1, 147. Od. 1, 66; and ἱρά, 2, 420.

ἱερός, ἡ, ὄν, Ep. ἱρός, ἡ, ὄν, 1) *consecrated to a deity, sacred, holy, divine*, spoken of things which are above human power, and are the ordinances of higher beings, cf. Nitzsch ad Od. 3, 278; ἡμαρ, κρέας. 8, 66. 11, 194; again, ῥόος Ἀλφειοῖο, 11, 726; ἄλφειον, 11, 631; and also ἰχθύς, as a present from the gods, 16, 407; see no. 3. 2) *holy*, spoken of every thing which men consecrate to the gods; βωμός, δόμος, Il., esply often ἱκατόμβη ἄλσος, ἐλαίη, Od. 13, 372; ἄλσῃ, the

H. mentions the Nêritus, Neïon, and the promontory Corax. It was therefore not adapted to horses, Od. 4, 605, seq.; but well suited for pasturing goats and cattle, Od. 13, 244; and fruitful in corn and wine. Besides the port Reithrum, he mentions only one town, Ithaca. 2) The town was situated at the foot of Neïon, Od. 2, 154. The citadel of Odysseus (Ulysses) was connected with the town. According to most critics, as Voss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neïon. By this mountain also was the port Reithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. *Ιθάκηδε, to Ithaca, Od. 16, 322; and subst. *Ιθακήσιος, ô, an inhabitant of Ithaca.

*Ιθακος, ô (ĩ), an ancient hero, according to Eustath., son of Pterelâus, from whom the island of Ithaca had its name, Od. 17, 207.

ἴθι, prop. imperat. from εἴμι, go! come! often used as a particle, like ἄγε, up! on! come on! 4, 362. 10, 53.

ἴθμα, ατος, τό (εἴμι), a step, gait; and generally motion, 5, 778.† h. Ap. 114.

ἴθύντατα, see ἴθυσ.

ἴθύνω (ἴθυσ, Ion. and Ep. for εὐθύνω), I) Act. 1) to make straight, to regulate; τὲ ἐπὶ σταθμῇν, to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἱππῶ δ' ἴθυνθήτην, the steeds were made straight again, i. e. placed in a line by the pole, 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. 4, 132; and with double accus. 5, 290. Ζεὺς πάντ' ἴθύνει, sc. βέλεα, 17, 632; in like manner, ἱππους, ἄρμα, νῆα, with the prep. ἐπὶ, παρά. II) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἴθυνομένων δοῦρα, they directing the spears at each other, 6, 3; πηδάλιφ νῆα, Od. 5, 270 (cf. ἴθύνω).

ἴθυπτιών, ωνος, ô, ἡ (ĩ), epith. of the spear, 21, 169.† μελὶν ἴθυπτιώνα ἐφῆκε. Most probably it is derived, according to Apoll., from ἴθυσ and πέτομαι, as it were ἴθυπετιώνα, flying straight forward, straight to the mark, cf. 20, 99. Zenodotus read ἴθυκτιώνα, and derived it from κτεῖς, straight-grained, straight-fibred.

ἴθυσ, ἰθειᾶ, ἰθύ (ĩ), Ion. and Ep. for εὐθύς, 1) A* adj. straight, direct; only the neut. τέτραπτο πρὸς ἰθύ οἱ, he was turned directly to him (others refer it to ἔγχος), 14, 403; with gen. ἰθύ τινος, directly to or at any one, 20, 99; metaph. straight, upright, just. ἰθειᾶ ἔσται, subaud. δίκη or ὁδός, the sentence will be just, 23, 580. ἴθύντατα εἰπεῖν δίκην, 18, 508. 2) ἴθυσ as an adv. like ἰθύ, directly towards, straight at, for the most part with the gen. Δαναῶν, 12, 106; προθύροιο, Od. 1, 119; with prep. ἴθυσ πρὸς

τείχος, straight to the wall, 12, 137. ἴθι μεμαῶς, rushing straight upon, 11, 95. τῇ ῥ' ἴθις φρονεῖν, to think right onward, with direct purpose, 13, 135 [ἴθις φρονεῖν, like ἴθις μεμαῶς, to stretch straight on, Passow]. τῇ ῥ' ἴθις φρονέων ἱππῶν ἔχε, 12, 124. In this passage, Spitzner after the Schol. connects ἴθις with ἔχειν, and translates φρονέων, of set purpose, with design, as 23, 343. ἴθις μάχεσθαι, to contend directly against, 17, 168. μένος χειρῶν ἴθις φέρειν, to bring straight on the strength of hands [i. e. to come into direct conflict], 5, 506. 16, 602.

ἴθυσ, ύος, ἡ (ἰθύω) (ĩ), a straight direction in motion, hence ἀν' ἰθύν, directly up, 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, 6, 79. Od. 4, 434; and, in reference to the mind, a strong impulse, a desire, a longing, Od. 16, 304. h. Ap. 539.

ἰθύω (ἰθύς), aor. ἰθύσα, 1) to rush directly upon, to attack, to run impetuously upon, to rage; limited by an adv. or prep. ἐπὶ τείχος, διὰ προμάχων, 12, 443. 16, 582; with gen. νέος, to rush against the ship, 15, 693. 2) to stretch after, to strive, to desire ardently, with infin. 17, 353. Od. 11, 591. 22, 408 (ν is short, but before σ long).

*Ιθώμη, ἡ, a fortress in Thessaly (Hestiaeotis), near the later Metropolis; subsequently also called Θούμαιον, 2, 729.

ἰκάνω, Ep. form of ἰκνέομαι (ἰκω, ĩ), to come, to reach, to arrive at, mly with accus., more rarely with ἐπὶ, ἐς, τί, 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, 6, 370. Od. 13, 231. 2) Of inanimate things: φλέψ ἡ αὐχέν' ἰκάει, a vein which reaches the neck, 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befall, 10, 96; μόρος, 18, 465; esply of human feelings: ἄχος, πένθος, ἰκάει με, pain, grief came upon me; and with double accus., 2, 171. II) In like manner the Mid. ἰκάνομαι, 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

*Ικάριος, ô, Icarus, son of Periêrês and of Gorgophonê, brother of Tyndareus, and father of Penelopê. He dwelt in Lacedaemonia; he fled with his brother to Acarnania, and remained there after the return of his brother, cf. Strab. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalênia or Samos, Od. 2, 53; cf. Nitzsch ad loc. (The first is long.)

*Ικάριος, η, ον (ĩ), Icarian, belonging to Icarus or the island Icarus. ô πόντος *Ικάριος, the Icarian sea, a part of the Aegean; accord. to tradition it received its name from Icarus, son of Daedalus, who was drowned in this sea. It was very stormy and dangerous, 2, 145. (The first is long.)

*Ικάριος, ἡ, or *Ικαρίη (ĩ), an island of the Aegean sea, which at an early period was called Δολίχη, and received its name

plain; the Schol. says it was so called from the monument of Ilus, cf. Ἰλος, 2. But, in the first place, this region was never so called; in the next, Agênor would in that case have retired from Ida and gone back; more correctly, Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to Ἰδὴ Ἴον, and Voss translates, *the Idæan plain*, 21, 558; cf. Köpke Kriegswes. d. Griech. S. 193.

Ἰλιονεύς, ἦος, ὁ (ἱ), son of Phorbas, a Trojan, slain by Peneleus, 14, 489. (The first *ι* long.)

Ἰλιόθεν, adv. from Ilium (Troy), 14, 251.

Ἰλιόθι, adv. at Ilium (Troy), always Ἰλιόθι πρό, before Ilium (Troy), 8, 561. Od. 8, 581.

Ἰλιον, τό = Ἰλος, q. v.

Ἰλος, ἦ, (ἱ) (τὸ Ἰλιον, 15, 71†). *Ilios* or *Ilium*, the capital of the Trojan realm, afterwards called *Troja* (Troy). It received its name from its founder, Ilus. This city, with its citadel (Πέργαμος), in which was the sanctuary of Athênê, and the temple of Zeus and Apollo (22, 191) called by the later Greeks τὸ παλαιὸν Ἰλιον, was situated upon an isolated hill in a great plain (20, 216), between the two rivers Simoeis and Scamandrus, where they approached each other. Their confluence was to the west of the city. It was thirty stadia beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαίαι πύλαι, also called Dardanian. Now the village *Bunar-Baschi* occupies its site. *New Ilium* lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Athênê, which under the Romans grew into a city; now *Trojahi*, cf. Lenz, *die Ebene vor Troja*, 1797. Ἰλος is also applied to the whole Trojan realm, 1, 71. 18, 58. 13, 717. (The first *ι* long; the second also long in 21, 104.)

Ἰλιόφιν, Ep. for Ἰλίον, 21, 295.

Ἰλλάς, ἄδος, ἡ (ἱλλω, εἴλω), prop. that which is twisted (of thongs or any thing flexible), *a string, a rope*, plur. 13, 572.†

Ἰλος, ὁ, *Ilus*, 1) son of Dardanus and Bateia, king of Dardania, who died without children, Apd. 3, 12. 2) son of Tros and Calirrhôê, father of Laomedon, brother of Ganymede, founder of Ilium, 20, 232. His monument was situated beyond the Scamandrus, midway between the Scæan gate and the battle-ground, 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres, in Ephyra, Od. 1, 259.

Ἰλός, ὕος, ἡ, prob. from εἰλύω, *mud, mire*, 21, 318.†

ἱμάς, ἄντρος, ὁ (ἱ, rarely ἱ, from ἱμι), *a leathern thong*, 21, 30. 22, 397; hence 1) *a thong or strap* for harnessing horses,

8, 544. 10, 475; also *a trace*, 23, 324. 2) the *straps* with which the chariot-body was fastened, 5, 727. 3) the *whip-thong*, *a whip*, 23, 363. 4) the *thong* for fastening the helmet under the chin, 3, 371; also the *thongs* with which the helmet was lined for protection, 10. 2. 265) the *magic-girdle*, the *cestus* of Aphrodîtê, which, by its magic power, inspired every one with love, 14, 214. 219. 6) the *thongs* of pugilists, *cæstus*, which were made of undressed leather and wound around the hollow of the hand, 23, 684. 7) In the Od., the *thong* fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (κλήτης) was drawn forward, and fastened to the κορώνη; to open the door, the thong was first untied, and then the bolt pressed back with a hook, Od. 1, 4. 424, 802.

ἱμάσθλη, ἡ (ἱμάσσω), prop. *a whip-thong*, then *a whip*, 8, 43, and Od.

ἱμάσσω (ἱμάς), aor. 1 ἱμασα, Ep. σσ, *to whip, to lash, to strike*, ἵππους, ἡμιόνους, Il. and Od.; πληγαῖς τινα, 15, 17; metaph. γαίαν, *to strike (lash) the earth with lightning* spoken of Zeus), 2, 782 h. Ap. 340.

Ἰμβρασίδης, ου, ὁ, son of Imbrasus = *Peirus*, 4, 520.

Ἰμβριος, ὁ, son of Mentor of Pedæon, husband of Medesicastê, son-in-law of Priam, slain by Teucer, 13, 171. 197. [2] As adj. of *Imbrus*, *Imbrian*, 21, 43.]

Ἰμβρος, ἡ, 1) an island on the coast of Thrace, famed for the worship of the Caberi and of Hermês; now *Imbro*, 13, 33. 24, 78. 2) a city on the above island, 14, 281. 21, 43.

ἱμείρω, poet. and Ion. ἱμερος (ἱ), 1) *to long for, to desire ardently*, with gen. κακῶν, Od. 10, 431. 555. 2) Mid. *as depon* aor. 1 ἱμειράμην; more frequently with gen. αἴης, Od. 1, 41; and with infin. Il. 14, 163. Od. 1, 59.

ἱμεν and ἱμεναι, see εἶμι.

ἱμερόεις, εσσα, εν (ἱμερος), *awakening desire or longing; enchanting, fascinating, lovely, agreeable*, χορός, 18, 603; αἰοδῆ, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly *charming, exciting amorous passions*, στήθεα, 3, 397; ἔργα γάμοιο, 5, 429. Neut. as adv. ἱμερόεν κιθάριζε, 13, 570.

ἱμερος, ὁ (ἱ), *longing, ardent desire* for a person or thing, τινός, 11, 89. 23, 14 108, and also connected with a gen. of the object: πατρός ἱμερος γόοιο, *a strong desire to mourn his father* [Cp.], Od. 4, 113; esp. *amorous desire, love*, 3, 144. 14, 198.

ἱμερός, ἡ, ὄν (ἱμείρω), *longed for, attractive, lovely*, epith. of a river, 2, 751;† of the harp, h. Merc. 510.

ἱμμεναι, see εἶμι, cf. Thiersch, § 222, a. ἵνα, 1) Adv. of place, *where, in what place*, 2, 558. Od. 6, 322; for ἑκεῖ, *there*, 10, 127. b) More rarely, *whither*, Od. 4, 821. 6, 55. In Od. 6, 27, it is explained

Ἴουλος, ὁ (οὐλος), the first down, the earliest appearance of beard only in the plur. Od. 11, 319.†

ιοχέαιρα, ἡ (ἰ, from ἰός, χαίρω), delighting in arrows, arrow-loving, epith. of Artemis; as subst. mistress of the bow, huntress, 21, 480. Od. 11, 198.

ἱππάζομαι, depon. mid. (ἵππος), to guide horses, to drive a chariot, 23, 426.†

Ἴππασίδης, οὐ, ὁ, son of Hippasus = Charops, 11, 426: = Socus, 11, 431; = Hypsenor, 13, 411: = Apisæon, 17, 348.

Ἴππασος, ὁ, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, 11, 425: 450. 2) father of Hypsenor, 13, 411. 3) father of Apisæon, 17, 348.

ἱππιος, ἡ, οὐ (ἵππος), of a horse, belonging to a horse, ζυγόν, φάτιν, ὄπλῃ, 11, 40. ἱππιος λόφος, a crest of horse-hair, 11, 537.

ἱππεύς, ἦος, ὁ (ἵππος), plur. once ἱππεῖς, 11, 151; a knight; in H. a charioteer, one who guides horses, 11, 51; = ἡνίοχος, for the most part, opposed to πεζός, one who fights from a chariot, 2, 810. 11, 529; also a combatant for a prize in a chariot, 23, 262. cf. ἡνίοχος, παραιβάτης.

ἱππηλάσιος, ἡ, οὐ (ἐλαύνω), good for travelling with horses, passable for chariots. ἱππηλάσιος ὁδός, a chariot-road, *7, 340. 439.

ἱππηλάτα, ὁ, Ep. for ἱππηλάτης, only nom. sing. (ἐλαύνω), a charioteer, a horseman, epith. of distinguished heroes, 4, 387. Od. 3, 436; always in the Ep. form.

ἱππηλάτος, οὐ (ἐλαύνω), suited to driving horses, convenient for travelling, νῆσος (convenient for a race-ground, V.), *Od. 4, 607. 13, 242.

Ἴππημολγοί, οἱ, the Hippomolgi, prop. horse-milkers, from ἵππος and ἀμέλω, Scythian nomads, who lived upon mare's milk; Strab. VII. p. 260. after Posidonius, places them in the north of Europe. H. calls them ἀγανοί, from their simple mode of life, 13, 5.

ἱππιωχαίτης, οὐ, ὁ (χαίτη), of horse-hair, λόφος, 6, 469.

ἱππιωχάρμης, οὐ, ὁ (χάρμη), that practices fighting from a chariot, a charioteer, 24, 257. Od. 11, 259.

ἱππόβοτος, οὐ (βόσκω), pastured by horses, horse-nourishing, epith. of Argos, because the plain of this city, abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, 4, 202. Od. 21, 347.

Ἴπποδάμας, αὐτός, ὁ, a Trojan, slain by Achilles, 20, 401 (= ἱππόδαμος).

Ἴπποδάμεια, ἡ, Hippodameia. 1) daughter of Atrax, wife of Pirithous, mother of Polypætes, 2, 742. 2) daughter of Anchises, wife of Alcatous, sister of Æneas, 13, 429. 3) prop. name of Briseis, according to Schol. ad Il. 1, 184; see Βρισηΐς. 4) a handmaid of Penelope, Od. 18 182.

ἱππόδαμος, οὐ (δαμάω), horse-subduing, horse-taming, epith. of heroes, and also of the Trojans and Phrygians, 2, 230. 10, 431. Od. 3, 17.

Ἴππόδαμος, ὁ, Hippodamus, son of Merops, from Percôté, a Trojan, slain by Odysseus (Ulysses), 11, 335.

ἱππόδαυς, εἰα, υ (δασύς), thickly covered with horse-hair, κόρυς, 3, 369; κυνέη, Od. 22, 111.

ἱππόδρομος, ὁ (δρόμος), a race-course for chariots, 23, 330.†

ἱππόθεν, adv. (ἵππος from a horse), *Od. 8, 515. 11, 531.

Ἴππόθοος, ὁ, 1) son of Lethus from Larissa, grandson of Teutamius, leader of the Pelasgians, 2, 840, seq.; he is slain, 17, 217—318. 2) son of Priam, 24 251.

ἱπποκέλευθος, οὐ (κέλευθος, travelling by horses, fighting from a chariot, epith. of Patroclus, in *16. 126. 584. 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven. Schol. The interpret. ἔἵπποις κελεύεις, thou that commandest horses, is contrary to the usus loquendi. Bentley would write, ἱπποκελεύστης.)

ἱππόκομος, οὐ (κόμη), set with horse-hair, crested with horse-hair, τρυφάλεια, κόρυς, *12, 339. 13, 132, seq.

ἱπποκορυστής, οὐ, ὁ (κορύσσω), arming horses, or more correctly passive, furnished with horses for fighting, epith. of heroes fighting from war-chariots, *2, 1. 16, 287. 21, 205.

Ἴπποκόων, αὐτός, ὁ, a relative and comrade of the Thracian king, Rhesus, 10, 518. (From κοεῖν = νοεῖν, acquainted with horses.)

Ἴππόλοχος, ὁ, 1) son of Bellerophontes, father of Glaucus, 6, 119. 197; king of the Lycians, 17, 140, seq. 2) a Trojan, son of Antimachus, slain by Agamemnon, 11, 122.

Ἴππόμαχος, ὁ, son of Antimachus, a Trojan, slain by Polypætes, 12, 189.

Ἴππόνοος, ὁ (acquainted with horses). 1) a Greek, slain by Hector, 11, 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

ἱπποπόλος, οὐ (πολέω), to go about with horses, horse-driving, epith. of the Thracians, 13, 4. 14, 227.

ἵππος, ὁ, a horse, a steed; ἡ ἵππος, a mare; also θήλειες ἵπποι, 5, 269; and ἵπποι θήλειαι, 11, 681. H. uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots: though 10, 513, is only understood of riding, but not with entire certainty. See κέλης and ἄρμα, Od. 4, 590. hence, 2) In the plur., and rarely in the dual (5, 13. 237), a pair of horses, or a team, in connexion with ἄρμα, 12, 130; and often ἵπποισιν καὶ ὄχεσφιν, 12, 114. 119; hence also α) the chariot itself, 3,

conjectures that ἴσπε should be the reading in Od. 22. 31.

Ἰσμαρος, ἡ, a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198.

ἰσόθεος, ον (ἰ, θεός), *godlike, equal to a god*, epith. of heroes, 2, 565, and Od.

ἰσόμορος, ον (ἰ, μέρος), *having an equal share, an equal lot*, 15, 209.†

ἰσόπεδον, τό (πέδον), *an equal bottom, level ground, a plain*, 13, 142.†

ἴσος, ἴση, ἴσον, Ep. for ἴσος, Ep. also in fem. ἴση, q. v. 1) *equal* in quality, number, value, strength; sometimes also *similar*; absol. ἴσον θυμὸν ἔχειν, 13, 704; with dat. δαίμονι, 5, 884; Ἀρῇ, 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας for γέρας τῷ σὺ γέρας ἴσον, I never receive a reward equal to thine, 1, 163. cf. 17, 51. 2) *equally shared*. ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so vigorously, 9, 318; often ἴση alone, 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. ἴσον and ἴσα. ἴσον κηρί, like death, 3, 454. 15, 50; oftener the neut. plur. ἴσα τεκέσσι, 5, 71. 15, 439; and with prep. κατὰ ἴσα μάχην τανύειν, to suspend the fight in equipoise, to excite it equally, 11, 336. ἐπ' ἴσα, 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ' αὐτὲ κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα ἔσsetai, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Thus Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ἴσος, ὁ, son of Priam, slain by Agamemnon, 11, 101.

ἰσοφαρίζω (ἰ, from ἴσος and φέρω), *to put oneself on an equality with any man, to liken, to compare oneself to* in any thing; τινὶ μένος, to any man in strength, 6, 101; ἔργα Ἀθήνη, 9, 390; and with the dat. alone, 21, 194.

ἰσοφόρος, ον (φέρω), *bearing a like burden, of equal strength*, βόες, Od. 18, 373.†

ἰσώω (ἴσος), only optat. aor. ἰωσαίμην, *to make equal*, mid. *to become equal*, with dat., Od. 7, 212.†

ἴστημι, imperf. ἴστην, 3 sing. Ep. iterat. form ἴστασκε, ἴστασχ', Od. 19, 574; fut. στήσω, aor. 1 ἔστησα, also Ep. 3 plur. ἔστασαν for ἔστησαν, 12, 55. 2, 525 (ἴστασαν, Spitzner). Od. 3, 182. 18, 307 (cf. ἔπρασσε); aor. 2 ἔστην, Ep. iterat. form στάσκον, and 3 plur. Ep. ἔσαν and στάν, subj. στῶ, 2 sing. στήης for στήης, etc., 1 plur. Ep. στέωμεν and στείομεν for στῶμεν, infin. στήμεναι for στήναι, perf.

ἔστηκα, and pluperf. ἐστήκειν; the dual and plur. only in the syncop. forms: dual ἔστατον, plur. ἔσταμεν, ἔστατε, and poet. ἔστητε, 4, 243. 246; 3 plur. ἔστασι, subj. ἐστῶ, optat. ἐσταίην, infin. ἐστάμεναι, ἐστάμεν, partcp. only the obliq. case, ἐσταότος, etc., pluperf. dual ἔστατον, 3 plur. ἔστασαν; mid. fut. στήσομαι, aor. ἔστησάμην, aor. pass. ἐστάθην, signif.: I) Trans. in the pres. imperf. fut. and aor. 1, *to place, to cause to stand*, of animate and inanimate objects, hence 1) *to put up, to set up, to place erect*, with accus. 2, 525; ἔγχος, 15, 126; τρίποδα, 18, 344. 2) *to cause to rise, to raise*, νεφέλας, 5, 523. Od. 12, 405; κονίης ὀμχλήν, 13, 336; hence metaph. *to excite, to stir up*, φυλόπιδα, ἔριν, Od. 11, 314. 16, 292. 3) *to cause to stand, to hinder, to bring to a stand, to check, to stop* (in their course), ἵππους, 5, 368; νέας, *to anchor the ships*, Od. 2, 391. 3, 182; μύλην, *to stop the mill*, Od. 20, 111; hence, *to cause to stand in the balance*, i. e. *to weigh*, τάλαντα, 19, 247. 22, 350. II) Intrans. and reflex. in the aor. 2 perf. and pluperf. act. 1) *to place oneself, to stand*, perf. ἔστηκα, I have placed myself, or I stand; ἐστήκειν, I stood, in which signif. the mid. is used to supply the pres. imperf. and fut. both of animate and inanimate things. 2) *to stand, of warriors*, 4, 334; νῆες, σκόλοpes, 9, 44. 12, 64. 3) *to stand up, to arise*, 1, 535; *to stand forth, to lift oneself*, χρημνοί, 12, 55. ὄρθαι τρίχες ἔσαν, the hair stood erect, 24, 359. ὀφθαλμοὶ ὥσεϊ κέρα ἔστασαν, the eyes stood out like horns, Od. 19, 211; hence metaph. ἑβδομος ἐστήκει μείς, the seventh month had begun, 19, 117; hence ἴσταται, begins, Od. 14, 162. 4) *to stand still, to keep one's place*, κρατερῶς, 11, 410. 13, 56. III) Mid. esply aor. 1. 1) *to place for oneself, to put up*, with accus. κρατῆρα θεοῖσι, 6, 528; ἰστόν, *to put up the loom-beam*, Od. 2, 94; ἰστόν, *to raise the mast*, 1, 480. Od. 9, 77. ἀγῶνα, *to begin a combat*, h. Ap. 150. 2) Oftener intrans. and reflex., *to place oneself*, in the passages cited under no. II. 11. 2, 473. πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς [in balance hangs, poised on a razor's edge. Cp.], 10, 173; see ἀκμῆ-δούρα ἐν γαίῃ ἴσαντο, the spears remained sticking in the earth, 11, 574; metaph. νεῖκος ἴσταται, the contest begins, 13, 333. Cf. on ἔστασαν, Buttm. § 107. 6. Thiersch, § 223. Kühner, § 182. Ἰστιάια, ἡ, Ep. and Ion. for Ἑστιάια, a town in Eubœa, on the northern coast, later Ὀρεός, 2, 537. ἰστίη, ἡ, Ion. and Ep. for ἑστία, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, *Od. 14, 159. 17, 156. 19, 301 (The middle syllable is always long.) *Ἰστίη, ἡ (Ἰστίη, ed. Hermann.), Ep. for Ἑστία, Vesta, daughter of Kronos (Saturn)

pertaining to Iphiclus. ἡ βίη Ἰφικληεῖη, Od. 11, 290.

Ἰφικλος, ὁ (ἱ in the beginning), son of Phylacus, from Phylacê in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter of Pero, 2, 705. 23, 636. Od. 11, 289, seq. Cf. Βίας.

Ἰφιδέεια, ἡ (ἱ in the beginning), daughter of Triops, wife of Aldeus, mother of Otus and Ephialtes by Poseidôn, Od. 11, 305 (from μέδομαι, the mighty ruler).

Ἰφίνοος, ὁ (the first ι long) son of Dexius, a Greek, slain by the Lycian, Glaucus, 7, 14.

Ἰφίς, ἰος, ὁ (not Ἰφεύς), accus. Ἰφεία, a Trojan, slain by Patroclus, 16, 417; see Buttm. Gr. Gram. § 51. Rem. 1. p. 192.

Ἰφίς, ἰος, ἡ, daughter of Enyeus, a slave of Patroclus, 9, 667.

ἰφίος, η, ον (ἰφι), or ἰφίς, ἰφι, *strong, esp. robust, fat, fattened*, only ἰφία μῆλα, 5, 556. Od. 11, 108 (the first ι long).

Ἰφιδίτης, ὁ, son of Iphitus = *Archeptolemus*, 8, 128.

Ἰφιδίων, ὠνος, ὁ (ἱ in the beginning), son of Otrynteus of Hydê, slain by Achilles, 20, 382. (From τίω, avenging powerfully.)

Ἰφίτος, ὁ (ἱ in the beginning) 1) son of Eurytus, from Œchalia, brother of Iolê, an Argonaut. On the journey, when he was seeking the mares which had been concealed by Hêraclês, he gave his bow to Odysseus (Ulysses), in Messenia. When he found them with Hêraclês, he was slain by him, Od. 21, 14, seq. 2) son of Naubôlus, an Argonaut of Phocis, father of Schedius and Epistrophus, 2, 518. 17, 306. 3) father of Archeptolemus, 8, 128.

ἰχθυάω (ἰχθύς), Ep. iterat. form, imperf. ἰχθυασκον, Od. 4, 368; *to fish, to take fish*, *Od. 12, 95.

ἰχθυόεις, εσσα, εν (ἰχθύς), *fishy, abounding in fish*, epith. of the sea, and of Hylus, 9, 4. 360. 20, 392; κέλευθα, Od. 3, 177.

ἰχθύς, ὕος, ὁ, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθύς. Od. 5, 53. 12, 331; *a fish*; taking fish in nets was already customary, Od. 22, 384, seq. (ν in nom. and accus. sing. long, 21, 127; elsewhere short.)

*ἰχναῖος. αῖη, αῖον (ἰχνος), *tracing, tracking*, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town *Ichneæ* in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ἰχνιον, τό (prop. dimin. of ἰχνος), *a trace, a track, a footstep*, 18, 321. h. Merc. 220. μετ' ἰχνιά τινος βαίνειν, to follow a man's steps, Od. 2, 406; tracks, Od. 19, 436. 2) Generally, *gait, movement*, 13, 71.

ἰχνος, τό, *a track, a footstep, a trace*, Od. 17, 317.†

ἰχώρ, ὠρος, ὁ, accus. ἰχῶ, Ep. for ἰχῶρ (Kühner, § 266, 1. Buttm. § 56, note 6, c); *ichor*, the blood of the gods,—a humour similar to blood, and which supplies its place in the gods, *5, 340. 416.

ἰψ, ἰπός, ὁ, nom. plur. ἰπες (ἰπτομαι), an insect which gnaws horn and vines, Od. 21, 395.†

ἰψαο, see ἰπτομαι.

ἰωγή, ἡ, *a shelter, a protection*. Βορέα, against the north wind, Od. 14, 533;† see ἐπιωγαί.

ἰωή, ἡ (ἰά, ἱ), *a call, a voice*, spoken of men, 10, 139; and generally. *clamour, noise*, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, 16, 127.

ἰῶκα, see ἰωκή.

ἰωκή, ἡ (from δῖω and δῖωκω), metaphor. accus. ἰῶκα, as if from ἰώξ, 11, 601;† prop. *pursuit in battle*; and generally, *the tumult of battle, the noise of battle*, plur., 5, 521. 2) Ἰωκή, personified, like Ἐρις, *5, 740.

ἰωχμός, ὁ (ἰωκή), *pursuit, the tumult of battle*, *8, 89. 158.

K.

K, the tenth letter of the Greek alphabet, and the sign of the tenth book.

κάββαλε, Ep. for κατέβαλε, see καταβάλλω.

Καβησός, ἡ, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ἐνδον refers to Troy), 13, 363.

κάγ, Ep. for κατ' before γ; κάγ γόνυ, for κατὰ γόνυ (accord. to Bothe, καγγόνυ), 20, 458.†

κάκγανος, ον (καίω with a kind of redupl.), *that may be burned, dry*, ξύλα, 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλάω (Ep. pres. καγχαλώωσι, καγχαλών for καγχαλώσι, καγχαλών), *to laugh aloud, to rejoice*, 6, 514. Od. 23, 1. 59; to laugh to scorn, 3, 43. (From ΧΑΩ, χαλάω, cackinnor.)

κάγῳ, contr. from καὶ ἐγώ, 21, 108;† yet rejected by Spitzner.

κάδ. Ep. for κατὰ before δ, e. g. καδ δέ, καδ δώματα, Od. 4, 72.

καδδραθέτην, see καταδραθάνω.

καδδύσαι, see καταδύνω.

Καδμείος, η, ον (Κάδμος), *derived from Cadmus, Cadmæan*, in Hom. plur. οἱ Καδμείοι, the inhabitants of the citadel Cadmeia, i. e. the Thebans, 4, 391. Od. 11, 276.

Καδμείων, ὠνος, ὁ = Καδμείος, 4, 385. 5, 804.

*Καδμητς, ἴδος, ἡ, peculiar fem. of Καδμείος, daughter of Cadmus = *Scmellê*, h. 6, 57.

Κάδμος, ὁ (Herm. *Instruus*), *Cadmus*, son of the Phœnician king Agénœ.

down, *to set down, to put away*; with accus. κρητήρα, the mixer, 9, 202; νῆα, to direct the ship down, i. e. to shore [*appelle navem*], Od. 12, 185; hence Πύλονδε καταστήσαι τινα, to convey any one to Pylos (connected with ἐφέσσαι, to put ashore [but Fäsi aft. Schol. to take him on board: a hysteron-proteron]), Od. 13, 274. II) Mid. = act. to let down, λαῖφος βοεύσιν, h. Ap. 407.

*καθοπλίζω (ὀπλίζω), to arm; mid. to arm oneself, Batr. 122.

καθοράω (ὀράω), aor. κατεῖδον, part. κατιδών, to look down, ἐξ' Ἰδης, 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. ἐπ' αἶαν, 13, 4.

καθύπερθε, and before a vowel καθύπερθεν, adv. (ὑπερθε), 1) from above, down from above, 3, 337; with gen. Od. 8, 279. 2) above, over, 2, 754. λαοῖσιν καθύπερθε πεποιθότες, trusting to the men who were above [i. e. on the walls], 12, 153; of the situation of places, 24, 545; with gen. Χίοιο, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καί, conjunc. and, even, marking connexion or heightened force. I) As a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. τε connects only related ideas. 2) τε—καί, as well—as, both—and, shows that the connected ideas stand in close and necessary union; in H. the two words stand together, 1, 7. 17. Od. 3, 414. 3) καί τε, the Lat. atque, annexes something homogeneous and equal (in quantity, &c.): it often points to something special: and indeed, 1, 521. Od. 23, 13. In like manner we have ἡδὲ καί, Od. 1, 240; ἡμὲν, ἡδὲ καί, 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, ὥς ἄρ' ἔφη, καὶ ἀναίξας—τίθει. 1. 584. 5) In an anacoluthon καί connects a particp and a finite verb, ὥς φαμένη, καὶ ἡγήσατο, 22, 247. In like manner in apodosis after temporal conjunctions, καὶ τότε, 1, 478. II) As an enhancing adverb: in the orig. signif. even, also, still, etiam, καί renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening. a) With verbs, substantives, numerals: even. τάχα κεν καὶ ἀναίτιον αἰτιόωτο, he might easily blame even an innocent person, 12, 301. cf. 4, 161. b) Esplly, καί with particp. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by although, however. Ἐκτορα, καὶ μεμαῶτα (however impetuous) μάχης σχήσεσθαι ὄλω, 9, 655. καὶ ἐσσύμενον, 13, 787. 16, 827. c) With compar. still. θεὸς καὶ ἀμείνωνας ἵππους δωρήσαιο, 10, 556. d) With adverbs: καὶ λίην, καὶ μάλα, 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: ἰέμενος καὶ καπνὸν—νοῆσαι, to see if but

the smoke, Od. 1, 58. III) καί in connexion with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δὴ, for certainly, for really, καὶ—γε, and (indeed); καὶ δέ, and yet, but also: καὶ δὲ, and now, and certainly; καὶ εἰ, even if; καὶ μὲν = καὶ μήν, and certainly, and surely, surely also, 23, 410; also (indeed), Od. 11, 582; καὶ τοι, and yet, although, etc. [To the above may be added καί as an expletive. κασίγνητος καὶ ὄπατρος, 12, 371; as also the use between numerals, sometimes = or. ἓνα καὶ δύο, 2, 346. cf. Od. 3, 115.]

Καινείδης, ὁ, son of Cæneus = Κορδαί, 2, 746.

Καινεύς, ἦος, ὁ, son of Elātus, king of the Lapithæ, father of the Argonaut Corðnus, 1, 264. (From καίνυμαι, that overpowers.)

*καινός, ἦ, ὄν, new, strange, unknown, τέχνη, Batr. 116.

καίνυμαι, pret. depon. (root ΚΑΔ for καίδνυμαι), perf. κέκασμαι, pluperf. ἐκκασμένη, 1) to excel, τινά, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. κέκασθαι τινά τι, to excel a man in any thing, 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, δόλοισι (for evil wiles renowned), 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, παντοίῃς ἀρετῇσι ἐν Δαναοῖσι, Od. 4, 725: μετὰ δμῳῇσι, Od. 19, 82; ἐπ' ἀνθρώπους, 24, 535. (Others suppose a root ΚΑΖΩ.)

καίπερ, Ep. separated καί περ, except Od. 7, 224; although, however, however much; πέρ takes its place after the emphatic word. καὶ ἀχνύμενοί περ, however grieved they are, 2, 270. 24, 20. καὶ πρὸς δαίμονά περ, 17, 104.

καίριος, ἦ, ὄν (καίρος), happening at the right time, seasonable, hitting the right place; in H. only in the neut. καίριον, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριόν ἐστω, where the blow is fatal, 8, 84. 326. ἐν καίριῳ, κατὰ καίριον, in a mortal part, 4, 185. 11, 439.

καιρόεις, εσσα, εν, well-woven, close-woven, from καῖρος, the threads which cross the chain or warp in weaving [the woof or filling], Lat. licia. καιροσέων ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, Od. 7, 107, † from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; καιροσέων is the reading of Aristarchus, and is, according to the Schol., gen. plur. for καιροεσσών, καιροσών, Ion. καιροσέων. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc. [Bright as with oil the new-wrought texture shone. Cp.]

καιροσέων, see καιρόεις.

ἐκαλεσάμην. Ερ. σσ, perf. pass. κέκλημαι, plurperf. 3 plur. κεκλήατο, fut. 3 κεκλήσομαι, Ion. iterative imperf. καλέσσκον and καλεσκόμην, I) *to call*, i. e. (1) *to name, to call by name*; τινὰ ἐπώνυμον or ἐπικήλυσιν, *to call one by a surname*, 9, 562. 18, 487; hence pass. *to be called, to be named*, often, 2, 260. 684. 4, 61. ἐμὴ ἄλοχος κεκλήσεαι. h. Ven. 489. 2) *to call, to call to*; spoken of several, *to call together*, with accus. τινὰ εἰς ἀγορὴν, εἰς Ὀλυμπόν Od. 1. 90. 11. 1, 402; also ἀγορήνδε, θάλαμόνδε οἰκόνδε; with accus. alone, ὅσοι κεκλήατο βουλήν, *whosoever had been called to the council*, 10, 195; and with infin. *to call upon, to require, to challenge*, καταβῆναι, 3, 250. 10, 197; *to call, to invite to a repast*, Od. 4, 532. 11, 187. II) Mid. in the aor. *to call to oneself, to summon*, 5, 427. h. Ven. 126; τινὰ φωνῇ, 3, 161; λαὸν ἀγορήνδε, 1, 54.

καλήμεναι. see καλέω.

Καλήσιος. ὁ, a comrade and charioteer of Axylus, from Arisbē in Thrace; slain by Diomēdēs, 6, 18.

Καλητορίδης, ου, ὁ, son of Calētor = *Aphareus*, 13, 541.

καλήτωρ, ορος, ὁ (καλέω), a crier, 24, 577.†

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, 15, 419. 2) father of Aphareus.

καλλείπω, Ερ. for καταλείπω.

Καλλιάνασσα, ἡ, daughter of Nereus and Doris, 18, 46.

Καλλιάνειρα, ἡ, daughter of Nereus, 18, 44.

Καλλίαιρος, ἡ, a town in Locris, in Strabo's time destroyed, 2, 531.

καλλιγύναιξ. αἰκος (γυνή), *abounding in beautiful women or virgins*, epith. of Hellas [Achaia] and Sparta, only in accus., 2, 683 [3, 75]. Od. 13, 412.

*Καλλιδίκη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 109.

καλλίζωνος. ου (ζώνη), *beautifully girdled or [rather having a beautiful girdle]*, cf. Od. 5, 231], epith. of noble women, 7, 139. Od. 23, 147.

*Καλλιθόη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 110.

καλλίθριξ, τριχος (θρίξ) *having beautiful hair*; epith. of horses: *having beautiful manes*, 5, 323; epith. of sheep: *having beautiful wool*, Od. 9, 936. 469.

Καλλικολώνη, ἡ (κολώνη), *Mount Beauty*, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simoeis, 20, 53. 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ου (κόμη), *having beautiful hair, having beautiful tresses*, epith. of handsome women, 9, 449. Od. 15, 58.

καλλικρήδεμνος, ου (κρήδεμνον). *having a beautiful head-band or fillet (beautifully veiled, V.)*, ἄλοχοι, Od. 4, 623.†

κάλλιμος, ου, poet. for καλός, *beautiful*, *Od. 4, 130. 11. 529. 640.

κάλλιον, see καλός.

*Καλλιόπη, ἡ (from ὄψ, *having a*

beautiful voice), the eldest of the nine Muses, later the goddess of Epic song, h. 31, 2.

καλλιπάρης, ου (παρεῖα), *having fair cheeks*, epith. of beautiful women, 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, see καταλείπω.

*καλλιπέδιλος, ου (πέδιλον), *having beautiful sandals*, h. Merc. 57.

καλλιπλόκαμος, ου (πλόκαμος), *having beautiful locks, having lovely tresses*, epith. of fair women, 11. and Od.

καλλιρέεθρος, ου (ρέεθρον), *beautifully flowing*, κρήνη, Od. 10, 107.† h. Ap. 240.

καλλίροος, ου, poet. for καλίρροος.

Καλλιρόη, ἡ, poet. for Καλιρρόη, daughter of Oceanus and Tethys, wife of Chrysaōd, h. in Cer. 419.

καλίρροος, ου, Ερ. καλλίροος, Od. 5, 441. 17, 206 (ρόος), *beautifully flowing*, epith. of rivers and fountains, 2, 752. 2. 147.

*καλλιστέφανος, ου (στέφανος), *beautifully crowned*, epith. of Dēmētēr, h. Cer. 252.

κάλλιστος, η, ου, see καλός.

καλλίσφυρος, ου (σφυρόν), prop. *having beautiful ankles or feet, slender-footed*, epith. of beautiful women, 9, 557. Od. 5, 333.

καλλίτριχες, see καλλίθριξ.

κάλλιφ' for κατέλιπε, see καταλείπω.

καλλίχορος, ου (χορός), *having beautiful dancing-places, or having beautiful plains*, Πανοπέυς, Od. 11, 581; Θῆβαι, h. 14, 2; see εὐρύχορος.

[Καλλίχορος. ὁ, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), *beauty*, both of men and women, 3, 392. 6, 156. Od. 6, 18. & 457; spoken of Penelopē, κάλλει μὲν αἰ πρῶτα πρόσωπα καλὰ κάθηρεν ἀμβροσίῳ, οἷῳ Ἀφροδίτῃ χρίεται, Athēnē illumined her lovely countenance with ambrosial beauty, such as Aphrodītē adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in H. something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

*κᾶλον, τό, *wood*, espily dry wood for burning, h. in Merc. 112.

κᾶλός, ἡ, ὄν, compar. καλλίων, superl. κάλλιστος, *beautiful*. 1) Spoken of the external form both of animals and inanimate objects: *beautiful, fascinating, lovely, agreeable*, spoken of men, καλός τε μέγας τε, 11.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμὴν, a beautiful harbour. Od. 6. 263. 2) Of internal quality: *beautiful, noble, glorious, excellent*; in H. only neut. καλόν ἐστι, it is well. it is becoming, with infin., 9, 615. 17. 19. νῦν δὲ καλλίον μεταλλῆσαι. now it is more fitting to ask, Od. 3, 69. οὐ μὲν αἰ τότε καλλίον, this is by no means well. 11. 24, 52. Od. 7, 159. The neut. sing. καλόν and plur. καλά are often used by

3 sing. κάμε, Ep. subj. κεκάμω with redupl., aor. mid. ἐκαμόμην, perf. κέκμηκα, partcp. κεκμηώς, gen. ὠτος, accus. plur. κεκμηότας, 1) Intrans. *to fatigue oneself with labour*. a) *to take pains, to toil, to suffer*, μάλα πολλά, 8, 22. 448; with part. οὐδὲ τόξον δὴν ἔκαμον τανύων, I did not long weary myself in drawing the bow [JN. δὴν τανύων, Fäsi], Od. 21, 426; of works of art, κάμε τεύχων, Il. 2, 101. 7, 220. 8, 195. b) *to become fatigued, to become weary, to become relaxed*; with accus. χεῖρα, in the hand, 2, 389. 5, 797; γυῖα, ὦμον, often with a partcp. ἐπὶν κεκάμω πολεμίζων, after I am fatigued in battle, 1, 168; so κάμνει θέων, ἐλαύνων, he is weary with running, rowing, 4, 244. 7, 5. κεκμηώς, a fatigued person, 6, 261. 11, 802; but οἱ καμόντες, the wearied ones; epith. of the dead who have escaped from their labours, 3, 278 (V. 'those who rest'). Od. 11, 476. According to Buttm., Lex. p. 371, 'the worn out, the enfeebled,' as a kind of euphemism for θανόντες, the word presenting, instead of the notion of non-existence, the lowest degree of life short of annihilation. 2) Trans. *to make with toil, to prepare*, with accus. espily works of art in brass, μίτρην, 4, 187. 18, 614; νῆας, Od. 9, 126. Mid. *to work upon with pains-taking for oneself, to cultivate*, with accus. νῆσον, Od. 9, 130. 2) *to earn by labour for oneself, to acquire*, δουρί τι, Il. 18, 341.

κάμπτω, fut. ψω, aor. ἐκαμψα, *to bend, to curve*, with accus. ἵπυν, 4, 486; espily γόνυ, *to bend the knee, in order to rest*, 7, 118. 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω), *curved, crooked, bent*, epith. of the bow, chariot and wheel, 5, 97. 231. 722. Od. 9, 156; ἄροτρον, h. Cer. 308.

*κάναστρον, τό (κάνη), *a basket made of twisted osier; an earthen vessel*, Ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, *to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάζω), *noise, sound, rattling, ringing*; spoken of brass, 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. *to rattle, to ring, to resound*. κανάχιζε δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, Ep. = κάνεον, Od. 10, 355.†

κάνεον, τό, Ep. κάνειον (κάνη), prop. *a basket made of twisted reeds; a reed basket; generally a basket, a vessel, a dish for bread and for the sacred barley in a sacrifice*; spoken of brass, 11, 630; and of gold, Od. 10, 355.

καννεύσας, see κατανεύω.

κανών, ὄνος, ὁ (κάνη), prop. *a reed rod*,

any straight rule for measuring, etc.; in H. 1) κανόνες are two cross-bars (ράβδοι, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle*. They were made of leather, and also of metal, 8, 193. 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελαμών was attached, cf. Köpke, Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom') ἐπὶ δ' ὤρνυτο διὸς Ὀδυσσεὺς Ἄγχι μάλ' ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο Στήθεός ἐστι κανών. 23, 760. Here the gen. στήθεος depends upon ἄγχι, for the sense is, Odysseus (Ulysses) was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: κανὼν τις γυναῖκα for κανὼν γυναικὸς τινος.] [Cp. "Near as some cinctured maid industrious holds the distaff to her breast."]

κάπ, Ep. abbreviated for κατά before π and φ. κάπ πεδίον, κάπ φάλαρα, 11, 167. 16, 106.

Καπανεύς, ἦος, ὁ, son of Hipponous and Laodicê, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, 2, 564.

Καπανηιάδης, ον, ὁ, and Καπανηῖος, νιός, son of Capaneus = Sthenelus, 5, 103, 109. 4, 367.

κάπετος, ἡ (σκάπτω), *a ditch, a foss = τάφρος*, 15, 356; *a pit, a vault*, 24, 797; and generally *a trench*, *18, 564.

κάπη, ἡ (κάπτω), *a crib, a manger with the food*, 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπνισα, Ep. σσ, *to make a smoke, to kindle a fire*, 2, 399.†

καπνός, ὁ (ΚΑΠΩ), *smoke, fume*, distinct from κνίσση, 1, 317. Od. 1, 58; the vapour from waves, Od. 12, 219.

κάππεσον, see καταπίπτω.

κάπριος, ὁ, for κάπρος, 11, 414. 12, 42; and σὺς κάπριος, 11, 293. 17, 282.

κάπρος, ὁ, *a boar, a wild swine*. The male swine was taken as an offering in forming a treaty, 19, 196.

καπύω (ΚΑΠΩ), aor. ἐκάπνισα, Ep. σσ, *to breathe, to breathe forth*. ἀπὸ δὲ ψυχῆς ἐκάπνισσεν, 22, 467.†

Κάπυς, νος, ὁ, son of Assaracus, father of Anchises, 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, Ep. abbrev. κατά before ρ. κάρ ρόν, 12, 33.

κάρ, according to the Schol. an ancient Ep. abbrev. form for κάρη: hence ἐπὶ κάρ, *upon the head, headlong*, 16, 392.† Later it was written ἐπίκαρ.

κάρ (ᾱ), a word of uncertain signif., prob. an ancient word for θρίξ, in the

tested with Meleager the honour of victory; hence Voss, 'on account of the slaughter of an own brother,' 9, 567.

Κάσος, ἡ, an island of the Ægean Sea near Cos. now *Casso*, 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but, because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Klytæmnê-tra (Clytæmnestra) in Mycenæ. Od. 11, 420.

κασσίτερος, ὁ, *tin*, plumbum album. different from lead, plumbum nigrum. H. mentions it as an ornament of cuirasses and shields, 11, 25. 34. 18, 565. 575; and of chariots, 23, 503. Also greaves were made of tin, or for ornament coated with tin, 21, 592. 18, 613. According to 18, 474, it was melted and over other metal. χεῦμα κασσιτέροιο, tin-casting, 23, 561. Probably, however, it was also beaten into plates with the hammer, 20, 271, and hence called *εἰανός*. Beckmann, Geschich. der Erfind. c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. (Schneider in his Lex. agrees with this view). *II.

Καστιάνερα, ἡ, *Castianeira*, mother of Gorgythion, 8, 305.

Κάστωρ, ὁρος, ὁ, son of King Tyndareus and of Leda, or, by mythology, of Zeus, brother of Polydeukês (Pollux) and Helen, 3, 238, famed for his skill in managing horses. According to later mythology, he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and, when he was killed by Idas, Polydeukês (Pollux) shared immortality with him. Alternately they spent a day in the upper and a day in the under world. 3, 237. Od. 11, 209, seq. Μῆλυ, Kastôr (Castor) and Polydeukês (Pollux) together are called *Dioscûri*, i. e. sons of Zeus, see Διόσκουροι. 2) *Castor*, son of Hylacus, a fictitious personage, Od. 14, 204.

*καστορινύσα, see καταστορέννυμι.

κασχέθε. see κατέχω.

κατά, 1) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: a) To indicate a downward motion, *down from*, *down*. βῆ δὲ κατ' Οὐλύμπιο καρήνων, 1, 44. καθ' ἵππων ἄλτο; hence also with the implied notion of extension, *down from above*. κατ' ὀφθαλμῶν κέχυτο νύξ, down over the eyes the night was poured; again, κατ' ἄκρης, prop. from the summit down, i. e. entirely, 13, 772. cf. ἄκρος. b) To indicate direction to a place in a lower situation, *down upon*, *down to*, *under*. κατὰ χθονὸς ὄμματα πῆξαι, to fasten the eyes upon the ground. 3, 217.

νχὴ κατὰ χθονὸς ὤχετο, under the earth,

23, 100; and generally of direction to an object, Od. 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). a) To indicate direction to an object, mostly one in a lower situation, *in*, *upon*, *into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτὰν κατὰ τι, κατ' ὅσσε ἰδόν, looking into the eyes, 17, 167. β) To indicate extension from above downwards, *through*, *over*, *along* *upon*. κατὰ στρατόν, through the army, in the army. κατὰ λαόν, κατὰ γαίαν. Thus often κατὰ θυμόν, in the heart. b) In reference to cause, manner, etc. a) To denote cause, purpose: πλεῖν κατὰ πρῆξιν, on business, Od. 3, 72. κατὰ χρέος ἔλθειν, Od. 11, 479. β) To denote suitability, *according to*, *secundum*: κατὰ μοῖραν, according to propriety. κατὰ δυνάμιν, according to a man's power. γ) To denote the manner, etc. κατὰ λοκὸν κρομύοιο, after the manner of an onion-skin, Od. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, 11, 1, 271. κατὰ σφέας, by themselves, 1, 366. κατὰ φύλα, by tribes, 2, 362. II) Adv. without case. κατὰ as an adv. has the signif. *down*, *downward*, *down from above*, 1, 40. 436; again, *fully*, *utterly*, *entirely*. κατὰ πάντα φαγεῖν, Od. 3, 315. III) In composition it has the same signif., and often strengthens the notion. IV) κατὰ may be placed after the subst. and then the accent is retracted: δόμον κάτα. In the poets it is sometimes elided into κατ even before consonants. The accent is retracted and the τ assimilated to the following consonant: καὶ δύνανται. Other connect the prep. with the following word: καδδύνανται.

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατέβην, from this 1 plur. subj. καταβείομεν, Ep. for καταβῶμεν. aor. 1 mid. κατεβησάμην; also the Ep. forms καταβήσετο and imper. καταβήσεο, 1) *to descend*, *to come down*, *to alight*, *εἰς* *τινος*, or with gen. alone, 5, 109; with the question whither, we have εἰς and ἐπὶ with the accus. 3, 252. 10, 541; or the accus. alone. κατεβήσατο θάλαμον, he descended to the chamber, Od. 1, 337. 2) With accus. *to descend* any thing. κλίμακα κατεβήσατο, he descended, went down, the stairs, Od. 1, 330. ξυστόν ἐφέλκειον καταβῆναι, to slide down by the smooth rudder (into the deep), Od. 14, 350; in a similar manner, ὑπερώϊα κατέβαινε, she descended the upper chamber, i. e. from the chamber, Od. 18, 206. 23, 85. καταβάλλω (βάλλω), aor. 2 κατέβαλον. Ep. 3 sing. κάβαλε for κατέβαλε, 1) *to cast down*, *to tear down*, *to demolish*, with accus., 12, 206; to dash into, 15, 357; and κατὰ πρηνὲς βαλέειν μέλαθρον, i. e. καταβαλέειν, to demolish, 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down*; κρεῖον ἐν πυρὸς αὐγῇ, 9, 306. 3)

καταθρόσκω (θρόσκω), only in tmesis, καθ' ὃ ἐθορε, to leap down, 4, 79. h. Cer. 28.

καταθύμιος, ον (θυμός), lying in the mind, in the heart. μηδέ τί τοι θάνατος καταθύμιος ἔστω, let not death come into thy mind, i. e. entertain no thought of it [Cp.], 10, 383. 17, 201. ἔπος, τό μοι καταθύμιόν ἐστιν, (such) order as is in my mind, as my mind suggests. Others (aft. Eust., τὸ κατὰ νοῦν νόημα), transl. it according to my mind, as I wish, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταϊάπτω see ιάπτω.

καταιβατός, ἡ, ὄν. poet. καταβατός (βαίνω), descending, leaning downwards, θύραι καταιβαταὶ ἀνθρώποισιν, doors, by which men descend. Od. 13, 110.†

καταικίζω (αἰκίζω), perf. pass. κατήκισμαι, to abuse, to disfigure, τεύχεα κατήκισται (by smoke and dirt), *Od. 16, 290. 19, 9.

καταισχύνω (αἰσχύνω), to shame, to insult, to disgrace, to dishonour, πατέρων γένος. Od. 24, 508. 512; δαῖτα, *Od. 16, 293.

καταῖσχω, poet. for κατίσχω = κατέχω: οὗτ' ἄρα ποίμνησιν καταῖσχεται, it (the island) was not inhabited by shepherds, *Od. 9, 122.†

καταῖτυξ, υγος, ἡ, a head-piece, a low, light helmet [or casque, Cp.], without a cone or crest, 10, 258. (Prob. from κατά and τεύχω.)†

κατακαίω (καίω), infin. pres. κατακαί-
έμεν (κατακήμεν ed. Wolf), 7, 408; aor. 1 κατέκη, su. j. 1 plur. Ep. κατακήμεν, infin. aor. κατακεῖται, Od. 10, 533; Ep. κακκεῖται, Od. 11, 74; aor. 2 pass. κατέκην, to burn up, to consume, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans, κατὰ πῦρ ἐκάη, the fire burnt down [the flame declined. Cp.], 9, 212. The infin. pres. κατακήμεν or κατακεῖμεν is doubtful, for which reason Spitzner has adopted κατακαίμεν, see Thiersch, § 213, 38. Buttm. p. 287. Cf. καίω.

κατακαλύπτω (καλύπτω), aor. κατεκάλυψα, only in tmesis, to envelope entirely, to cover, with the accus. μηρὸν κνίσσῃ, to wrap the thigh-bones with fat, 1, 460. 2, 423. Od. 3, 464.

κατακεῖται, see κατακαίω.

κατακεῖμεν or κατακήμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κεῖμαι), to lie down, to lay oneself down, 17, 677; metaph. to rest: ἄλγεα ἐν θυμῷ κατακεῖσθαι ἔασομεν, we will permit the pangs to rest in the mind, 24, 523. 2) to lie, to be in store, 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. to cut off; hence to consume, to ruin, βίον οἶκον, *Od. 4, 686. 22, 36; μῆλα, *Od. 23, 356.

κατακείω (κείω), partcp. κακκείοντες, Ep. for κατακείοντες, desider., to desire to lie down, to go to rest, 1, 606. Od. 1, 424 (see κείω).

κατακήμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθην, to break in pieces, to break, with accus. 13, 608. 20, 227; metaph. ἔμοιγε κατεκλάσθη ἦτορ, my heart was broken, i. e. overcome, distressed, Od. 4, 481. 9, 256.

κατακλῖνω (λίνω), aor. κατέκλινα, to bend down, to lay down, δόρυ ἐπὶ γαίῃ, O. l. 10, 165.†

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. metaplast. plur. for Κατακλωθοί, from Κλωθώ, prop. the spinners, for the Parcae, the Fates, Od. 7, 197.† πείσεται, ἄσσα οἱ Αἴσα Κατακλώθες τε βαρεῖαι Γεινομένῳ νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclôthes are here annexed to Aisa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression to spin is current in H., see ἐπικλώθω. The other reading, κατακλώθῃσι βαρεῖα, must be rejected, see Nitzsch ad loc.

κατακοιμάω (κοιμάω), only aor. pass. κατεκοιμήθην, to put to sleep. Pass. to go to sleep, to rest, παρά τινι, 2, 355. 9, 427; ἐν ἔτεσιν, *11, 730.

κατακοσμέω (κοσμέω), 1) to adjust, to put aright, with accus. οἷστόν ἐπὶ νευρῇ, 4, 118. 2) Mid. to put in order, δόμον, Od. 22, 440.

κατακρεμάννυμι (κρεμάννυμι), aor. κατεκρέμασα, to hang up, to suspend, φόρμιγγα. Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. according to Aristarch. κατὰ κρήθεν, from above, down from the head, Od. 11, 588. h. Cer. 182, metaph. from the top to the bottom, entirely, thoroughly. Τρῶας κατάκρηθεν λάβε πένθος, grief took complete possession of the Trojans, 16, 548. (Prob. from κάρη. κάρηθεν, syncop. κρήθεν, which is found as an Ep. gen. in Hes. sc. 7, on which account it is better written separately; others say from κατά and ἀκρηθεν, see Spitzner ad Il. 16, 548.)

*κατακρημνάω (κρημνάω), to hang down (trans.), only mid. to hang down (intrans.), κατεκρημνῶντο βότρυες, h. 6, 39.

*κατακρημνος, ον (κρημνός), precipitous, steep, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψω, to conceal, to hide, to dissemble, τί, 22, 120. οὐτι κατακρύπτουσιν, they (the gods) conceal nothing from him, Od. 7, 205; apparently intrans.: ἄλλῃ δ' αὐτόν (for ἑαυτόν) φωτὶ κατακρύπτων ἤϊσκεν, disguising he made himself like another man, (αὐτόν is to be referred to both verbs,) Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτείνω.

κατακτάς, see κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτενῶ, 23, 412; κατακτανέω, Ep. for κτανῶ. 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτανον, imperat. κάκτανε, Ep. for κατακτανε, 6, 164; also the Ep. aor. κατέκταν, infn.

down, to set down, to put away; with accus. κρητήρα, the mixer, 9, 202; νῆα, to direct the ship down, i. e. to shore [*appelle navem*], Od. 12, 185; hence Πύλονδε καταστήσαι τινα, to convey any one to Pylos (connected with ἐφέσσαι, to put ashore [but Fäsi aft. Schol. to take him on board: a hysteron-proteron]), Od. 13, 274. II) Mid. = act. to let down, λαῖφος βοεῦσιν, h. Ap. 407.

*καθοπλίζω (ὀπλίζω), to arm; mid. to arm oneself, Batr. 122.

καθοράω (ὀράω), aor. κατεῖδον, part. κατιδών, to look down, ἐξ' Ἰδης, 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. ἐπ' αἶαν, 13, 4.

καθύπερθε, and before a vowel καθύπερθεν, adv. (ὑπερθε), 1) from above, down from above, 3, 337; with gen. Od. 8, 279. 2) above, over, 2, 754. λαοῖσιν καθύπερθε πεποιθότες, trusting to the men who were above [i. e. on the walls], 12, 153; of the situation of places, 24, 545; with gen. Χίοιο, above Chios, i. e. north of it, Od. 3, 170. 15, 404.

καί, conjunc. and, even, marking connexion or heightened force. I) As a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. τέ connects only related ideas. 2) τε—καί, as well—as, both—and, shows that the connected ideas stand in close and necessary union; in H. the two words stand together, 1, 7. 17. Od. 3, 414. 3) καί τε, the Lat. *atque*, annexes something homogeneous and equal (in quantity, &c.): it often points to something special: *and indeed*, 1, 521. Od. 23, 13. In like manner we have ἡδὲ καί, Od. 1, 240; ἡμὲν, ἡδὲ καί, 5, 128. 4) The original enhancing power shows itself, although feebly, in sentences which annex an action quickly following what precedes, ὥς ἄρ' ἔφη, καὶ ἀναίξας—τίθει. 1. 584. 5) In an anacoluthon καί connects a partcp. and a finite verb, ὥς φαμένη, καὶ ἡγήσατο, 22, 247. In like manner in apodosis after temporal conjunctions, καὶ τότε, 1, 478. II) As an enhancing adverb: in the orig. signif. *even, also, still, etiam*, καί renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening. a) With verbs, substantives, numerals: *even*. τάχα κεν καὶ ἀναίτιον αἰτιόωτο, he might easily blame even an innocent person, 12, 301. cf. 4, 161. b) Esply, καί with partcp. and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by *although, however*. Ἐκτορα, καὶ μεμαῶτα (however impetuous) μάχης σχήσεσθαι ὀίω, 9, 655. καὶ ἐσσύμενον, 13, 787. 16, 627. c) With compar. *still*. θεὸς καὶ ἀμείνονας ἵππους δωρήσαιο, 10, 556. d) With adverbs: καὶ λίην, καὶ μάλα, 13, 237. 19, 408. Od. 1, 46. 2) Diminishing: ἰέμενος καὶ καπνὸν—νοῆσαι, to see if but

the smoke, Od. 1, 58. III) καί in connexion with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δὴ, for certainly, for really, καὶ—γε, and (indeed); καὶ δέ, and yet, but also; καὶ δὲ, and now, and certainly; καὶ εἰ, even if; καὶ μὲν = καὶ μήν, and certainly, and surely, surely also, 23, 410; also (indeed), Od. 11, 582; καὶ τοι, and yet, although, etc. (To the above may be added καί as an expletive. κασίγνητος καὶ ὄπατρος, 12, 371; as also the use between numerals, sometimes = *or*. ἓνα καὶ δύο, 2, 346. cf. Od. 3, 115.)

Καινείδης, ὁ, son of Cæneus = *Corðeus*, 2, 746.

Καινεύς, ἦος, ὁ, son of Elätus, king of the Lapithæ, father of the Argonaut Corðnus, 1, 264. (From καίνυμαι, that overpowers.)

*καινός, ἡ, ὄν, new, strange, unknown, τέχνη, Batr. 116.

καίνυμαι, poet. depon. (root ΚΑΔ for καίδνυμαι), perf. κέκασμαι, pluperf. ἔκεκασμην, 1) to excel, τινά, Od. 3, 282. More freq. the perf. and pluperf. in the signif. of the pres. and imperf. κέκασθαι τινά τινα, to excel a man in any thing, 2, 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3, 283. 2) Alone with dat. without accus. of pers. to be distinguished in any thing, to be remarkable for any thing, to be adorned with, δόλοισι (for evil wiles renowned), 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, παντοίῃς ἀρετῇσι ἐν Δαναοῖσι, Od. 4, 725: μετὰ δμωῇσι, Od. 19, 82; ἐπ' ἀνθρώπους, 24, 535. (Others suppose a root ΚΑΖΩ.)

καίπερ, Ep. separated καί περ, except Od. 7, 224; *although, however, however much*; πέρ takes its place after the emphatic word. καὶ ἀχνύμενοί περ, however grieved they are, 2, 270. 24, 20. καὶ πρὸς δαίμονά περ. 17, 104.

καίριος, ἡ, ὄν (καιρός), happening at the right time, seasonable, hitting the right place; in H. only in the neut. καίριον, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριόν ἐστιν, where the blow is fatal, 8, 84. 326. ἐν καιρίῳ, κατὰ καίριον, in a mortal part, 4, 185. 11, 439.

καιρόεις, εσσα, εν, well-woven, close-woven, from καιρός, the threads which cross the chain or warp in weaving [the woof or filling], Lat. *lucia*. καιροσέων ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, Od. 7, 107,† from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; καιροσέων is the reading of Aristarchus, and is, according to the Schol., gen. plur. for καιροσσεῶν, καιροσσεῶν, Ion. καιροσέων. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc. [Bright as with oil the new-wrought texture shone. Cp.]

καιροσέων, see καιρόεις.

3 sing. κάμε, Ep. subj. κεκάμω with redupl., aor. mid. ἐκαμόμην, perf. κέκηκα, partcp. κεκμηώς, gen. ὤτος, accus. plur. κεκμηότας, 1) Intrans. *to fatigue oneself with labour*. a) *to take pains, to toil, to suffer*, μάλα πολλά, 8, 22. 448; with part. οὐδὲ τόξον δὴν ἔκαμον τανύων, I did not long weary myself in drawing the bow [JN. δὴν τανύων, Fäsi], Od. 21, 426; of works of art, κάμε τεύχων, Il. 2, 101. 7, 220. 8, 195. b) *to become fatigued, to become weary, to become relaxed*; with accus. χεῖρα, in the hand, 2, 389. 5, 797; γυῖα, ὤμον, often with a partcp. ἐπὶν κεκάμω πολεμίζων, after I am fatigued in battle, 1, 168; so κάμνει θέων, ἐλαύνων, he is weary with running, rowing, 4, 244. 7, 5 κεκμηώς, a fatigued person, 6, 261. 11, 802; but οἱ καμόντες, the wearied ones; epith. of the dead who have escaped from their labours, 3, 278 (V. 'those who rest'). Od. 11, 476. According to Buttm., Lex. p. 371, 'the worn out, the enfeebled,' as a kind of euphemism for θανόντες, the word presenting, instead of the notion of non-existence, the lowest degree of life short of annihilation. 2) Trans. *to make with toil, to prepare*, with accus. esply works of art in brass, μίτρην, 4, 187. 18, 614; νῆας, Od. 9, 126. Mid. *to work upon with pains-taking for oneself, to cultivate*, with accus. νῆσον, Od. 9, 130. 2) *to earn by labour for oneself, to acquire*, δουρί τι, Il. 18, 341.

κάμπτω, fut. ψω, aor. ἔκαμψα, *to bend, to curve*, with accus. ἵπυν, 4, 486; esply γόνυ, to bend the knee, in order to rest, 7, 118. 29, 72; γούνατα χεῖράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω). *curved, crooked, bent*, epith. of the bow, chariot and wheel, 5, 97. 231. 722. Od. 9, 156; ἄροτρον, h. Cer. 308.

*κάναστρον, τό (κάνη), *a basket made of twisted osier; an earthen vessel*, Ep. h. 14, 3.

καναχέω (καναχή), only aor. κανάχησε, *to resound, to make a noise, to rattle, to ring*, spoken of brass, Od. 19, 469.

καναχή, ἡ (κανάζω), *noise, sound, rattling, ringing*; spoken of brass, 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.

καναχίζω = καναχέω, only imperf. *to rattle, to ring, to resound*. κανάχιζε δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργους ἀκοντιζόμενα' is contrary to the usus loquendi.)

κάνειον, τό, Ep. = κάνεον, Od. 10, 355.†

κάνεον, τό, Ep. κάνειον (κάνη), prop. *a basket made of twisted reeds; a reed basket; generally a basket, a vessel, a dish* for bread and for the sacred barley in a sacrifice; spoken of brass, 11, 630; and of gold, Od. 10, 355.

καννεύσας, see κατανεύω.

κανών, όνος, ό (κάνη), prop. *a reed rod,*

any straight rule for measuring, etc.; in H. 1) κανόνες are two cross-bars (ράβδοι, Hesych.) on the inside of a shield. The left arm was put through one of these, whilst the left hand grasped the other, when an attack was made upon the enemy; *a handle*. They were made of leather, and also of metal, 8, 193. 13, 407; later, ὄχανα. Others suppose these were two cross-bars to which the τελαμών was attached, cf. Köpke, Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Voss, *the shuttle* (it is incorrectly explained as 'the great beam of the loom') ἐπὶ δ' ὤρνυτο δίος Ὀδυσσεὺς Ἀγχι μάλ' ὥς ὅτε τίς τε γυναῖκός ἐϋζώνου Στήθεός ἐστι κανών. 23, 760. Here the gen. στήθεος depends upon ἄγχι, for the sense is, Odysseus (Ulysses) was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. [Bothe supposes an hypallage: κανών τις γυναῖκα. for κανών γυναικός τινος.] [Cp. "Near as some cinctured maid Industrious holds the distaff to her breast."]

κάπ, Ep. abbreviated for κατά before π and φ. κάπ πεδίον, κάπ φάλαρα, 11, 167. 16, 106.

Καπαεύς, ἦος, ό, son of Hipponous and Laodicē, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, 2, 564.

Καπανηιάδης, ου, ό, and Καπαρήϊος νιός, son of Capaneus = Sthenelus, 5, 103, 109. 4, 367.

κάπερος, ἡ (σκάπτω), *a ditch, a foss = τάφρος*, 15, 356; *a pit, a vault*, 24, 797; and generally *a trench*, *18, 564.

κάπη, ἡ (κάπτω), *a crib, a manger with the food*, 18, 433. Od. 4, 40.

καπνίζω (καπνός), aor. ἐκάπνισα, Ep. σσ, *to make a smoke, to kindle a fire*, 2, 399.†

καπνός, ό (ΚΑΠΩ), *smoke, fume*, distinct from κνίσση, 1, 317. Od. 1, 58; the vapour from waves, Od. 12, 219.

κάππεσον, see καταπίπτω.

κάπριος, ό, for κάπρος, 11, 414. 12, 42; and σὺς κάπριος, 11, 293. 17, 282.

κάπρος, ό, *a boar, a wild swine*. The male swine was taken as an offering in forming a treaty, 19, 196.

καπύω (ΚΑΠΩ), aor. ἐκάπυσα, Ep. σσ, *to breathe, to breathe forth*. ἀπὸ δὲ ψυχῆς ἐκάπυσσεν, 22, 467.†

Κάπυς, νος, ό, son of Assaracus, father of Anchises, 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, Ep. abbrev. κατά before ρ. κάρ ῥόον, 12, 33.

κάρ, according to the Schol. an ancient Ep. abbrev. form for κάρη: hence ἐπὶ κάρ, upon the head, headlong, 16, 392.† Later it was written ἐπικάρ.

κάρ (ᾱ), a word of uncertain signifi., prob. an ancient word for θρίξ, in the

tested with Meleager the honour of victory; hence Voss, 'on account of the slaughter of an own brother,' 9, 567.

Κάσος, ἡ, an island of the Ægean Sea near Cos, now *Casso*, 2, 676.

Κασσάνδρη, ἡ, daughter of Priam, had received from Apollo the gift of prophecy; but, because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, 13, 366. After the sack of Troy she became the slave of Agamemnon, and was slain by Klytæmnestra (Clytæmnestra) in Mycenæ, Od. 11, 420.

κασσίτερος, ὁ, *tin*, plumbum album, different from lead, plumbum nigrum. H. mentions it as an ornament of cuirasses and shields, 11, 25. 34. 18, 565. 575; and of chariots, 23, 503. Also greaves were made of tin, or for ornament coated with tin, 21, 592. 18, 613. According to 18, 474, it was melted and over other metal. χεῦμα κασσιτέροιο, tin-casting, 23, 561. Probably, however, it was also beaten into plates with the hammer, 20, 271, and hence called *εἰανός*. Beckmann, *Geschich. der Erfind.* c. 4, 3, considers it the *stannum* of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. (Schneider in his *Lex.* agrees with this view). *11.

Καστιάνειρα, ἡ, *Castianeira*, mother of Gorgythion, 8, 305.

Κάστιωρ, ὁρος, ὁ, son of King Tyndareus and of Leda, or, by mythology, of Zeus, brother of Polydeukês (Pollux) and Helen, 3, 238, famed for his skill in managing horses. According to later mythology, he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and, when he was killed by Idas, Polydeukês (Pollux) shared immortality with him. Alternately they spent a day in the upper and a day in the under world, 3, 237. Od. 11, 299, seq. Mly, Kastôr (Castor) and Polydeukês (Pollux) together are called *Dioscûri*, i. e. sons of Zeus, see *Διόσκουροι*. 2) *Castor*, son of Hylacus, a contentious personage, Od. 14, 204.

*καστορνύσα, see καταστορέννυμι.

κασχέθε, see κατέχω.

κατά, 1) Prep. with gen. and accus., prim. signif. *down from above*. 1) With the gen. spoken only of place: a) To indicate a downward motion, *down from, down*. βῆ δὲ κατ' Οὐλύμπιο καρήνων, 1, 44. καθ' ἵππων ἄλτο; hence also with the implied notion of extension, *down from above*. κατ' ὀφθαλμῶν κέχυτο νύξ, down over the eyes the night was poured; again, κατ' ἄκρης, prop. from the summit down, i. e. entirely, 13, 772. cf. ἄκρος. b) To indicate direction to a place in a lower situation, *down upon, down to, under*. κατὰ χθονὸς ὄμματα πῆξαι, to fasten the eyes upon the ground, 3, 217.

υχὴ κατὰ χθονὸς ᾤχετο, under the earth,

23, 100; and generally of direction to an object, Od. 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with ἀνά, in reference to the commencing-point, but agrees with it in expressing expansion over an object). a) To indicate direction to an object, mostly one in a lower situation, *in, upon, into*. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτὰν κατὰ τι, κατ' ὅσσε ἰδών, looking into the eyes, 17, 167. β) To indicate extension from above downwards, *through, over, along upon*. κατὰ στρατόν, through the army, in the army. κατὰ λαόν, κατὰ γαῖαν. Thus often κατὰ θυμόν, in the heart. b) In reference to cause, manner, etc. a) To denote cause, purpose: πλεῖν κατὰ πρῆξιν, on business, Od. 3, 72. κατὰ χρέος ἐλθεῖν, Od. 11, 479. β) To denote suitability, according to, secundum: κατὰ μοῖραν, according to propriety. κατὰ δύναμιν, according to a man's power. γ) To denote the manner, etc. κατὰ λοιπὸν κρομύοιο, after the manner of an onion-skin, Od. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, 11, 1, 271. κατὰ σφέας, by themselves, 2, 366. κατὰ φύλα, by tribes, 2, 362. II) Adv. without case. κατὰ as an adv. has the signif. *down, downward, down from above*, 1, 40. 436; again, *fully, utterly, entirely*. κατὰ πάντα φαγεῖν, Od. 3, 315. III) In composition it has the same signif., and often strengthens the notion. IV) κατὰ may be placed after the subst., and then the accent is retracted: δόμον κάτα. In the poets it is sometimes elided into κατ even before consonants. The accent is retracted and the τ assimilated to the following consonant: καὶ δύνανται. Other connect the prep. with the following word: καδδύνανται.

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατέβην, from this 1 plur. subj. καταβείομεν, Ep. for καταβῶμεν. aor. 1 mid. κατεβησάμην; also the Ep. forms καταβήσετο and imper. καταβήσεο, 1) *to descend, to come down, to alight, to alight, or with gen. alone*, 5, 109; with the question whither, we have ἐς and ἐπὶ with the accus. 3, 252. 10, 541; or the accus. alone. κατεβήσατο θάλαμον, he descended to the chamber, Od. 2, 337. 2) With accus. *to descend any thing*. κλίμακα κατεβήσατο, he descended, went down, the stairs, Od. 1, 330. ξυστόν ἐφ' αὐτοῖς καταβῆναι, to slide down by the smooth rudder (into the deep), Od. 14, 350; in a similar manner, ὑπερώϊα κατέβαινε, she descended the upper chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (βάλλω), aor. 2 κατέβαλον, Ep. 3 sing. κάββαλε for κατέβαλε, 1) *to cast down, to tear down, to demolish*, with accus., 12, 206; to dash into, 13, 357; and κατὰ πρηνὲς βαλέειν μέλαθρον, i. e. καταβαλέειν, to demolish, 2, 414; to cast upon the land, Od. 6, 172. 2) *to lay down*; κρεῖον ἐν πυρὸς αὐγῇ, 9, 206. 3)

καταθρόσκω (θρόσκω), only in tmesis, καὶ δ' ἔθορε, *to leap down*, 4, 79. h. Cer. 28.

καταθύμιος, ον (θυμός), *lying in the mind, in the heart*. μηδέ τί τοι θάνατος καταθύμιος ἔστω, *let not death come into thy mind, i. e. entertain no thought of it* [Cp.], 10, 383. 17, 201. ἔπος, τό μοι καταθύμιόν ἐστιν, (such) order as is in my mind, as my mind suggests. Others (aft. Eust., τὸ κατὰ νοῦν νόημα), transl. *it according to my mind, as I wish*, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.]

καταϊάπτω see ιάπτω.

καταβατός, ἦ, ὄν. poet. καταβατός (βαίνω), *descending, lending downwards*, θύραι καταβαταὶ ἀνθρώποισιν, doors, by which men descend. Od. 13, 110.†

κατακίζω (αἰκίζω), perf. pass. κατήκισμαι, *to abuse, to disfigure*. τεύχεα κατηκίσταται (by smoke and dirt), *Od. 16, 290. 19, 9.

κατασχύνω (αἰσχύνω). *to shame, to insult, to disgrace, to dishonour*, πατέρων γένος. Od. 24, 508. 512; δαῖτα, *Od. 16, 293.

καταῖσχω, poet. for κατίσχω = κατέχω: οὐτ' ἄρα ποίμνησιν καταῖσχεται, *it (the island) was not inhabited by shepherds*, *Od. 9, 122.†

καταῖτυξ, υγος, ἦ. a head-piece, a low, light helmet [or casque, Cp.], without a cone or crest, 10, 258. (Prob. from κατὰ and τεύχω.)†

κατακαίω (καίω), infin. pres. κατακαίμεν (κατακήμεν ed. Wolf), 7, 408; aor. 1 κατέκη, su. j. 1 plur. Ep. κατακήμεν, infin. aor. κατακείται, Od. 10, 533; Ep. κακκείται, Od. 11, 74; aor. 2 pass. κατεκάν, *to burn up, to consume*, with accus. of victims and of the dead, Il. 1, 40. 6, 418. In the pass. intrans. κατὰ πῦρ ἐκάν, *the fire burnt down [the flame declined]*. Cp., 9, 212. The infin. pres. κατακήμεν or κατακείμεν is doubtful, for which reason Spitzner has adopted κατακαίμεν, see Thiersch, § 213, 38. Buttm, p. 287. Cf. καίω.

κατακαλύπτω (καλύπτω), aor. κατεκάλυψα, only in tmesis, *to envelope entirely, to cover*, with the accus. μηρὸνς κνίσσῃ, *to wrap the thigh-bones with fat*, 1, 460. 2, 423. Od. 3, 464.

κατακείται, see κατακαίω.

κατακείμεν or κατακήμεν, see κατακαίω.

κατάκειμαι, depon. mid. (κεῖμαι), *to lie down, to lay oneself down*, 17, 677; metaph. *to rest*: ἄλγεα ἐν θυμῷ κατακείσθαι ἐάσομεν, *we will permit the pangs to rest in the mind*, 24, 523. 2) *to lie, to be in store*, 24, 527. Od. 19, 439.

κατακείρω (κείρω), prop. *to cut off*; hence *to consume, to plunder*, βίονον οἶκον, *Od. 4, 686. 22, 36; μήλα, *Od. 23, 356.

κατακείω (κείω), partcp. κακκείοντες, Ep. for κατακείοντες, desider., *to desire to lie down, to go to rest*, 1, 606. Od. 1, 424 (see κείω).

κατακήμεν, see κατακαίω.

κατακλάω (κλάω), aor. 1 pass. κατεκλάσθην, *to break in pieces, to break*, with accus. 13, 608. 20, 227; metaph. ἔμογε κατεκλάσθη ἦτορ, *my heart was broken*, i. e. overcome, distressed, Od. 4, 481. 9, 256.

κατακλίνω (λίνω), aor. κατέκλινα, *to bend down, to lay down*, δόρυ ἐπὶ γαίῃ, O. l. 10, 165.†

Κατακλώθες, αἱ (κατακλώθω), according to Eustath. metaplast. plur. for Κατακλωθοί, from Κλωθώ, prop. *the spinners*, for the Parca, the Fates, Od. 7, 197.† πείσεται, ἄσσα οἱ Αἴσα Κατακλώθες τε βαρεῖαι Γεινομένῳ νήσαντο, which Fate and the inexorable sisters spun for him. Plainly the Cataclóthēs are here annexed to Aisa, as the special to the generic, although we cannot refer them to the three post-Homeric Moiræ. The figurative expression *to spin* is current in H., see ἐπικλώθω. The other reading, κατακλώθησι βαρεῖα, must be rejected, see Nitzsch ad loc.

κατακοιμάω (κοιμάω), only aor. pass. κατεκοιμήθην, *to put to sleep*. Pass. *to go to sleep, to rest*, παρά τινι, 2, 355. 9, 427; ἐν ἔτεσιν, *11, 730.

κατακοσμέω (κοσμέω), 1) *to adjust, to put aright*, with accus. οἷστον ἐπὶ νευρῇ, 4, 118. 2) Mid. *to put in order, to dress*, Od. 22, 440.

κατακρεμάννυμι (κρεμάννυμι), aor. κατεκρέμασα, *to hang up, to suspend*, φόρμιγγα. Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. according to Aristarch. κατὰ κρήθεν, *from above, down from the head*, Od. 11, 588. h. Cer. 182, metaph. *from the top to the bottom, entirely, thoroughly*. Τρῶας κατάκρηθεν λάβε πένθος, grief took complete possession of the Trojans, 16, 548. (Prob. from κάρη. κάρηθεν, syncop. κρήθεν, which is found as an Ep. gen. in Hes. sc. 7, on which account it is better written separately: others say from κατὰ and ἀκρηθεν, see Spitzner ad Il. 16, 548.)

*κατακρημνάω (κρημνάω), *to hang down* (trans.), only mid. *to hang down* (intrans.), κατεκρημνῶντο βότρυες, h. 6, 39.

*κατακρημνος, ον (κρημνός), *precipitous, steep*, Batr. 154.

κατακρύπτω (κρύπτω), fut. ψω, *to conceal, to hide, to dissemble*, τί, 22, 120. οἷσι κατακρύπτουσιν, they (the gods) conceal nothing from him, Od. 7, 203; apparently intrans.: ἄλλω δ' αὐτὸν (for ἐαυτὸν) φωτὶ κατακρύπτων ἤϊσκεν, *disguising he made himself like another man, (αὐτὸν is to be referred to both verbs)*, Od. 4, 247.

κατακτάμεν and κατακτάμεναι, see κατακτείνω.

κατακτάς, see κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτενῶ, 23, 412; κατακτανέω, Ep. for κτενέω, 6, 409; aor. 1 κατέκτεινα, aor. 2 κατέκτενον, imperat. κάκτανε, Ep. for κατέκτανε, 6, 164; also the Ep. aor. κατέκταν, infin.

II) Mid. to remain fixed, to stand firm, Ep. aor. ἐν γαίῃ, *11, 378.

καταπίπτω (πίπτω), aor. κατέπεσον, Ep. κάππεσον, 1) to fall down, ἀπὸ πύργου, 12, 386; ἀπ' ἰκριόφιν, Od. 12, 414. 2) to fall down, ἐν Δήμῳ, Il. 1, 593; ἐν κονίῃσιν, 4, 523; to fall, in battle, 15, 538; metaph. πᾶσιν παρὰ ποσὶ κάππεσε θυμός, the courage of all fell before their feet, i. e. sunk entirely, 15, 280.

καταπλέω (πλέω), to sail down, from the high sea to the coast, to make the land, Od. 9, 142.†

καταπλήσσω (πλήσσω), only aor. pass. κατεπλήγην, Ep. for κατεπλάγην, act. prop. to strike down; pass. metaph., to be terrified, to be amazed or confounded, 3, 31.†

*καταπνέω, poet. for καταπνέω (πνέω), to breathe upon, to blow against, h. Cer. 239

καταπρηγής, ἐς (πρηγής), prone downwards, epith. only of χεῖρ, the flat hand (the palm downwards), to represent the action of striking [or pressing forcibly down], 15, 114. Od. 13, 164. h. Ap. 333.

καταπτήσσω (πτήσσω), aor. 1 κατέπηξα, Ep. aor. 2 sync. κατέπτην (from ΠΤΑΩ). to stoop down from fear, to conceal oneself, Od. 8, 190; ὑπὸ θάμνῳ, Il. 22, 191; metaph. to be terrified, to be frightened. ἵπῳ καταπτήτην, the horses were terrified, 8, 136.

καταπτώσσω (πτώσσω) = καταπτήσσω, only pres. to hide oneself fearfully, to cringe, 4, 224. 340. 5, 254; metaph. to be terrified, to be dismayed, *5, 476.

καταπύθω (πύθω), aor. κατέπυσα, to render putrid, to let putrefy, with accus. h. Ap. 371. Mid. to become putrid, to putrefy, 23, 328.†

κατάράομαι, depon. mid. (ἀράομαι), to invoke any thing upon a man, espily evil, to imprecate: ἄλγεά τινι, Od. 19, 330; absol. πολλὰ κατηράτο, he cursed much, Il. 9, 451.

καταρέζω, poet. for καταρρέζω.

καταριγνός, ἢ, ὄν (ριγνός), horrible, terrible, odious, Od. 14, 226.†

καταρρέζω (ρέζω), aor. 1 Ep. κατέρεξα, partcp. pass. καρρέζουσα, Ep. for καταρρέζουσα, 5, 424: to put down, to stroke down, and thus put down; metaph. to caress, to soothe, τινὰ χειρὶ, 1, 361. Od. 4, 610.

καταρρέω (ρέω), to flow down, Od. 17, 209; εἰς ὠτειλῆς, Il. 4, 149; and with gen. χειρός, 13, 539.

κατάρχομαι, mid. (ἄρχω), in a religious signif. to begin a sacrifice, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνιβά τ' οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445.†

κατασβέννυμι (σβέννυμι), aor. 1 κατέσβεσα, to extinguish, quench, πῦρ, *21, 381; in tmesis, 16, 292.

κατασεύομαι, poet. (σεύω), only Ep.

aor. 2. mid. κατέσσυτο, to rush down; with accus. ῥέεθρα, to rush into the stream, 21, 382.†

κατασκιᾶω, poet. for κατασκιᾶζω (σκιᾶζω), to shade, to cover, with accus. Od. 12, 436.†

κατασμύχω (σμύχω), to burn down, only in tmesis, see σμύχω.

*καταστεῖβω (στεῖβω), to tread upon, with accus. h. 18, 4.

*καταστῖλβω (στῖλβω), to beam down, to shine upon; transit. πρῆθ' σέλας, to send down mild beams, h. 7, 10.

καταστορέννυμι (στορέννυμι) and καταστόρνυμι, partcp. καστορνύσα, Ep. for καταστορνύσα, Od. 17, 32; aor. 1 κατεστόρεσα. 1) to spread out, to spread upon, to lay down, with accus. ῥήγος, Od. 13, 73; κώεα, Od. 17, 32. 2) to cover over; κάπετον λάεσσιν, the pit with stones, Il. 24, 798.

καταστόρνυμι, see καταστορέννυμι.

*καταστρέφω (στρέφω), aor. 1 κατέστρεψα, to turn about, to overturn; ποσὶ τι pedibus evertere, h. Ap. 73.

καταστυγέω (στυγέω), aor. κατέστυγῶ, 1) to be amazed, terrified, to start back terrified, absol., 17, 694. 2) Transit. with accus. to be terrified at, Od. 10, 113.

*καταστύφελος, ὄν (στυφελός), very hard, firm, πέτρῃ, h. Merc. 124.

κατασχεθεῖν, poet. for κατασχεῖν, see κατέχω.

κατασχεῖν, see κατέχω.

*κατατανύω (τανύω), poet. for κατατείνω, aor. 1 κατάνυσα, Ep. for κατετάνυσα, to pull down, to draw down, ὄπλα, h. 6, 34.

κατατείνω (τείνω), aor. κατέτεινα, prop. to pull down; in tmesis, κατὰ δ' ἦμα τεῖνεν ὀπίσσω, he drew the reins back, 3, 261. 19, 311.†

κατατήκω (τήκω), aor. 1 act. κατέτηξα, 1) Act. trans. to melt, with accus. χιόνα, Od. 19, 206. 2) Mid. intrans. to melt, to dissolve; metaph. to consume oneself, to pine away; ἦτορ, at heart, *Od. 19, 136.

κατατίθῃμι (τίθῃμι), fut. καταθήσω, aor. 1 κατέθηκα. aor. 2 only plur. in the Ep. forms κάτθεμεν, κάτθετε, κάτθεσαν, for κατέθεμεν, κατέθετε, etc., subj. καταθείομεν, Ep. for καταθῶμεν, infin. καθεῖμεν, Ep. for καταθεῖναι, aor. 2 mid. plur. καθεῖμεθα, καθεῖσθην, Ep. for κατεῖμεθα, κατεῖσθην, and 3 plur. κατέθεστο, subj. καταθείομαι, Ep. for καταθῶμαι, 21, 111; to set down, to put down, to lay down, to place in, to put away, with accus. ἐπὶ χθονός and ἐπὶ χθονί, 3, 293. 6, 473; τινὰ ἐν λεχέεσσι, 18, 233; τόξον ἐς μυχόν, Od. 16, 285; τί τι, to propose as a combat-prize, 23, 267. 851; ἀθλον, to propose a contest, Od. 19, 573 [cf. 576]; τινὰ εἰς Ἰθάκην, to land any one in Ithaca, Od. 16, 230. Mid. to lay down for oneself (with reference to the subject); τεύχεα ἐπὶ γαίῃ, Il. 3, 114. 32, 111; ὄπλα νηός, h. Ap. 457; of the dead, to lay out, to inter, Od. 24, 190. 2) to

ἔλθον, infin. κατελθέμεν, Ep. for κατελθεῖν, 1) *to come down, to go down*, Od. 1, 304; espily Ἀϊδόσδε or Ἀϊδος εἶσω, *to descend to the realms of Hades*, 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, *to rush down*, Od. 9, 484. 511.

κατεσθίω (ἔσθίω), imperf. κατήσθια, aor. κατέφαγον, only in tmesis, *to eat up, to devour*, 3, 25. Od. 1, 9.

κατέσσυτο, see κατασεύομαι.

κατευνάζω (εὐνάζω), also κατευνάω, fut. ἄσω, aor. 1 pass. κατευνάσθην, *to put in bed, to lull to sleep*, only pass. *to lie down, to go to sleep*, 3, 448.†

κατευνάω = κατευνάζω, from which the fut. ἦσω, aor. κατεύνησα, aor. pass. κατευνήσθην, *to put in bed, to lull to sleep*, τινά, 14, 245. 248. Pass. *to lie down*, Od. 4, 414.

κατεφάλλομαι (ἄλλομαι). Ep. partecp. aor. sync. κατεπάλμενος, *to leap down upon*, 11, 94.

κατέχω (ἔχω), fut. καθέξω, aor. 2 κάτ-εσχον, aor. 2 mid. κατεσχόμεν, partecp. κατεσχόμενος, also the Ep. lengthened aor. 2 κατέσχεθον and 3 sing. κάσχεθε for κατέσχεθε, 11, 702. 1) Trans. a) *to hold down, to restrain, to check, to hinder*, τινά, 11, 702. Od. 3, 284. ἡέρι κατέχοντο, *they were checked by a cloud*, 17, 368. 644. c) *to take possession of, to occupy*; ἀλαλητῶ πᾶν πεδίον, *to fill the whole plain with shouting*, 16, 79; hence d) *to hold concealed, to cover*, spoken espily of the grave, 3, 243. Od. 11, 301. 549; spoken of night, οὐρανόν, Od. 13, 269. σελήνη κατείχeto νεφέεσσι, Od. 9, 419. 2) Intrans. *to hold on, to proceed*. κατέσχεθον Θορικόνδε, h. Cer. 126. Mid. *to hold before oneself, to cover oneself*; ἐανῶ, with a veil, 3, 419; πρόσωπα χερσί, Od. 19, 361.

κατηπιάω (ἡπιάω), *to assuage, to soothe, to mitigate*; pass. ὀδύναι κατηπιώνωντο, Ep. for κατηπιώντο. 5, 417.†

κατηρεφής, ἐς (ἐρέφω), prop. *roofed, covered over*, i. e. furnished with a roof, κλισίαι, 18, 589; hence *vaulted*, σπέος, Od. 13, 349; δάφνησι, *shaded with laurels*, Od. 9, 183. Metaph. κύμα κατηρεφές, *an overhanging wave*, Od. 5, 367.

κατήριπε, aor. 2 of κατερείπω.

κατηφείη, ἡ, Ep. for κατήφεια (κατηφής), prop. *the casting down of the eyes, dejection, sadness, shame*, *3, 51. 16, 498.

κατηφέω (κατηφής), aor. 1 κατήφησα, prop. *to cast down the eyes, to be cast down, sad, dejected*, 22, 293. Od. 16, 342.

κατηφής, ἐς, *cast down, dejected, ashamed*, Od. 24, 432.† (Prob. from κατά and φάος, *having the eyes cast down*.)

κατηφών, ὄνος, ὁ, according to Aristarch. = κατηφείη, *sadness, shame, probrum, dedecus*; the abstract for the concrete, *causing dejection, sadness, shame*, 24, 253.† Thus Priam calls his sons κατηφό-νες, *ye who cause me shame*.

κάθανε, see καταθνήσκω.

καθάψαι, see καταθάπτω.

καθέμεν, κάθμεν, κάθτετε, κάθσεσθαι, see κατατίθημι.

κατίμεν, Ep. for κατιέναι, see κάτεμι.

κατισχάνω = κατίσχω, *to hold back, to restrain*, only in tmesis. κατὰ τὸν σὸν νόον ἴσχανε, Od. 19, 42.†

κατίσχω (ἴσχω), a form from κατέχω, only pres. and imperf. 1) *to stop, to check, to hinder*, ἵππους, 23, 321; metaph. θυμὸς μένος, h. 7, 14. 2) *to take possession of, to occupy*, spoken of an island: οὐ ποιμήσιν καταίσχεται, *it is not pastured by herds*, Od. 9, 122. 3) *to hold towards, to direct from the sea to the shore*, νῆα, Od. 11, 456. Mid. *to retain, to hold for oneself, to hold back*, τινά, 11, 2, 233.

κατοίσομαι, see καταφέρω.

κατόπισθε, before a vowel κατόπισθε, adv. (ὀπισθε), 1) Of place: *behind, after*, with gen. νῆος, Od. 12, 148. 2) Of time: *afterwards, in future*, Od. 22, 40. 24, 546. κατόπισθε λιπέσθαι, *to remain behind*, Od. 21, 116.

*κατόπτῃς, ον, ὁ (ὀπτής), *an observer, spy*, h. Merc. 372.

*κατορούω (ὀρούω), *to rush down*, h. Cer. 342.

*κατουδαῖος, ον (οὔδας), *under the earth, subterranean*, h. Merc. 112.

*κατάνυσαν, see κατατανύω.

κάτω, adv. (κατά), *down, downwards*, ἔλκειν, 17, 136; ὀρώων, Od. 23, 91.

κατωθέω (ὠθέω), *to push or hurl down, to throw*, in tmesis, 16, 410.†

κατωμάδιος, η, ον (ἄμος), *from over the shoulder*, spoken of the discus, which is thrown with hand extended far from the shoulder. ὅσα δὲ δίσκου οὖρα κατωμαδίου πέλονται, 23, 431.† ('As far as the discus flies from the sweep of the up-raised arm,' Voss.)

κατωμαδόν (ἄμος), *from the shoulder*, ἐλαύνειν, according to Eustath. with reference to the driver, 'to strike with outstretched hand,' *15. 352. 23, 500; but most Gramm. refer it to the horses, 'to strike over the shoulders.' Thus Voss and Spitzner.

*κάτωρ, ορος, ὁ, a word of unknown origin in h. 6, 55; it is explained by deriving it from ΚΑΖΩ; *ruler*. Some would read κράτωρ or ἄκτωρ; cf. Herm.

κατωρυχής, ἐς, poet. for κατώρυξ, *χρῆς, ὁ, ἡ (κατορύσσω), buried, deposited in the earth* κατωρυχέεσσι λίθοισι, Od. 6, 267. 9, 185.

Καύκωνες, οἱ, 1) a nation who were not of Hellenian origin, in Asia Minor: at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbours of the Paphlagonians, 10, 429. 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the south-eastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 343, there were different traditions, some of which made all the Epeans Caucænes, and others gave them a residence in lower Elis and Triphylia. Probably they

which is not found in H., *thither*, 12, 356. Od. 4, 274.

κεῖω and κέω, Ep. fut. without the characteristic of the tense, from the obsolete root ΚΕΩ, *to wish to lie down, to desire to sleep or rest*, Od. 19, 340; often as partcp. βῆ δὲ κείων, Od. 14, 532. ἴομεν κείοντες, 14, 340 ὄρσο κέων Od. 7, 342; infin. κειέμεν, Od. 8, 315.

κεῖω, ground form of κεάζω, *I split*, Od. 14, 425.†

κεκαδήσομαι, see κήδω.

κεκαδήσω, see χάζομαι.

κεκάδοντο, aor. of χάζομαι.

κεκαδών, see χάζομαι.

κεκάμω, see κάμνω.

κέκασμαι, see καίνυμαι.

κεκαφηώς, see ΚΑΦΩ.

κέκλετο, see κέλομαι.

κέκληγα, see κλάζω.

κεκλήατο, see καλέω.

κεκλόμενος, see κέλομαι.

κέκλυθι, κέκλυτε, see κλύω.

κέκμηκα, see κάμνω.

κεκοπώς, see κόπτω.

κεκορήμαι and κεκορηότα, see κορέννυμι.

κεκορυθμένος, see κορύσσω.

κεκοτηώς, see κοτέω.

κεκράνται, κεκράντο, see κραίνω.

κεκρύφαλος, ὁ (κρύπτω), a net, knit or twisted, with which women confined their hair, a *head-net*, a *net cap*, 22, 469.†

κεκύθωσι, see κεύθω, Od.

κελαδινός, ἡ, ὄν (κέλαδος), *rushing, noisy*. Ζέφυρος, 23, 208. h. Merc. 95; chiefly an epith. of Artemis, as goddess of the chase, 16, 183; as prop. name, 21, 511.

κελαδέω, poet. (κέλαδος), aor. 1 κελάδησα, *to rush, to make a noise, to cry, to make a tumult*, spoken of men, 23, 869.† see ἐπικελαδέω.

κέλαδος, ὁ, a *rushing noise, a tumult, a cry*, esply of the chase, 11.; spoken of the suitors, Od. 18, 402.

κελάδω = κελαδέω, poet. only partcp. pres. κελάδων, *rushing, roaring*, spoken of water, 18, 576. 21, 16; of wind, Od. 2, 421.

Κελάδων, οντος, ὁ, prop. name, a little river, in Elis or Arcadia, which flows into the Alpheus, 7, 133. According to Strab. VIII. p. 348, some critics would here read Ἀκίδων, cf. Ottfr. Müller, Orchom. p. 372.

κελαينهής, ἐς, poet. (νέφος), *cloudy*, generally *black, dark*, αἶμα, 4, 140. 16, 667. 2) Freq. an epith. of Zeus, *enveloped in black clouds*, as the god of rain and tempest, 2, 412; as prop. name, Od. 13, 147. (Some Gramm. and the Erym. M., p. 501, explain it actively, *cloud-darkener*. Modern critics have even derived it from κέλλω, cloud-compeller, like νεφεληγερέτης.)

κελαινός, ἡ, ὄν. Ep. for μέλας (Buttm. Gram. § 16, 2), *black, dark*, often αἶμα, also δέρμα, νύξ, κύμα, λαῖλαψ, *5, 310. 6, 117. 11, 747. κελαινὴ χθών, 16, 384; for

which Spitzner, far better, reads κελαῖν, in reference to λαῖλαπι.

κελαρύζω, poet. *to rush, to roar, to gush, to flow*, spoken of blood, 11, 813; of water, 21, 261. Od. 5, 523.

*Κελεός, ὁ, *Celeus*, son of Eleusis, father of Triptolemus, king of Eleusis, h. Cer. 105.

κέλευθος, ἡ (κέλλω), plur. οἱ κέλευθα, and τὰ κέλευθα, in H., 1) *a way, a path, a course*, often ὑγρὰ and ἰχθυόεντα κέλευθα, the watery and fishy paths, spoken of the voyages of seamen, 1, 312. Od. 3, 71 177; also ἀνέμων, Od. 5, 383. ἐγγὺς νυκτός τε καὶ ἡματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place (τοπικῶς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, seems to be required by the context, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine, driving them out at day-break, and secondly with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of going, the course which a man takes, a journey. χάζεσθαι κελεύθου, to retire from one's course, i. e. place, 11. 504. 12, 262. 14, 282. 3) Metaph. *walk, course of life*, θεῶν, 3, 406; see ἀποειπεῖν.

κελευτιάω (frequentat. from κελεύω), only partcp. pres. κελευτιῶν, Ep. for κελευτιῶν, *to command now here and now there, to exhort frequently*, *12, 265. 12, 125.

κελεύω (κέλομαι), fut. κελεύσω, aor. 1 ἐκέλευσα, Ep. κέλευσα, prop. *to urge on, to drive, to exhort, to order, to command, to demand*. spoken not only of rulers, but also 2) Of equals: *to desire, to wish*, 11, 781. Od. 10, 17. It is construed a) With the dat. τινί, very often: *to call to any one, to command*, 2, 151. 442; or with dat. of pers. and accus. of the thing, ἀμφιπόλοισι ἔργα, 6, 324; and instead of the accus. with the infin. 1, 50. Od. 2, 9. b) More frequently with accus. of the pers. and infin. 11, 2, 114. 5, 318. 10, 242. 17, 30, seq.; more rarely with accus. of the pers. alone: *to exhort any one, to demand*, 13, 784. Od.

395. κέρφ ἀγλαέ, thou that shinest with the bow [naming the *material* in contempt], Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. τρίχῳσις, is foreign from H.) 4) the *horn*, on the fish-line, according to Aristarch. a horn tube above the hook. to prevent the fish from biting off the line, 24, 81. Od. 12, 251.

κεραυνός, ὁ, a *thunder-bolt*, i. e. a stroke of lightning which is immediately followed by thunder (cf. βροντή and ἀστεροπή), the common weapon of Zeus, 8, 133. Od. 5, 128.

κεράω, Ep. form from κεράννυμι, q. v.

*κερδαίνω (κέρδος), aor. ἐκέρδηνα, to *gain*, to *derive profit*, Ep. 14, 6.

κερδαλέος, η, ον, 1) *gainful*, *profitable*, βουλή, 10, 44; hence, *crafty*, *wise*, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: *eager for gain*; and in a good sense, *wise*, *intelligent*, Od. 13, 291. 15, 451.

κερδαλεόφρων, ον (φρήν), *whose mind is set upon gain*, *subtle*, *crafty*, *selfish*, *1, 149. 4, 339.

κερδίων, ον, Ep. compar. and κέρδιστος, η, ον, superl. derived from κέρδος; *more gainful*, *more advantageous*, *better*; compar. only neut. 3, 41. Od. 2, 74; superl. *most crafty*, Il. 6, 153.†

κέρδος, εος, τό (prob. from κείρω, prop. what is scraped off), *gain*, *profit*, *advantage*, 10, 225. Od. 16, 311. 2) *crafty counsel*, *cunning*, mly in the plur. κέρδεα εἰδέναι, to understand crafty counsels, 23, 709. κέρδεα νωμῶν ἐνὶ φρεσὶ, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a bad sense, *crafty devices*, *tricks*, Od. 2, 88; κακὰ κέρδεα, Od. 23, 217.

κερδοσύνη, ἡ (κέρδος), *craftiness*, *cunning*, *wiliness*, only dat. as adv. 21, 247. Od. 4, 251.

κερκίς, ἰδος, ἡ, a rod or staff used in the ancient mode of weaving, for striking home the threads, now called a *weaver's reed-stay* or *comb*, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm. understand by it, the *shuttle*. (Prob. from κέρκω = κρέκω.)

κέρσας, see κείρω.

κερτομέω (κέρτομος), to *nettle*, to *goad*, to *jeer* or *mock*, to *deride*, with accus. τινά, Od. 16, 87. 18, 350; often with ἐπέεσσιν, and in the partcp. with ἀγορεύειν, 2, 251. Od. 8, 153; generally, to *provoke*, to *irritate*, σφῆκας, Il. 16, 261. h. Merc. 56.

κερτομίη, ἡ (κερτόμιος), *jeering*, *taunting*, *derision*, *sarcasm*, only plur. 20, 202. Od. 20, 263.

κερτόμιος, ον (κέρτομος), *irritating*, *deriding*, *jeering*, *provoking*, *mocking*, only kerτ. ἐπεα, 4, 6. 5, 419; also κερτόμια, *abuse*, l. 539. Od. 9, 474.

κέρτομος (κέαρ, τέμνω), prop. *heart-cutting*; hence, *stinging*, *cutting*, *insulting*. 2) *deceitful*, *crafty*, h. Merc. 338.

κέρωνται, see κεράννυμι.

κεσκετο, see κείμαι.

κεστός, ἡ, ὄν (κεντέω), *stitched* (with a needle), *sewed*, *embroidered*; ἱμάς, an embroidered girdle, 14, 214.†

κευθάνω, poet. for κεύθω, 3, 453.†

κευθμός, ὁ = κευθμών; ἐκ κευθμῶν, 13, 28.†

κευθμών, ὠνος, ὁ (κεύθω), any concealed place, a *hiding-place*, a *hole*, Od. 13, 161.

2) a *lair* of animals. πυκινοὶ κευθμῶνες, (the close-locked sties of the swine, Voss), Od. 10, 283.

κεύθος, εος, τό (κεύθω), poet. form of κευθμών, only dat. plur. κεύθεσι γαίῃ, in the depths of the earth, spoken of the dwelling of Hades (Pluto), 22, 482. Od. 24, 204.

κεύθω, fut. κεύσω, perf. κέκευθα, aor. ἔκλυθον and κύθον, and with Ep. redupl. subj. κεκύθω, Od. 6, 303. The perf. has the signif. of the pres. 1) to *hide*, to *conceal*, with accus. 22, 118; δάκρυα, Od. 19, 212; spoken of a residence in a place, τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κύθε γαῖα, Od. 3, 16, hence pass. κεύθεσθαι Ἀΐδι, to be concealed in the realms of Hades, Il. 23, 244. 2) *Especially to conceal in oneself*, to *hide in one's bosom*, to *be silent*, with you. θυμῷ, ἐνὶ στήθεσιν, absol. and with accus. μήτιν, Od. 3, 318. οὐκέτι κεύθετι θυμῷ βρωτὺν οὐδὲ ποτῆτα, no longer conceal in your mind meat and drink, i. e. you show that you have eaten and drunk immoderately (Voss, 'your open heart tell of meat and drink'), Od. 18, 444.

κεφαλῇ ἢ, κεφαλῇφι, Ep. as gen. Il. 350; and dat. κεφαλῇφι, 10, 30. 1) the *head*, of men and brutes, 11, 72. 2) the *head*, as the noblest part, for the whole person, like κάρη, δέμας, 11, 55. τὸν πῶν ἴσον ἐμῇ κεφαλῇ, I honoured him as myself, 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head. 13, 39; as an address, φίλη κεφαλῇ, dear head, dear soul, 8, 281. 23, 94. 3) the *head*, as the seat of life: ἀποτίειν σὺν κεφαλῇσιν, to expiate with the heads, i. e. with their lives, 4, 162. 17, 242. παραθίσθαι κεφαλὰς, to expose their heads, Od. 2, 237.

Κεφαλλήν, ἦνος, ὁ, plur. Κεφαλλῆνες, the *Cephalenians*, the subjects of Odysseus (Ulysses), the inhabitants of Samē, Ithaca, Zacynthus, Dulichium, and the main-land, 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephalenia.

κέχανδα, see χανδάνω.

κεχαρησμέν, κεχαρήσεται, κεχαρημένος, κεχαροῖατο, κεχάροντο, Ep. forms from χαίρω.

κεχαρισμένος, η, ον, see χαρίζομαι.

κεχηνώς, see χαινώ.

κεχόλωμαι, see χολώω.

κεχρημένος, η, ον, see χράομαι.

κέχυμαι, see χέω.

κῆω 1) Ep. form of κείω, q. v. only ὁρσο κῆων, go, in order to lie down &

strengthened by μάλλον, 9, 300. Od. 15, 369.

κηρός, ὁ, *wa. x.* *Od. 12, 48, 173, 175.

κήρυξ, ὅκος, ὁ, *a herald.* The heralds were most respectable royal servants, and even of noble and often of royal blood, 1, 321. 3, 116. They receive as epithets, ἀγανοί, 3, 268; θαῖος, 4, 192. Their office was to convoke assemblies, and to preserve order in them. 2, 50. 280. In war they were employed to treat with the enemy, 7, 274, seq. Esplly in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carried a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Zeus, Διὸς ἄγγελοι, Διὶ φίλοι, 1, 334. 8, 517. They placed the sceptre in the hand of one about to speak in the assembly, 24, 567, seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.

κηρύσσω (κήρυξ), 1) *to be a herald, to hold the office of herald*, 17, 325. 2) *to proclaim as a herald, to cry out*, 2, 438; with accus. λαὸν ἀγορήνδε, 2, 51. Od. 2, 7; πόλεμόνδε. Il. 2, 443.

κῆται, for κήται, see κείμεαι.

Κήτειοι. οἱ, the *Cetians*, an unknown tribe in Mysia, so called from the river Κητώεις in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains ἐταῖροι κήτειοι by μεγάλοι from κῆτος; others read κηδεῖοι.)

κῆτος, εὖος, τό (according to Buttm., Lex. p. 378, from ΧΑΩ. χάσκω, prop. *a hollow, a chasm*, as appears in the deriv.). any large sea-animal, *a sea-monster*, 20, 147. Od. 5, 421; in Od. 4, 443. 446. 452=φώκη.

κητώεις. εσσα, εν (κῆτος), only as an epith. of Lacedæmon, *having many chasms and hollows*; cf. Λακεδαίμων, 2, 581. Od. 4, 1; because it [the valley of the Eurotas] lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm., Lex. p. 378, and Nitzsch; others, as Heyne, Voss, *spacious, vast, huge*, a definition less suited to fact.

Κηφισίς. ἴδος, ἡ λίμνη, the *Cephisian lake*, 5, 709; elsewhere ἡ Κωπαῖς λίμνη, the *lake Copais*, in Bœotia, which was nine geographical miles in circumference, and often occasioned a flood, now the lake of *Livadia* or *Topolia*. (It received its name from the river Κηφισός, q. v.)

Κηφισός. ὁ, a river in Phocis; it rises near Lilæa, and flows into the lake Copais, now *Mauro-Nero*, 2, 522. (Κηφισσός, a later form, cf. Buttm. Gram. § 21.)

κηώδης. ες (κάω, καίω), *exhaling vapour, sweet-scented, fragrant*, κόλπος, 6, 467.† (according to Passow from an old subst. κῆος=θύος.)

κηώεις, εσσα, εν = κηώδης, *fragrant*, always epith. of θάλαμος, 3, 382. Od. 15, 99.

κιδναῖμαι (intrans.). Ep. mid. from κιδνημι, poet. form of σκεδάννυμι, *to spread, to extend*, Ἥως ἐκιδνατο πᾶσαν ἐπ' αἶαν, *8, 1. 24, 695. ὑπεῖρ ἄλα, 23, 227.

κιθάρα, ἡ = κίθαρις, a later form, h. Merc. 509. 515.

κιθαρίζω (κίθαρις), *to play upon the harp*, and generally, *to play upon a stringed instrument*, φόρμιγγι, 18, 570;† λύρῃ, h. Merc. 433.

κίθαρις, ἰος, ἡ, accus. κίθαριν, *a harp, a lute*, a stringed instrument which differed in form from the lyre. According to Burette in the Mémoire des Inscriptions de l'Acad. des Sciences à Paris IV. p. 116, the *cithara* had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow-sounding stand. Above and below were two cross-pieces for fastening the strings (ὑπολύριον and ζυγόν). The strings were strained above by pegs (κάλωπες). The *cithara* had a soft tone, and was closely related to the φόρμιγγι. 3, 54. Od. 1, 153. 2) *the act of playing upon the harp, the tone of stringed instruments*, Il. 13, 731. Od. 8, 248.

κιθαριστής, ὅος, ἡ, *the art of playing upon the cithara, harp playing*, 2, 600.†

*κιθαριστής, οὐ, ὁ (κιθαρίζω), *a harp-player, a harper*, h. 24, 3.

κικλήσκω, Ion. and Ep. form for καλέω in the pres. and imperf. 1) *to call*, τινά, 2, 404. 9, 11; *to call upon, to cry to*, Ἀἰδῶν, 9, 569. 2) *to name, with accus. of the pers. and of the name*, 2, 813. Od. 4, 355; and ἐπικλήσιν κικλήσκεω, *to call by surname*, Il. 7, 139. Mid. Batr. 27.

Κίκονες, οἱ, sing. Κίκων, ὄνος, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, 2, 846. Od. 39, seq.

κίκης, ἡ, an ancient poet. word, *strength*. Od. 11, 393.† h. Ven. 238. (According to Eustath. from κίω, *to go*; others write κηκίς, and explain it, *moisture blood*.)

Κίλικες, οἱ, sing. Κίλιξ; the *Cilicians* had their seat in H.'s time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, 6, 397. 415. cf. 2, 692. At a later date they emigrated to the country called by their name.

Κίλλα, ἡ, a small town in Troas or in Æolis in Asia Minor, having a temple of Apollo, 1, 38. 452.

Κιμμέριοι, οἱ, *Cimmerii*, in H. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the under world; they are wrapped in clouds and storms, and live in perpetual night. Od. 11, 14, seq. The ancient critics place them either in Italy, in the region of Baia, or in Spain, cf. Strab. That the Cimmerian night indicates the extreme north

46; to roar or hiss, spoken of the wind, Od. 12, 408. ἐκλαγεν ὄλος, in h. 18, 14, according to Herm. ad loc. *solus sub vesperam fistula canit* (Pan).

κλαίω, fut. κλαύσομαι, aor. 1 ἐκλαυσα, Ep. κλαῦσα, Ep. iterat. imperf. κλαίεσκον, 1) to weep, to wail, to lament, absol. κλαίοντά σε ἀφήσω, I will send thee forth weeping, i. e. I will punish thee, 2, 263; esply to weep for the dead, 7, 427. 19, 75. 2) With accus. to weep for any man, to bewail, 22, 87. 210. Od. 1, 363, and often.

*Κλάρος, ἡ, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now Zille, h. Ar. 40.

κλαυθμός, ὁ (κλαίω), the act of weeping or wailing, lamentation, 24, 717, and often Od.

κλάω, aor. 1 Ep. κλάσε, aor. pass. ἐκλάσθην, to break, to break off, with accus. πτορθον, Od. 6, 128. Pass. intrans. to break in pieces, Il. 11, 584.

κληδών, ὄνος, ἡ, once κληηδών, Od. 4, 317; Ion. and Ep. for κληδών (κλέος), 1) report, rumour, fame; πατρός, intelligence about one's father, Od. 4, 317. 2) Esply a divine voice, an omen, like ὄσσα, *Od. 18, 117. 20, 120.

Κλεισιδίκη, daughter of Keleos (Celeus), in Eleusis, h. in Cer. 109.

κλειτός, ἡ, ὄν (κλαίω), famous, glorious, excellent, illustrious, spoken of persons, 3, 451. Od. 6, 54; of things: ἐκατόμβη, often Il.; Πανοπεύς, 17, 307.

Κλείτος, ὁ, Clitus, son of Pisēnor, a Trojan, 15, 445, seq. 2) son of Mantius, grandson of Melampus, Od. 15, 249.

κλείω, poet. for κλέω (from κλέω; H. has only pres. pass. κλέομαι, imperf. ἐκλεο for ἐκλέεο, 24, 202; also fut. act. κλήσω, h. 31, 19); to make known, to render famous; to praise, with accus. ἔργα, Od. 1, 338. 17, 418. Pass. to be made known, to be famous, ἐπ' ἀνθρώπους, Il. 24, 202; whereby κέρδεσιν, Od. 13, 299.

Κλεόβουλος, ὁ, a Trojan, slain by Ajax, son of Oileus, 16, 330.

Κλεοπάτρη, ἡ, daughter of Idas and Marpessa, wife of Meleagros (Meleager), see Ἀλκυονή, 9, 556.

κλέος, εὐς, τό (κλέω), 1) report, rumour, fame, 2, 486; with gen. κλέος Ἀχαιῶν, the report of the Greeks, 11, 227; πολέμοιο, 13, 364; πατρός, Od. 2, 308. 3, 83; σὸν κλέος, intelligence of thee, Od. 13, 415; ἐμόν, Od. 18, 255. 2) a good report, fame, glory, honour, in connexion with ἐσθλόν, μέγα, εὐρύ, and alone Il. 4, 197; and often in the plur. κλέα ἀνδρῶν, for κλέεα, famous deeds, laudes, 9, 189. 524. Od. 8, 73.

κλέπτης, ου, ὁ (κλέπτω), thief, robber, 3, 11.†

κλεπτοσύνη, ἡ, thievery, knavery, deception, Od. 19, 396.†

κλέπτω, aor. 1 ἐκλεψα, 1) to steal, to procure by stealth, 5, 268. 24, 24. 2)

Metaph. to deceive, to cheat, to overreach, νόον τινός, 14, 217; absol. μὴ κλέπτε νόφ, cherish not deception in thy soul (Voss, 'meditate not deceit'), 1, 132.

κλέω, from which pass. κλέομαι, see κλείω.

Κλεωναί, αἱ, Clethna, a town in Argolis, south-west of Corinth, 2, 570.

*κλεψίφρων, ον (φρήν), having deceitful purposes, cunning, crafty, h. Merc. 413.

κληδὴν, ἀν. (καλέω), by name, namely, 9, 11.†

κληηδών, ὄνος, Ep. form of κληδών, q. v.

κλήθηρ, ἡ, Ion. for κλήθρα, the elder, alnus, *Od. 5, 64. 239.

κληίζω, as a form of κλείω, κληίω is incorrect, see Buttm. Ausfüh. Gram. Th. 2, p. 169.

*κλήϊθρον, τό, Ion. and Ep. for κλήθρον, a lock, a bolt, h. Merc. 146.

κληίς, ἴδος(ι), ἡ, Ion. and Ep. for κλαίς, (only in the Ion. form), 1) Prop. that which locks, a) the bolt or bar, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook. ἐπὶ κληϊδ' (ι) ἐτάνυσεν ἱμάντι, Od. 1, 442. Il. 24, 455. This bolt is also called ἐπιβλής, 24, 453; and ὀχεύς, 12, 121. b) the bolt, which locked together two corresponding bars, 12, 456. 14, 168. c) Esply a key, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which, in locking, the bolt was thrust forward; in opening, pushed back through a hole, into which the key was introduced, Od. 21, 6. 47. 241. d) the hook of a clasp, Od. 18, 294. 2) the clavicle, the bone between the neck and breast, Il. 5, 146. 8, 325. plur. 22, 324; (in the Od. it has not this signif. 3) κληϊδες(ι), only in the plur. the rowers' seats in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170.† cf. Voss ad Arat. Phænom. 191.

κληϊστός, ἡ, ὄν (κληίω), Ion. for κλειστός, locked, that may be locked. Od. 2, 344.†

κληίω, Ion. and Ep. for κλείω (κληίει aor. 1 ἐκλήϊσα, to shut up, to lock, with accus. θύρας, Od. 19, 30. 24, 166 (κληίωσεν with σσ is incorrect, as ι is long), *Od.

*κληροπαλής, ἐς (πάλλω), distributed by shaking lots, by lot, h. Merc. 129.

κλήρος, ὁ. 1) a lot, any thing used for casting lots; in the earliest times, stones, pieces of wood, etc., marked by those who were casting lots, 7, 175. In H. the lots are placed in a helmet, shaken, and he whose lot first leapt out of the helmet, was the individual destined by the lot, 3, 316. 325. Od. 10, 206. 2) that which is obtained by lot, esply as in

Κλυτίδης, ου, ὁ, son of Clytius, 1) = *Piræus*, of Elis, Od. 15, 539. 16, 327. 2) = *Dolops*, Il. 11, 302.

Κλυτίος, ὁ, 1) son of Laomædon, and brother of Priam, father of Calêtor, one of the counsellors, 3, 147. 15, 419. 2) father of Piræus of Ithaca, Od. 16, 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation Κλύτιος is incorrect, cf. Götting, Lehre vom Accent, § 23.

κλυτοεργός, ὄν, poet. (ἔργον), *famed by works, illustrious by his products, an illustrious artist*, epith. of Hephæstus, Od. 8, 345.†

Κλυτομήδης, εὖς, ὁ, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, 23, 634.

*κλυτόμητις, ι, poet. (μήτις), *famed for knowledge, intelligent*, h. 19, 1.

Κλυτόνηος, ὁ, son of Alcinous, a fleet runner, Od. 8, 119. 122.

κλυτόπωλος, ου, poet. (πῶλος), *famed for horses, or rather, having famous horses*, cf. Schol. ad Il. 5, 754; and κλυτότοξος; in the Il. an epith. of Hades, *5, 654. 11, 445. 16, 625; of the country Dardania, Fr. 38.

κλυτός, ἦ, ὄν, rarely ὅς, ὄν, poet. 2, 742; and Od. 5, 422; (κλύω), *prop heard, hence: of which one hears much. i. e. famed, famous, glorious*, often an epith. of gods and men; κλυτὰ φύλα ἀνθρώπων in opposition to brutes, 14, 361; generally, spoken of animate and inanimate objects: *famed, glorious, splendid*, μῆλα, τέχνη, δώματα, ἄλσος. (The signif. *roaring, noisy*, that makes itself heard, has been given to the word, in connexion with μῆλα, λιμήν, Od. 9, 308. 10, 87; although the signif. *glorious* is suitable.)

κλυτοτέχνης, ου, ὁ, poet. (τέχνη), *famous for art, an illustrious artist*, l. 571. Od. 8, 286.

κλυτότοξος, ου, poet. (τόξον), *famed by the bow, or, rather, having a famous bow*, cf. ἀργυρότοξος, ἀγκυλότοξοι: an illustrious archer, epith. of Apollo, 4, 101. Od. 17, 494.

κλύω, poet. (akin to κλέω), imperf. ἐκλυον with signif. of aor., also imperat. aor. 2 κλῦθι. κλῦτε, and with redupl.

ἐκλυθι. κέκλυτε, 1) *to hear, to apprehend*, mly with accus. δοῦπον, αὐδὴν, 4, 455. 13, 757; more rarely with gen. of pers. and particp. ἐκλυον αὐδήσαντος, I heard him speaking, 10, 47; with gen. of pers. and thing, 16, 76; ἐκύρης ὄπός, 22, 451; κέκλυτέ μεν μύθων, Od. 10, 189. 311. 481. 12, 271. 340; ἐκ τινος, *to hear of any man*, Od. 19, 93; generally, *to learn, to become acquainted with*, Od. 6, 185. 2) *to hear, to listen to*, mly with gen. of pers. Il. 1, 43. 218; with dat. after κλῦθι and κλῦτε, 5, 115. Od. 2, 262, is rather dat. commod., *yield to my desires*; in like manner. θεά οἱ ἐκλυεν ἀρῆς, the goddess listened to her prayer, Od. 4, 767. 3) *to hear to any man, to obey*, in

connexion with πείθομαι, Il. 7, 379. 2, 79. Od. 3, 477.

κλωμακός, εσσα, εν (κλώμαξ), *stone, rocky*, poet. Ἰθώμη, 2, 729.†

κνάω, imperf. κνή, Ep. for ἐκνη, *to scrape, to rub*, τυρόν, 11, 639.† (κνή is not aor. cf. Buttm. Gram. § 105, note 5. Rost, p. 234.)

κνέφας, αὖς, τό (akin to νέφος), *darkness, gloominess, esply the obscurity of evening twilight*, 1, 475. Od. 5, 225; only nomin. and accus.

κνή, see κνάω.

κνήμη, ἦ, the leg between the knee and ankle, *the shank, the tibia*, 4, 147. 519. Od. 19, 469.

κνημῖς, ἴδος, ἦ (κνήμη), *armour for the legs, greaves*, a covering worn for protection in war. It consisted of two metallic plates, fastened together with buckles or clasps (ἐπισφύρια). 3, 370; prob. they were of tin or plated with tin. 18, 613. 21, 392. In Od. 24, 228, *leathern greaves or gaiters* are mentioned, a kind of boots worn for a protection against thorns.

κνημός, ὁ, *a mountain height, a mountain forest*, the Lat. *salvus*, Pass.: plur. 2, 281. 11, 105. Od. 4, 337; sing. h. Ap. 283.

κνήστις, ιὸς, ἦ (κνάω), *a scraping knife, a scraper, a rasp*, dat. κνήσῃ for κνήστῃ, 11, 640.†

*Κνίδος, ἦ, *Cnidus*, a town on the promontory Triopium, upon an isthmus, with a temple of Aphrodite, h. in Apoll. 43.

κνίσση, ἦ, also κνίσση, ed. Spitzn. and Dindorf.) 1) *vapour from the fat of burnt meat, the odour or vapour of fat*, esply the *sacrificial vapour*, 1, 66. 317. 8, 549. 2) *fat, esply the fat of the kidneys*, mly called *suet or tallow*, in which the sacrifice was enveloped, 1, 460. Od. 3, 457; see Voss. mythol. Brief. 2. p. 316; according to Heyne the *fat caul* about the stomach and intestines, *omentum*, which is justly rejected by Voss.

κνισσῆεις, εσσα, εν (κνίσση), *full of the vapour of fat, full of sacrificial vapour*, Od. 10, 10.†

*κνισσοδιώκτης, ὁ (διώκω), *fat-smeller*, that runs after roast meat, Batr. 231.

κνυζήθμος, ὁ (κνύζω), *the whine, howl, or growl of a dog*, Od. 16, 163. *

κνυζώ, fut. ὠσω, aor. ἐκνύζωσα (akin to κνύω), *to render obscure, to decloud*, τινὶ ὄσσε, *Od. 13, 401. 453.

κνώδαλον, τό. 1) any living thing which is monstrous and dangerous of its kind, *a monster, a reptile, a wild beast*, Od. 17, 317.† 2) Adj. *monstrous, horrible*, γέρων. h. Merc. 188, according to Voss. and Passow. But this is not suitable, hence Herm. conjectures *νωχάλον*, i. e. *ράθυμον*.

κνώσω, poet. *to sleep, to slumber*, Od. 4, 809.†

Κνωσός, ἦ (also Κνωσσός), the chief town of the island of Crete, on the Cera-

Metaph. κόμη ελαίας, the foliage of the olive-tree, Od. 23, 195.

κομιδή (κομίζω), *care, attendance, the care of feeding*, in the Il. spoken of horses, 8, 186. 23, 411. in the Od. spoken of men, and of the care of the garden, Od. 24, 245. 247. ἐπεὶ οὐ κομιδὴ κατὰ νῆα ἦεν ἐπηετανος, since I have not *all along had* (ample or) *good accommodation in a ship*: he had lost his ship and been obliged to swim, Od. 8, 232; see Damm and Nitzsch. Passow unnecessarily assumes here the signif. 'nourishment, provisions.' So also Cp.

κομίζω (κομέω), aor. ἐκόμισα, Ep. σσ, aor. mid. ἐκομισάμην, 1) *to take care of, to attend upon, to provide for*, like κομέω, spoken of things and persons: ἔργα, 6, 490. Od. 1, 356. 21, 350; κτήματα, to manage possessions, Od. 23, 355; τινά, to take care of any man, esply to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.). 2) *to take up any thing, to bear away, to carry away*, prim. to take care of, χλαῖναν, τρυφάλειαν, 2, 183. 13, 578; and generally, *to bear off, to carry off, to take away*, in a good and bad sense: νεκρόν, 13, 196; ἵππους, Il.; ἄκοντα κόμισε χροῦ, he bore off the spear in his body, i. e. he received it in the body, 14, 456 463. Mid. *to provide for in a man's house, to attend upon, to entertain*, τινά, 8, 284. Od. 6, 278. 14, 316. 2) *to take up for oneself, to receive*. Σίντιες ἐκομίσαντο αὐτόν, the Sintians took him up, 1, 594; τινά, to convey away (from the battle), 5, 359. ἔγχος ἐνὶ χροῦ κομίσασθαι, to receive a spear in the body, 22, 286. cf. Act. 2.

κομπέω (κόμπος), *to resound, to rattle, to clash or clang*, spoken of brass, 12, 151.†

κόμπος, ὁ, *a rattling, a noise, a clashing*, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; ὀδόντων, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, *to resound, to rattle, to ring*, spoken of brass, 15, 648. 21, 593; *to resound, to re-echo*. νῆες, δῶμα, 2, 334. 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω = κοναβέω, only in the imperf. *2, 466. 13, 498. 21, 255.

κόναβος, ὁ, poet. *a sound, a clashing, a noise*, Od. 10, 122.† (Prob. from κόμπος)

κονίη, ἡ, poet. form κόνις, ἡ, 1) *dust*, esply the powdered dust of the earth, often in plur. ἐν κονίῃσι πίπτειν, Il. ἐν κονίῃσι βάλλειν τινά, to cast any one into the dust, i. e. to slay him, 8, 156. 2) *sand, river-sand*, 21, 271. 3) *ashes*, Od. 7, 153. 160 (i in the arsis of the sixth foot is used by H. as long).

κόνις, ιος. ἡ = κονίη, *dust*, in connexion with ψάμαθος, to indicate infinity of

number, 9, 385. (κόνι, Ep. dat. for κόνη, 24, 18. Od. 11, 191.) 2) *ashes*, κόνης αἰθαλόεσσα, Il. 18, 23.

κονίσσαλος or κονίσσαλος, ὁ (κόνις), *dust, a whirlwind of dust* *3, 13. 5, 363. 22, 401.

κονίω (κόνις), fut. κονίσσω, aor. ἐκόνισα, perf. pass. κεκονίμαι, 1) *to fill with dust, to cover with dust*, with accus. χαίτας, 21, 407; pass. 21, 405; πεδίον, to fill the plain with dust, spoken of the flying Trojans, 14, 145; hence κεκονιμένοι, covered with dust, 21, 541. 2) *to trans. to excite dust*, spoken of fleet horses and men; always κονιόντες τεδίοιο, raising a dust through the plain, 13, 820. 23, 372. Od. 8, 122.

κοντός, ὁ, *a pole, a stick*, Od. 9, 487.†

*κοπώω (κόπος), *to weary, to fatigue*; pass. *to become weary*. Batr. 190.

Κοπρεύς, ἦος, ὁ, son of Pelops, from Elis, a herald of Eurystheus, 15, 638, seq.

κοπρίζω (κόπρος), fut. ίσω, *to manure with dung*, Od. 17, 299.†

κόπρος, ὁ, 1) *manure, dung*, Od. 9, 329. 17, 297; and generally, *dirt, filth*, Il. 22, 414. 24, 164. 2) *a stable, a yard for cattle*, 18, 575. Od. 10, 411.

κόπτω, aor. 1 ἔκοψα, perf. κέκοπα, aor. mid. ἐκοψάμην, 1) *to strike, to thrust*, τινά, spoken of persons fighting, Od. 18, 28. 335. κώληπα, Il. 23, 726; with double accus. τινά παρήϊον, 23, 690; and with dat. instrum. ἵππους τόξῳ, with the bow, σκηπανίῳ, 10, 514. 13, 60; spoken of a serpent: κόψε αἰετὸν κατὰ στῆθος, it struck or bit the eagle in the breast, 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, 17, 521. Od. 14, 425. 2) *to strike off, to cut off*, κεφαλὴν ἀπὸ δειρῆς, Il. 13, 203. Od. 22, 477. 3) *to hammer, to forge*, δεσμούς, Il. 18, 379. Od. 8, 274. Mid. *to smite oneself*, κεφαλὴν χερσίν, to beat a man's head, Il. 22, 23.

Κόρακος πέτρη, ἡ, *the rock Korax*, in Ithaca, near the fountain Arethusa, according to Gell, on the south east end of the island, still called *Koraka Petra*: according to Voss, in the middle of the island upon the east side, on Neion; Völcker, Hom. Geogr., places it on the west side as a part of Nerius, Od. 13, 408. It received its name, according to the Schol., from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. κορέσω, Ep. κορέω, 8, 379. 13, 831; aor. 1 ἐκόρεσα, Ep. σσ, aor. 1 mid. ἐκορεσάμην, perf. Ion. κεκόρημαι, also Ep. partic. perf. aet. with pass signif. κεκορηώς, Od. 18, 372; aor. pass. ἐκορέσθην, *to satiate, to satisfy*, τινά, any man. Il. 16, 747; with any thing, τινί: κύνας, ἡδ' οἰωνοὺς δημῷ καὶ σάρκεσσι, spoken of the corpses which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. *to satiate oneself, to be sated or satisfied*, have (had) one's fill, also perf. pass. and

aor. mid. ἐκοσμησάμην, aor. pass. ἐκοσμή-
θην, 1) *to put in order, to arrange, to
draw up in line*, with accus. of warriors :
ἵππους τε καὶ ἀνέρας, 2, 554. 704. 14,
379. πένταχα κοσμηθέντες, arranged in
five troops, 12, 87. διὰ τρίχα κοσμη-
θέντες, see διακοσμέω. φθάν μέγ' ἱππῶν
ἐπὶ τάφρῳ κοσμηθέντες, they were drawn
up at the trench before the charioteers,
11, 51. (The gen. ἱππῶν depends upon
φθάνω, since this contains a notion of
comparison, and not upon κοσμέω, cf.
Thiersch, Gram. § 254, d.) δόρπον, to
prepare a repast, Od. 7, 13; ἀοιδὴν, h. 6,
59. 2) *to adorn, to deck*, χρυσῶ, h. Ven.
65; σῶμα ἐν ἔντεσι, Batr. 121. Mid. *to
put in order*, with reference to the sub-
ject, with accus. πολιήτας, 2, 806.

κοσμητός, ἢ ὄν (κοσμέω), *set in order,
arranged*. πρασιαί, Od. 7, 127.†

κοσμήτωρ, ὀρος, ὁ, poet. for κοσμητήρ,
one who orders, a commander, always
with λαῶν, 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομέω), 1) *or-
der, arrangement, suitableness, propriety*.
κόσμῳ ἔρχεσθαι, to go in order, 12, 225;
καθίζειν, Od. 13, 77; espily κατὰ κόσμον,
in order; and strengthened with εὖ, Il.
10, 472. 12, 85, according to propriety,
as is befitting; often οὐ κατὰ κόσμον,
not according to propriety, contrary to
propriety; ἐρίζειν, εἰπεῖν; hence, ἵππου
κόσμος, the arrangement, the construc-
tion of the (wooden) horse. Od. 8, 492.
2) *ornament, decoration*, of women, Il.
14, 187. h. Ven. 163; of horses, 4, 145.

κοτέω and κοτέομαι, poet. (κότος). Of
the act. there occur: pres. indic. aor. 1
partcp. κοτέσας, h. Cer. 254; Ep partcp.
perf. κεκοτηώς, always κεκοτηότι θυμῶ,
only mid. pres., fut. κοτέσομαι, Ep. σσ.
aor. 1 ἐκοτεσάμην, Ep σσ, *to be angry,
enraged*, wit. dat. pers., 3, 345. 5, 177.
14, 143. τοῖσιν τε κοτέσσεται for κοτέση-
ται, 5, 747. 8, 391. Od. 1, 101 (cf. Rost,
p. 629. Kühner, § 661. 1); with gen.
of the thing. ἀπάτης, on account of de-
ception, Il. 4, 168; and with accus. κο-
τεσσαμένη τόγῃ θυμῶ, angry in mind at
this, 14, 191.

κοτήεις, εσσα, εν, poet. (κοτέω), *wrath-
ful, angry, enraged* θεός, 5, 191.†

κότος, ὁ, prop. a grudge; then, *anger,
hatred*. κότον ἔχειν τινί, to have a grudge
against any man, 13, 517. κότον ἐντίθε-
σθαι τινί, Od. 11, 102. 13, 342

κοτύλη, ἡ (akin to κοῖλος), prop. any
cavity; hence 1) a small vessel for
fluids, a cup, a little goblet, 22, 495. Od.
15, 312. 17, 12. 2) *the hip-pan*, the
socket in which the head of the thigh-
bone turns, Il. 5, 306, 307.

κοτυληδών, ὄνος, ὁ (κοτύλη), any cavity;
espily, a) a little cavity in the arms of
sea-polypi [like a small cupping-glass,
with which they attached themselves to
the rocks, Passow], b) *the branching
arms* themselves. πουλύποδος πρὸς κοτυ-
ληδονόφιν (Ep. for κοτυληδόσι) πικινὰ
λαίγγες ἔχονται, to the arms of the poly-

pus many pebbles attach themselves,
Od. 5, 433;† see πουλύπους.

κοτυλήρυτος, ὄν (ἀρύω), that may be
drawn with a cup, gushing. copious, ο
ἔρρεεν αἶμα [flowed by goblets full], 23,
34.†

*κότυλος, ὁ=κοτύλη. a cup, Ep. 14, 3.

κουλεόν, τό, Ep. and Ion. for κολέον.
q. v.

κούρη, ἡ, Ion. for κόρη, a παῖδα, a
virgin, 2, 872; a daughter, 1, 111; Διός,
Il. 9, 536; mly with gen. of a prop.
name, alone 6, 247. 2) a bride. Od. 18,
279; always the Ion. form, except h. Cer.
479.

*κουρήϊος, ἱη, ἱον, Ion. for κόρειος
(κούρη), *appertaining to virgins, youthful*,
h. Cer. 108.

κούρητες, οἱ (κούρος), youths, Πα-
ρχαίων, *19, 193. 248.

Κουρήτες, οἱ, the Curētes, the most
ancient inhabitants of the south-eastern
parts of Ætolia, about Pleuron, probably
belonging to the Lelēges; they were ex-
pelled by the Ætolians; for which reason
they attacked them in their chief town
Calydon, 9, 532. (Prob. from κουρή,
tonsure, because they wore short hair,
cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ἱη, ἱον, Ion. and poet. (κού-
ρος), conjugal, legitimate, connected with
πόσις, ἀνὴρ, ἄλοχος or γυνή, in oppo-
sition to illicit concubinage; as clearly
appears from 19, 298, where Briseis says
that it is forbidden her to become the
κουρίδιῃ ἄλοχος, the lawful wife of
Achilles; κουρίδιος πόσις, 5, 414. Od. 11,
430; also κουρίδιος φίλος, as subst be-
loved husband. Od. 15, 22; ἀνὴρ κου-
ρος, Od. 19, 266; ἄλοχος, Il. 1, 114. Od. 14,
245; γυνή, Od. 13, 43; λέχος, the conjugal
couch, Il. 15, 40; κουρ δῶμα, the house
of the husband, Od. 19, 580. The com-
mon explanation *youthful*, after the
Schol., a wife whom a man has married
as κούρη is refuted by Buttin, Lex. p.
393; although the derivation from κού-
ρος, as denoting the bloom of life, or, of
free, noble birth, is not rejected. Ac-
cording to Döderlein, κούριος is the
Homeric form of the later κύριος.)

κουρίζω (κούρος), *to be young, juvenile*.
only Od. 22, 185.†

κουρίξ, adv. (κουρά), *by the hair*, Od.
22, 118.†

κούρος, ὁ, Ion. and Ep. for κόρος, 1)
a youth, a boy, from the earliest age to
the vigour of manhood; hence often the
young warriors are called κούροι Ἀχαιῶν.
1, 473; spoken of one unborn, 6, 59;
Καδμείων, 5, 807; also, a son, κούρος
Ζήθοιο, Od. 19, 523. 2) the *serenities* at
sacrifices and entertainments, who were
always free-born, and often of royal de-
scent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, η, ὄν, compar. of κούρος
younger, and generally, *youthful*, ἀνὴρ.
Od. 21, 310; subst. Il. 4, 316.

κουροτρόφος, ὄν (τρέφω), *nurturing
boys or youth*, epith. of Ithaca, Od. 2, 31.

most honourable, most honoured, epith. of Zeus and Athênê, 4, 415; and of Agamemnon, 2, 434.

κυδοιμέω (κυδοιμός), fut. ἦσω, 1) *to make a noise, to raise a disturbance, to make an uproar*, ἀν' ὕμνον, 11, 324. 2) *Trans. to throw into confusion*, with accus. *15, 136.

κυδοιμός, ὁ, *noise, tumult, the tumult of battle*, 11., *confusion, panic*, 18, 218. 2) As a mythic being: *the deity of the tumult of battle*, as companion of Enyo (Bellona), 5, 593. 18, 535. (Bothe as appellat.) *11.

κῦδος, εὖς, τό. 1) *splendour, glory, honour, praise, dignity*, often connected with τιμή, 16, 84. 17, 251; in the address, κῦδος Ἀχαιῶν, *glory or pride of the Greeks*, 9, 673. Od. 3, 79. 2) *that which gives glory and fame, prosperity, success, fortune*. κῦδος δ' ἀπάξειν τινί. Od. 3, 57. 15, 326; in the 11. *success in war, the glory of victory*, 5, 225. 8, 141; *famous bodily strength, lofty courage*, κῦδος καὶ ἀγλαΐη, Od. 15, 78. 11. 1, 405. 5, 906. Nitzsch ad Od. 3, 57.

κῦδρός, ἡ. ὄν. poet. (κῦδος), *famous, famed, glorious*, always fem., epith. of Hêrê, Lêtô (Latona), Athênê, and of a mortal female, Od. 15, 26. The masc. h. Merc. 461.

Κύδων, ὠνος, ὁ, plur. οἱ Κύδωνες, *the Cydônes*, a people who dwelt on the north-west side of the island of Crete. According to Strab. they were the aborigines of the island, and, according to Mannert, VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob. situated where stands the present Canea, Od. 3, 292. 19, 176.

κύεω, poet. old form for κύω, *to become pregnant, to be pregnant with; to conceive*, with accus. νιόν, spoken of a woman, 19, 117; of a mare, 23, 266; mid. h. 26, 4.

κύθε, see κεύθω.

Κυθήρεια, ἡ, an appellation of Aphrodîtê, either from the island Cythêra, which was sacred to her, or from the town Cythera in Cyprus, Od. 8. 288. 18, 192. h. Ven. 6; with Κυπρογενής, h. 9, 8.

Κύθηρα, τά, an island on the Laconian coast, south-west (according to Strab. one mile) of the promontory of Malea, now *Cerigo*. According to later fable, Aphrodîtê landed upon it when she rose from the foam of the sea, 15, 432. Od. 8, 288. The chief town Cythêra, had a noted temple of Aphrodîtê. From this Κυθηρόθεν, from Cythera, 11. 15, 438; Κυθήριος. Dorn in Cythera, 10, 268.

κυκάω, partic. pres. κυκῶν, Ep. for κυκῶν, aor. 1 ἐκύκησα, aor. 1 pass. ἐκυκήθην, 1) *to touch, to mingle, to stir in*, 5, 903; with dat. instrum. τυρόν οἶνον, Od. 10, 235. 11. 11, 637. 2) *Metaph. to confuse, to throw into confusion, to put into disorder*; only pass. *to be confused, to be thrown into disorder*, 11, 129. 18, 229; of horses: *to be terrified*, 20, 489; of

rivers and waves: *to be in uproar, to be turbid*, 21, 235. Od. 12, 238. 241.

κυκεῖω and κυκέω, see κυκεῶν.

κυκεῶν, ὠνος, ὁ (κυκάω), Ep. accus. κυκεῖω and κυκέω, Ep. for κυκεῶνα, a mixture, a potion, draught (Cp.), or jelly which was prepared from barley-meal, goat's-milk cheese, and Pramnian wine, 11, 624. 638. 640. In Od. 10, 234. 290, Circê casts in honey. That it was somewhat thick appears from the Od., where it is called σίτος. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus. see Thiersch, § 188, 15. Buttm. § 55, note.)

κυκλέω (κύκλος), fut. ἦσω, *to carry away on wheels, to convey away*, νεκροῖς βουσί, 7, 332.†

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot, 1) *a circle, a ring, a circumference*, esp. the circular rim of a shield, κύκλοι, 11, 33. 12, 297; trop. b) *a circle*, spoken of men. ἱερὸς κύκλος, of a popular assembly, 18, 504. c) δόλιος κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792: κύκλω, in the circle, Od. 8. 278. 2) *any thing circular*; in form, *a wheel*, which is the signif. of τὰ κύκλα. 11. 5, 722. 18, 375. b) *the disc, the ball* of a planet, h. 7, 6.

κυκλόσε, adv. (κύκλος), *in a circle, round about*, *4, 212. 17, 392.

κυκλοτερής, ἐς (κύκλος), *round, circular*, ἄλσος, Od. 17, 209. κυκλοτερὲς τίειν τόξον, *to send the bow to a circle*, 11. 4. 124.

Κύκλωες, οἱ, sing. Κύκλωψ, ὁ (prop. circular-eyed), the Cyclopæes, in the Od. are a rude, gigantic race, who live in a scattered, nomadic manner, without laws or cities, Od. 9. 106. seq. Polyphêmus, the most powerful amongst them, sprung from Poseidôn, Od. 1. 63, seq. That they were only one-eyed, appears from the circumstance that Polyphêmus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Völcker, Horn. Geogr. § 58, with great probability, on the south-west coast, near the promontory Lilybæum. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Gaia (Tellus), who forge lightning and thunderbolts for Zeus.

κύκνος, ὁ, *a swan*, *2, 460. 15, 692.

κυλίνδω, only pres. and imperf. and aor. 1 pass. ἐκυλίσθην as if from κυλίω, *to roll, to move by rolling*, with accus. spoken of waves, ὁστέα, Od. 1, 162; of the wind, κύμα, Od. 5, 296; metaph. πῆμά τινι, *to bring a misfortune upon*

ancients, Thuc. 6, 2, placed them on the east side of Sicily, where the city Leontini (afterwards called Lentini) was situated: Voss. and Völcker, with more probability, place them on the north-west coast. Some of the ancients supposed their place of abode was in Formiæ in lower Italy, Od. 10, 119, seq. cf. Cic. ad Atticum, II. 13.

Λαιστργόνιος. ἰη, ιον, *Læstrig'onian*, Od. 10, 82; in Wolf's ed. Λαιστρυγονίη stands as prop. name. and τηλέπυλος as adj. Even the ancients were not agreed about the name of the city; it is best to take Τηλέπυλος as the prop. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Δάμος. Nitzsch, however, ad loc., prefers Λαιστρυγονίην as prop. name.

λαῖτμα, ατος, τό (λαϊμός), *the deep, an abyss*; always with ἄλος or θαλάσσης, the abyss of the sea, 19, 267. Od. 4, 504; and generally, *the depths of the sea; the Deep*, often Od.

λαῖφος, εος, τό, *a ragged garment, an old cloak* (pl. *tatters*), *Od. 13, 399. 20, 206. 2) *a sail*, h. Ap. 206. (Akin to λῶπος.)

λαίψηρός, ἦ, όν, *quick, rapid, fleet*, espily γούνατα, 20, 358. (= αἰψηρός, cf. εἴβω and λείβω, see Thiersch, Gram., § 158. 12.) *Il.

λάκε, Ep. for ἔλακε, see λάσκω.

Λακεδαίμων, ονος, ἦ, *Lacedæmon*, 1) Prop. the name of the country, later *Laconia*, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow, κοίλη: abounding in hollows, cavernous, κητώεσσα, 2, 581. 2) the chief town of Lacedæmon = Σπάρτη, Od. 4, 1; or, according to Buttm. Lex. p. 383, the country also, as a collection of villages.

λακτίζω (λάξ), *to strike with the heel*, and generally, *to thrust, to strike*, ποσὶ γαῖαν, Od. 18, 99; *to struggle, to writh*, *Od. 22, 88. Batr. 90.

*Δακωνίς, ἰδος, ἦ, adj. *Laconian*, γαῖα, h. in Ap. 410.

λαμβάνω, aor. 2 ἔλαβον, Ep. ἔλλαβον and λάβον, aor. 2 mid. ἐλαβόμην, Ep. ἐλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) *to take, to grasp, to lay hold of*, with accus. ἔγχος χειρὶ or χερσὶ, ἥνία ἐν χείρεσσι, 5, 853. 8, 116. The part taken hold of stands in the gen. τινὰ ποδῶν, by the feet, 4, 463; γούνων, by the knees, Od. 6, 142. The gen. often alone: ἐανοῦ, ποδῶν, γενείου; metaph. spoken of external and internal states: τρόμος ἔλλαβε γυῖα, Il. 8, 452; in like manner, χόλος, πένθος, with double accus. 4, 230 16, 335. 2) *to take, to receive, to take possession of*, τὶ ἐκ πεδίου, 17, 621; espily in a bad signif.: *to take any one prisoner*, 5, 159. 11, 126; *to make booty of*, ἵππους, 10, 545; κτήματα, Od. 9, 41; in a good signif.: *to acquire*, κλέος, Od. 1, 298. 3) *to receive, to receive into one's house*, Od.

7, 255, rarely. The partic. λαβὼν apparently often stands superfluously. λαβὼν κύσε χεῖρα, he kissed his hand, prop. having taken it, Od. 24, 398. Mid. *to take any thing for oneself, to seize upon any thing*, with γεν. σχεδίου, Od. 5, 325; with accus. Od. 4, 388.

Δάμος, ό (gorge), king of the Læstrigones, founder of the city Telepylos, according to Eustath. and the ancients generally, son of Poseidon, cf. Ovid, Metam. 14. 23. (Some take Lamus for the name of the city Δάμον πολίεθρον, like Ἰλίου πόλιν, 5, 642: cf. Τροίης πολ., Od. 1. 2.) Od. 10, 81.

λαμπετάω, poet. = λάμπω, *to shine, to blaze*: only partic. pres. λαμπετόωσι πυρί, 1, 114. Od. 4, 662.

Δαμπετίδης, ου, ό, Ep. for Δαμπίδης, son of Lamprus = Dolops, 15, 526.

Δαμπετή, ἦ (the shining), daughter of Helius and Neæra, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132 cf. 374.

Δάμπος, ό, 1) son of Laomedon in Troy, father of Dolops, a counsellor, 1, 147. 20, 237. 15, 825. 2) a horse of Αυγία, Od. 23, 246.

λαμπρός, ἦ, όν, superl. λαμπρότατος, η, ου (λάμπω), *shining, gleaming, beaming*, spoken of the heavenly bodies, Il. and Od.; of brass, 13, 132. The neut. sing. as adv. 5. 6. 13, 265.

λαμπτήρ, ἦρος, ό (λάμπω), *a fire-stick, lighter*, a vessel in which dry wood was burned for a light, *Od. 8, 307. 343. cf. Od. 19, 63.

λάμπω and λάμπομαι, fut. ψω, 1) *to give light, to shine, to glitter, to beam, to flash*, prop. spoken of fire, mly of brass, 10, 154. πᾶς χαλκῷ λάμφ' (= ἔλαμπε), st. Hector, 11, 66; of the eyes: ὀφθαλμοῖσι πυρὶ λάμπετον, the eyes flashed with fire, 13, 474. Mid. in Il. and Od. only in the partic. spoken of persons and things: λάμπετο δουρὸς αἰχμή, 6, 319; χαλκός, 20, 131; of Hector: λαμπόμενος πυρὶ τεύχεσι, 15, 623. 20, 46; but also λαμπομένη κόρυς, δαῖς, Od. 19, 48. λάμπετο φλόξ, h. Merc. 113.

λανθάνω, Ep. and Ion. oftener λήθω, Ep. iterat λήθεσκε. 24, 13; fut. λήσω, aor. 2 ἔλαθον. Ep. λάθον, subj. Ep. λελάθω, mid. λανθάνομαι, only imperf. oftener Ep. and Ion. λήθομαι, aor. 2 ἐλαθόμην. Ep. λελαθόμην, perf. mid. λέλασμαι; λανθάνω in the imperf. only three times, 13, 721. Od. 8, 93. 532; and imperf. mid. once, Od. 12, 227. 1) Act. 1) *to be concealed, to remain concealed or unserved, τινά, from any one: οὐ λήθη Διὸς νόον*, 15, 461. Oftener there stands with it, a) A partic. οὐ σε λήθω κενόμενος, I do not moving remain concealed from thee, i. e. I do not move without being observed by you, 10, 279. 13, 273. Od. 8. 93. 12, 17. b) With ὅτι: οὐ με λήθεις, ὅτι θεῶν τίς σ' ἤγε, it was not concealed from me. that some one of the gods conducted thee, 11. 24, 563. c)

the human hair and beard, 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνηεις, εσσα, εν (λάχνη), woolly, hairy, shaggy, φήρες, στήθεα, Il λαχνηεν δέρμα σνός, the bristly skin, 9, 548; ὄροφος, the hairy reed, 24, 451.

λάχνος, ὁ=λάχνη. wool, Od. 9, 445 †

λάω, an ancient Ep. word found only in three places; according to the best Gramm. it signifies, *to see, to look at*. κύων ἔχε ἑλλόν, ἀσπαίροντα λάων, (a dog held a fawn, looking at it palpitating,) Od. 19, 229; and v. 230: ὁ μὲν λάε νεβρόν ἀπάγχων, choking he looked at the fawn. Clearer still is αἰετὸς ὀξὺν λάων, h. Merc. 360. It is the root of γλαύσσω, and of ἀλαός, blind. Some explain it as meaning *to size*, from the root ΔΑΩ=λαμβάνω, ἀπολαύω.

λέβης, ητος, τό (λείβω), prop. a vessel for pouring, a basin, a cauldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, 9, 123. 21, 362. 23, 267. 2) a basin or ewer, on which, before eating, water (χέρνιψ) was carried to strangers, in a golden laver. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, aor. 1 ἔλεξα, fut. mid. λέξομαι, aor. 1 mid. ἐλεξάμην, Ep. sync. aor. ἐλέγμην. imperat. λέξο and λέξεο, aor. 1 pass. ἐλέχθην, I) Act. Ep. *to lay any one down, to put to bed*, τινά, only in the aor. 1 act. 24, 635; metaph. *to quiet, to soothe*, Διὸς νόον, 14, 252. 2) *to lay single things together, to pick up, to gather, to collect*, ὀστέα, 23, 239. 24, 72; αἵμασιās, Od. 18, 359. 24, 224. 3) *to place single things in a row, i. e. to count, to count out*. ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, he counted us first amongst the sea-calves, Od. 4, 452; hence pass. ἐλέχθην μετὰ τοῖσιν, I was counted with these, Il. 3, 188. 13, 276. 4) *to recount, to relate*, τί, often, esply Od. τί τινι, only ὀνειδέα τινι, to utter reproaches against any one, Il. 2, 222. II) Mid. 1) *to lie down, to place oneself, to lie*, aor. 1 mid. and the sync. aor. 2 and imperat. λέξο, λέξεο. a) *to lay oneself down to sleep*, 14, 350. Od. 10, 320. λέξασθαι ὕπνω, Il. 4, 131; εἰς εὐνήν, Od. 17, 102. b) *to place oneself, to lie down, (in ambush)*, περὶ ἄστρῳ ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) *to pick up for oneself, to gather, to select*, ξύλα, Il. 8, 507. 547; hence, *to pick out for oneself, to select*, Τρῶας, 2, 125. 21, 27; ἄνδρας, Od. 24, 108. 3) *to place oneself with, to count oneself amongst, to count for oneself*. ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην, I reckoned myself as the fifth amongst them, Od. 9, 335; but λέκτο ἀριθμόν, he counted over their number (for himself), Od. 4, 451. 4) *to recount any thing, to relate, to talk of*, μηκέτι ταῦτα λεγώμεθα, let us speak no more about these things, Il. 2, 435. 13, 292. cf. 275. Od. 3, 240. The Schol. explain μηκ.

ταῦτ. λεγ. by καθήμεθα, κείμεθα; hence Wolf, 'let us not lay our hands in the lap,' but cf. Buttm., Lex. p. 398. (Buttm., Lex. p. 403, takes for the signif. *to lay*, the theme ΔΕΧΩ [Germ. *legen*], hence λέχος, λόχος, and for the other signif. the theme λέγω.)

λειαίνω, Ep. for λειαίνω (λείος), fut. λειανέω, aor. 1 ἐλείηνα, *to make smooth, to smooth, to polish*, κέρα, 4, 111; κέλευθον, *to smooth the way*, 15, 261; χορὸν, Od. 8, 260.

λείβω (akin to εἴβω), aor. 1 ἐλείψα, *to drop, to pour, to pour out, to shed*, δάκρυα, esply *to pour out wine as a libation to a deity*, οἶνόν τινι, 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ὠνος, ὁ (λείβω), any moist place, a meadow, a field, a pasture, 2, 461. Od. 4, 605.

λειμωνόθεν, adv. *from the meadow or pasture*, 24, 451. †

λείος, η, ον, smooth, polished, spokes of the trunk of a poplar, 4, 444; level, plain, of places: πεδῖον, ὁδός, and with gen. χώρος λείος πετρώων, a place free from rocks, Od. 5, 443. ποιεῖν λεία θεμελία, *to level the foundation (of the wall)*, Il. 12, 30.

λείουσι, see λέων.

λείπω, fut. λείψω, aor. 2 ἔλιπον, perf. λέλοιπα, aor. mid. ἐλιπόμην, perf. pass. λέλειμμαι, aor. 1 pass. ἐλείφθην, h. Merc. 195; aor. 2 pass. ἐλίπην, 16, 507; imp. pass. λελείφομαι, 24, 742. I) Act. a) *to leave, to quit, to forsake, to leave behind*, with accus. of persons, things, and places, θάλαμον, Ἑλλάδα, Il. λείπω φάος ἡελίοιο, *to leave the light of the sun, i. e. to die*, 18, 11; on the other hand, τὸν λίπε θυμός, ψυχῇ; ψυχῇ λέλοιπε, subaud. ὀστέα ('the soul left me bones,' Voss), Od. 14, 134; in like manner, v. 213; in πάντα λέλοιπε, supply the accus. ἐμέ, all things have left me. (Some Gramm. take λέλοιπε as intran.: this, however, is foreign to the Homeric usus loquendi.) Again, τί τινι, *to bequeath, to leave behind, any thing to any one*, Il. 2, 106. 722, seq. b) *to abandon, to leave in the lurch*, 16, 368. ἔλιπον ἰοὶ ἄνακτα, the arrows left the king, i. e. failed him, Od. 22, 119. II. Mid. and pass. 1) *to be left behind, to be forsaken*, spoken of persons and things, Il. 2, 700. 10, 256; hence, *to remain, to survive*, 5, 154. 12, 14. Od. 1, 196. 2) *to remain back or behind (in the course)*, ἀπό τινος, far from any one, Il. 9, 437. 445; esply in foot and chariot races, 23, 407. 409. Od. 8, 125; with gen. of the person, *to remain behind any one*, Il. 23, 523. 529. δούρῳ ἐρωήν (a spear's cast), hence, λελειμμένος οἶων, remaining behind the sheep (the ewes), Od. 9, 443; ἀπ' ἄλλων, h. Ven. 76. (In Il. 16, 507, ἐπὶ λίπεν ἄρματ' ἀνάκτων, λίπεν stands for ἐλίπησαν, aor. 2 pass. (Schol. Ven. ἐλείφθησαν). The Myrmidons held up the panting horses, which strove to fly, after

brother of Aphareus. 2) son of CEnomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθέη, ἡ, i. e. *white-goddess*, a name of *Ἥρα*, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and, being pursued by her raging husband Athamas, she precipitated herself with her son Melicertes, from the rock Moluris on the Corinthian isthmus, into the sea, Od. 5, 334. Cf. Apd. 3, 4. 2.

Λευκός, ἡ, ὄν (λάω, λεύσσω), compar. λευκότερος, 1) *shining, gleaming, bright, clear*. 14, 185; αἶγλη, λέβης, hence also: λευκὸν ὕδωρ, clear water. 23, 282. Od. 5, 70; esp. *white-shining*; πόλις, κάρηνα, ὀδόντες, Il. 2) Most mly: *white, whitish*, in manifold degrees. λευκότεροι χιόνος, spoken of steeds, 10, 437; γάλα, 5, 902; ὀστέα, Od. 1, 161; ἄλφιστα, Il. 11, 640; χρώς, 11, 573; λευκοὶ κονισάλφω, with white dust, 5, 503.

Δευκός, ὁ, 1) a companion of Odysseus (Ulysses), 4, 491. 2) a river in Macedonia, h. Ap. 217; according to Ilgen for Δέκτον.

*Λευκοχίτων, ωνος, ὁ, ἡ (χιτών), *white-clad*, ἦπαρ, the liver wrapped in a white net, Barr. 37.

Λευκώλενος, ον. Ep. (ὠλένη), *having white elbows, white-armed*, epith. of Hērē, and of many women, Il. and Od.

Λευρός ἡ, ὄν (λεῖος), Ion. *level, smooth*, χῶρος, Od. 7, 123.†

Λεύσσω, poet. (λάω), prop. to emit light, then, *to see, to look*; ab-ol πρόσσω καὶ ὀπίσσω, forwards and backwards, i. e. to be prudent, wise, 3, 110; ἐπὶ πόντον, ἐς γαίαν, 5, 771. Od. 9, 166. b) With accus. *to see, to behold*, Il. 1, 120. 16, 70. 127. Od. 6, 157. 23, 124.

Λεχεποίης, ου, ὁ. fem. λεχεποίη, ἡ, Ep. only accus. λεχεποίην (ποίη), overgrown with long grass, suitable for making beds, *abounding in grass, grassy*, as masc. epith. of the river Asōpos, 4, 383; as fem. of the towns Pteleus, Teumessus, and Onchestus, 2, 697, h. 224. It is incorrect to assume that λεχεποίην (with the names of cities) is an accus. fem. to λεχέποιος. Cf. Eustath. ad Il. 2, 679.

Λέχος, εος, τό (λέγω, ΔΕΧ), 1) *a couch, a bed*, in the plur. *a bedstead*, 3, 391. Od. 1, 440, esp. a) *the nuptial bed*, Od. 8, 269. Il. 3, 411. 15, 39, hence: *the nuptial embrace*, in the construct. λέχος πορσύνειν, ἀντιᾶν, 1, 31. Od. 3, 403. b) *a death-bed*, for laying out a corpse, Il. 18, 233. 24, 589, and often.

Λέχοσδε, adv. *to bed*, 3, 448.

Λέων, οντος, ὁ, dat. plur. Ep. λείουσι, (Ep. form λίς), *a lion*, often as a comparison for heroes, Il. once for Λαίνα: Ζεὺς σε λέοντα γυναιξὶ θῆκε, Zeus made thee a lioness, i. e. a destroyer, for women, spoken by Hērē, of Artemis, because the sudden death of women was ascribed to the arrows of Artemis, 21, 483.

λήγω, fut. λήξω, aor. ἔληξα, Ep. λῆξε. 1) Intrans. *to cease, to desist, to leave off* obsol. 21, 218; ἐν σοὶ μὲν λήξω, σὺ δ' ἄρξομαι, in thee I will leave off and with thee begin, i. e. I confine myself especially to thee. a) With gen. *to desist from, to rest from*, χόλοιο, ἐριδος, φόνοιο, χοροῖα, ἀπατάων. b) With partcp. λήγων αἰέσω, I cease singing, 9, 191. Od. 8, 57; ἐναρίζων, Il. 21, 224. h. Ap. 177. 2) Transi. only poet. *to cause to cease, to quiet, to allay*, τί, any thing. μένος, 13, 424. 21, 305. b) τί τινος: λήγειν χεῖρας φόνου, to stay the hands from slaughter, Od. 23, 63: (λήγω, akin to λέγω, to lay.)

Λήδη, ἡ, Ep. for Λήδα, daughter of Thestius, wife of Tyndareus; she bore to Zeus, who visited her in the form of a swan, Helen, Kastōr (Castor), and Polydeukēs (Pollux), Od. 11, 298; (according to Damm. from λῆδος, a thin robe.)

ληθάνω, poet. form in tmesis, see ἐκλεσθάνω.

λήθη, ἡ (λήθος), *forgetfulness, oblivion*. 2, 33.†

Λήθος, ὁ, son of Teutamius, king of the Pelasgians in Larissa, 2, 843. 17, 288.

λήθω, mid. λήθομαι, Ep. ancient form of λανθάνω. q. v

ληϊάς, ἄδος, ἡ, pecul. poet. fem. of ληϊδῖος (ληῖς), *a female captive*, 20, 193.†

ληϊβότειρα, ἡ, fem. from ληϊβοτήρ, poet. (βόσκω), *crop-devouring*, σῦς, Od. 18, 29.†

ληῖζομαι, depon. mid. (ληῖς), fut. λήσομαι, aor. 1 ἐληίσάμην, Ep. 3 sing. ληίσσατο, *to lead away as booty, to plunder*, to obtain in war, spoken of persons: τινά, 18, 28. Od. 1, 398; spoken of things: πολλά, Od. 23, 357.

λήϊον, τό, *a crop, a harvest*, standing in the field, 2, 147. Od. 9, 135.

ληῖς, ἔδος, ἡ, Ion. and Ep. for λεία, *plunder, booty in war*, spoken of men and cattle, 9, 138. 280. Od. 3, 106; (from λαός, as common property, divided amongst the warriors.)

ληϊστήρ, ἦρος, ὁ (ληῖζομαι), *a spoiler, a plunderer*, esp. *a sea-robber, a pirate*. *Od. 3, 73. 9, 254. Piracy and coast-robbery, according to Homeric notions, were not disgraceful, cf. Thuc. 1, 5.

*ληϊστής, οὔ, ὁ = ληϊστήρ. h. 6, 7.

ληϊστός, ἡ, ὄν (ληῖζομαι), Ep. also λειστός, ἡ, ὄν, *plundered, robbed; capable of being plundered*, ληῖστοι βόες, 9, 406; ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή. οὔτε, κτλ., the soul of man cannot be seized (and constrained) to return again [ἐλθεῖν = ἵσπε ἐλθεῖν], 9, 408; cf. ἐλετός.

ληῖστωρ, ορος, ὁ = ληϊστήρ, Od. 15, 427.†

ληῖ̃τις, ἰδος, ἡ (ληῖς), *one who makes booty, the bestower of spoil*, epith. of Athēnē, 10, 460.†

Λήϊτος, ὁ, son of Alectryon, leader of the Boeotians before Troy, 2, 494; wounded by Hector, 17, 601.

* Λίκνον, τό, a *winnowing-fan*, probably of osier basket-work, h. Merc. 21, 63.

Λικριφίς, adv. poet. *from the side, side-wise*, αἴσσειν, 14, 463. Od. 19, 451.

Λικύμνιος, ὁ, son of Electryon and Midea, uncle of Heracles; he was slain by the son of that hero, Tlepolemus, by mistake, 2, 663. (According to Herm. *Subolescentius*)

Λίλαια, ἡ, a city of Phocis, at the source of the Cephissus, now *Lellen*, 2, 523.

Λιλαίωμαi, depon. Ep. (λι-λάω), only pres. and imperf. *to desire ardently, to strive for, to long for, to wish*. 1) With infin. poet. also spoken of inanimate things, of the spear, 21, 168; uncommonly is *λιλαιομένη πόσιν εἶναι*, i. e. *τοῦ εἶναι αὐτόν οἱ πόσιν*, desiring that he might be her husband, Od. 1, 15; cf. Thiersch, § 296. 2. δ. 2) *to long for, to desire earnestly*, with gen. πολέμοιο, ὁδοῖο, Il. 3, 133. Od. 1, 315. 12, 328. (From this the Ep. perf. *λελήμαι*.)

Λιμὴν, ἐνός, ὁ (λείβω), a *haven, a bay*, or *harbour*, in general ὅρμος, the inner portion of it, 1, 432. Od. 2, 391.

Λίμνη, ἡ (λείβω), properly, water which washes a neighbouring shore; hence 1) a *pool or lake*, 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a *marsh*, or a *sound* (*fretum*), between two neighbouring shores, generally, *the sea*, 24, 79. 13, 21. 32. περικαλλὴς λίμνη, in Od. 3, 1, according to ancient critics, is a part of Oceanus; according to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

* Διμνήσιος, ὁ, an *inhabitant of the marsh*, Fenman or "*Marsh*," a frog's name, Batr. 229.

* Λιμνοχαρής, ἐς, gen. ἐός (χαίρω), *delighting in a marsh*, epith. of the frog, Batr. 13.

* Διμνόχαρις, ὁ, *Marshjoy*, a frog's name, Batr. 211.

Λιμνώρεα, ἡ, daughter of Nereus and Doris, 18, 41.

Λιμός, ὁ (prob. from λείπω. λέλειμμαi), *hunger, famine*, 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm. Doric.

Λίνδος, ἡ, a town on the island Rhodes, with a temple of Athênê, now *Lindo*, 2, 656.

Λινοθώραξ, ἡκος, Ep. (θώραξ). *wearing a linen cuirass [adad in thick-woven mail*. Cp.], epith. of Ajax, son of Oileus, and of Amphius, 2, 529. 830.

Λίνον, τό, *flax*. 1) any thing made of flax: a) *thread, yarn*; esply an *angling-line*, 16, 408; metaph. *the thread of life*, which the Fates spin for men, 20, 128. 24, 210. Od. 7, 198. 2) *a fisher's net*, Il. 5, 487. 3) *linen*, λίνοιο ἄωτον, 9, 661. Od. 13, 73; see ἄωτον, plur. h. Ap. 104.

Λίνος, ὁ, an ancient hero or a country youth, slain by Apollo because he en-

gaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Heracles, Hes. fr. 1. Apd. 1, 3. 2. From this,

Λίνος, ὁ, *the Linus song*, a song named after the hero of the famous mythic bard Linus (see Δίνος), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C; generally, *singing, a song*, spoken of a song in vintage, 18, 570. † λίνον δ' ὑπὸ καλὸν αἶδε, he sang beautifully the Linus song. Thus Aristarch. and, amongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take λίνον as the accus. from τὸ λίνον, thread, the string of a lyre (since these strings were first made of thread), and construe, ὑπὸ λίνον καλὸν αἶδε, he sang beautifully to the string of the lyre. (This construction is not to be received, if only for the reason that thread does not make good lute strings.)

λίπα. Ep. λίπ' ἐλαίῳ ἀλείψαι, 18, 350; and ἀλείψασθαι, 10, 577. 14, 171; χρίσαι and χρίσασθαι, Od. 3, 466. 6, 96. 10, 364; to anoint oneself with oil. According to Herodian in Eustath. λίπα is origin. dat. from τὸ λίπα, oil, fat, gen. aos, dat. λίπαϊ, λίπα; later, this dat. was by use shortened to λίπα (ἐλαιον is adj. from ἐλάα, olive; hence λίπ' ἐλαίῳ, with olive oil), see Buttm. Gram. § 58, p. 90. Kühner, § 270. Others consider λίπα an adv. *unctuously* (as an abbrev. from λιπαρά), hence λίπα ἀλείφειν, to anoint with fat, see Thiersch, Gram. § 198. 2.

Λιπαροκρήδεμνος, ον (κρήδεμνον), *having a shining head-band, splendidly veiled*. Χάρις, 18, 382. † h. Cer. 25.

Λιπαροπλόκαμος, ον (πλόκαμος), *having anointed or glossy tresses*, 19, 126. †

Λιπαρός, ἡ. ὄν (λίπας), superl. λιπαρῆτατος, h. Ap. 33; originally 1) *fat, anointed*. Wealthy persons anointed themselves after bathing, and also on festival occasions, esply the head, face, and hair; hence λιπαροὶ κεφαλᾶς καὶ καλὰ πρόσωπα, spoken of the suitors. Od. 15, 332. 2) *shining, beaming, bright, beautiful, nitidus*, spoken of the external form, πόδες, mly of men, and of Hêrê, Il. 14, 186; κρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαροὶ θέμιστες, rich, splendid tributes, Il. 9, 156. b) *agreeable, happy*, esply spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρῶς, happily. γηράσκειν, Od. 4, 210.

Λιπάω (λιπάς), Ep. λιπῶω, *to be fat, to shine*, an old reading for ῥυπῶω, Od. 19, 72. †

Λίς or λῖς, Ep. for ὁ λέων, a *lion*, a defect. subst., of which except the nomin. we have only the accus., λῖν, 11, 480. Spitzner, ad Il. 15, 275, prefers λῖς.

Λῖς, ἡ, abbrev. form for λισσῆ, *month*, λῖς πέτρη, *Od. 12, 64. 79. 2) λῖς, ὁ, *fox*

slant-gaited, an epith. of the crab, Batr. 297.

λοπός, ὁ (λέπω), *a shell, a rind, a skin*; κρομύοιο, an onion-skin, Od. 19, 233.†

*λουέω, Ep. form of λούω, from which ἐλούεον, h. Cer. 290.

*λουτρόν, τό, contr. for λοετρόν.

λούω, Ep. resolved λοέω, λουέω, imperf. ἐλούεον, aor. 1 ἔλουσα, Ep. λούσα, infin. λοέσσαι, partcp. λούσας, Ep. λοέσσας, fut. mid. λοέσσομαι, aor. 1 ἐλουσάμην, Ep. λουσάμην, with this the infin. λοέσσασθαι, partcp. λοεσσάμενος, perf. pass. λέλουμαι, 5, 6. In the pres. and imperf. are found the common and shortened forms λούεσθαι and λούσθαι, Od. 6, 216; imperf. ἐλόεον, Od. 4, 252; also an old aor. 2 ἔλοον, from the root ΔΟΩ, from which λόε, Od. 10, 361; λόον, h. Ap. 120; *to wash, to bathe*, always spoken of human beings, τινὰ ποταμοῖο ῥοῇσιν, Il. 16, 669; of horses only, 23, 282. Mid. *to wash or bathe oneself*, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὀκεανοῖο, having bathed in Oceanus, i. e. when he rises, 5, 6.

λοφάδια, see καταλοφάδια.

λοφίη, ἡ (λόφος), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, Od. 19, 446.†

λόφος, ὁ (λέπω), 1) *the neck*, prim. of draught-animals, which was rubbed by the yoke in drawing, 23, 508; then, of men, 10, 573. 2) *a crest*, mly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, 6, 469; having coloured hair, v. 537. Od. 22, 124. 3) *a hill, an elevation*, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

λοχᾶω (λόχος), aor. infin. λοχήσθαι, fut. mid. λοχήσομαι, partcp. aor. 1 λοχησάμενος, 1) *to lay an ambush*, 18, 520. Od. 4, 487. b) With accus. *to waylay* any one, *to lie in ambush* for any one, Od. 14, 181. 15, 28. Mid. as depon. *to place oneself in ambush*, Od. 4, 388. 463. 13, 268; with accus. τινά, *to waylay* any one, only Od. 4, 670.

*λοχεύω (λόχος), fut. σω, *to bring into the world, to bear*, spoken of the mother, h. Merc. 230.

λόχη, ἡ (λόχος), *a lair, a thicket*, Od. 19, 439.†

λόχονδε, adv. (λόχος), *to an ambush*, 1, 227. Od. 14, 217.

λόχος, ὁ (from λέγω or ΔΕΧΩ), 1) *concealment, ambush*, prim. spoken of place, 1, 227. 11, 379; of the Trojan horse: κοῖλος or πυκινὸς λόχος, Od. 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, *the way to seize the old man*, Od. 4, 395. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν εἰσιζεσθαι, *to place oneself in the ambush of men*, 13, 285. 8, 522; hence,

generally, 4) *a troop, a company* of warriors, Od. 20, 49.

*λύγξ, ὁ, gen. λυγκός, *a lynx*, h. 13, 24.

λύγος, ὁ, *Abraham's balm*, viter agnus castus, Linn., a kind of shrub, like willow; and generally, *a willow, a rod, an osier twig*, Od. 9, 427. 10, 167; διδῆ μόσχοισι λύγοισι, *he bound them with tender willows*: thus Heyne, Il. 11, 105; for Apoll. explains μόσχη by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: *with willow rods*, cf. μόσχος. [Db. with flexible rods, sc. osiers.]

λυγρός, ἡ, ὄν (λύζω), *that which causes sighs; sad, gloomy, lamentable, miserable, wretched*. 1) Spoken prim. of human conditions: ὀλεθρος, γῆρας, δαῖς, ἄλγος; τὰ λυγρά, *sad things*, 24, 531. Od. 14, 226; εἵματα, *miserable garments*, Od. 16, 457; apparently active, *pernicious, destructive*, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad, miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, *miserably, wretchedly*, πλήσσαν, Il. 5, 763.† Cf. ληνγαλέος.

λύθεν, Ep. for ἐλύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λύμα), *prop a stain of blood*; in H. the blood which flows from wounds, *the life-blood as shed*; according to the Gramm. blood mixed with dust, 11, 169; always dat. αἵματι καὶ λύθρῳ πεπαλαγμένος, *soiled with blood and the dust of battle* [or, battle-stains], 6, 268. Od. 22, 402. 23, 48.

λυκάβας, αντος, ὁ, *the year*, *Od. 14, 161. 19, 306 (probably from λύκη and βαίνω), the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [According to Ameis, *walker-in-light*, the compos. requiring an act. signif.]

Δύκαστος, ἡ, a town in the southern part of Crete, 2, 647.

Δυκᾶων, ονος, ὁ, 1) ruler of Lycia father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, 21, 35, seq.

λυκέη, ἡ, sc. δορά, prop. adj. from λύκος, *a wolf-skin*, 10, 459.†

Δυκτηγενής, ους, ὁ (Δυκία, γένος), *one born in Lycia* (V. Lycian). Apollo was a national deity of the Lycians, 4, 101. 119. Another deriv. is from λύκη, *light, the father of the light*, in allusion to the rising sun. This contravenes the usual loq. because γενής in compos. is always passive. [According to K. O. Müller, Δυκτηγενής = *light-born*, not one born in Lycia, cf. h. Apoll. 440, seq. Λάμψ played a great part both symbolically and

242; with accus. τινὰ λώβην, to offer an insult to any man, 13, 623.

Λωβεύω (λώβη) = λωβάομαι, to insult, to deride, to revile, τινά, *Od. 23, 15. 26.

Λώβη, ἡ, insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, 11, 142; and ἀποδοῦναι, 9, 387; in connexion with αἶσχος, mockery and insult, 13, 622. Od. 18, 225; an occasion of insult, 11. 3, 42. 7, 97.

Λωβητήρ, ἦρος, ὁ (λωβάομαι), 1) a reviler, 2, 275. 2) a vile man, a villain, *24, 239.

Λωβητός, ἡ, ὄν (λωβάομαι), shamefully treated, insulted. λωβητόν τινα τιθέναι, to overwhelm one with insult, 24, 531.†

Λωίτερος, ἡ, ὄν, see λωίων.

Λωίων, ὄν, gen. ὄνος (λάω), irreg. compar. of ἀγαθός, more desirable, more agreeable, better. only in the neut. 1, 224. 6, 339; from which a new compar. λωίτερος, ἡ, ὄν, with ἄμεινον, Od. 1, 376. 1, 141.

Λώπη, ἡ, poet. (λέπω), a covering, a woollen garment, a robe, Od. 13, 224.†

Λωτεῦντα, see λωτόεις.

Λωτόεις, εσσα, ἐν, poet. (λωτός), overgrown with lotus, πεδία λωτεῦντα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, 12, 283.† Aristarch. here wrote λωτοῦντα; others consider it as a partcp. of a verb not elsewhere found, λωτέω = λωτίζω.

Λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus, Linn., 11. 2, 776. 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to H. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus, Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name jujuba. From the words ἄνθινον εἶδον, Od. 9, 84, it has been incorrectly concluded that H. intended a plant; cf. Miguel, Hom. Flor. p. 18.

Λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus eaters (see λωτός), a peaceable, hospitable people, to whom Odysseus (Ulysses) came from Cythêra, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Libyan coast, according to Völcker's Hom. Geogr. p. 100, at the Syrtis Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindânēs [an African tribe]; according to most of the old commentators, on the island Meninx, now Zerbi.

Λωφάω (λόφος), fut. ἤσω, prop. spokes of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see καταλωφάω.

M.

M, the twelfth letter of the Greek alphabet; in H. the sign of the twelfth rhapsody.

μ, 1) With apostroph. for με. 2) Rarely and only Ep. for μοι, as 9, 673; cf. Thiersch, Gram. § 164. 2. Rem. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, 1, 86. 23. 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναὶ μὰ τόδε σκῆπτρον, verily, by this sceptre, 11. 1, 234.

*μάγειρος, ὁ (μάσσω), a cook, Batr. 40. Μάγνητες, οἱ, sing. Μάγνης, ἦρος, ὁ, the Magnētes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, 2, 756.

*μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, κυρβαία μάζα, Ep. 15, 6.

μαζός, ὁ, a breast, a pap, distinct from στέρνον and στήθος, 4, 528. 2) Chiefly of a woman, the (maternal-) breast, 11. 22, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω.

μαῖα, ἡ, mother, a friendly mode of addressing aged women, *Od. 2, 349. 19, 16 (later, a wet-nurse), h. Cer. 147.

Μαῖα, ἡ, poet. also Μαῖας. ἄδος, ἡ, Od. 14, 435; Μαια, Maia, daughter of Atlas and Pleïonê, mother of Hermês by Zeus, h. Merc. 3.

Μαῖανδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea near the city Miletus, now Meinder, 2, 869.

Μαῖας, ἄδος, ἡ = Μαῖα, q. v.

Μαιμαλίδης, ὄν, ὁ, son of Mæmalus = Pisandrus, 16, 194.

μαιμάω (μαῖω), poet. aor. 1 Ep. μαιμήσα, often in the Ep. form μαιμῶσαι, μαιμῶσα for μαιμῶσι, μαιμῶσα, to desire earnestly, to rush impetuously, to rage, 15, 742; αἰχμὴ μαιμῶσα, the rushing spear; the impetuous spear, 1, 661. 15, 542. περὶ δούρατι χεῖρες μαιμῶσιν, 13, 78. cf. v. 75; metaph. μαιμῶσι οἱ ἦτορ, violently was his heart agitated, 5, 670.

μαιμῶω, μαιμῶσα, see μαιμάω.

μαινάς, ἄδος, ἡ (μαίνομαι), a frenzied raging female, 22, 460.† h. Cer., 386.

learn, to have learnt, i. e. to understand, *κακὰ ἔργα*, Od. 17, 226; 18, 362; and with infin. Il. 6, 444.

**μαντεῖη, ἡ (μαντεύομαι), prophecy, the act of prophesying*, h. Merc. 533; plur. 472.

μαντεῖον, τό, Ion. and Ep. *μαντήϊον, prophesying, a response, an oracle*, Od. 12, 272.†

μαντεύομαι, depon. mid. (*μάντις*), *to communicate an oracle, to prophesy*, 2, 300; with accus. *κακά*, 1, 107; *τινί τι*, 16, 859; without accus. 19, 420; and generally, *to predict*, Od. 2, 170.

Μαντινέη, ἡ, Ep. and Ion. for *Μαντινεία, Muntinēa*, a town in Arcadia on the river Ophis, north of Tegea, 2, 607.

Μάντιος, ὁ, son of Melampus and brother of Antiphātes, Od. 15, 242, seq.

μάντις, ιος, ὁ (from *μαίνομαι*), *prop. one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omen. This name also often comprehends those who divine by birds, dreams, and sacrifices*, 1, 62. Od. 1, 201.

μαντοσύνη, ἡ, *the art of prophecy, the art of divination*, Il. and Od.; also plur. Il. 2, 832.

(*μάομαι*), see *μαίομαι*.

Μαραθών, ὄρος, ὁ and *ἡ*, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (*μάραθρον*) growing there, Od. 7, 80.

μαραίνω, aor. 1 *ἐμαράνα*, h. Merc. 140; aor. pass. *ἐμαράνθην*, 1) Act. *to extinguish, ἀνθρακίην*, h. Merc. 140. 2) Pass. *to be extinguished, to burn out, to cease to burn*, *9, 212. 23, 228.

μαργαίνω (μάργος), *to rave, to be frantic, to be boisterous, ἐπὶ τινα*, 5, 882.†

μάργος, η, ον, *raving, raging, boisterous*, Od. 16, 421; *γαστήρ*, Od. 18, 2; *foolish, irrational*, *Od. 23, 11.

Μάρις, ιος, ὁ, son of Amisodarus, a Lycian, wounded by Antilochus, 16, 319. 327.

μαρμαίρω (μαίρω), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendour of metals, 12, 195. *ὄμματα μαρμαίροντα*, the sparkling eyes (of Aphrodītē), *3, 397.

μαρμάρεος, ἐη, εον (μαρμαίρω), *gleaming, shining, beaming*, spoken of metals espily, *αἰγίς, ἄντυξ*, 17, 594. 18, 480. *ἄλς, μαρ*, the sparkling sea (in a calm), 14, 273.

μάρμαρος, ὁ (μαρμαίρω), in H. *stone, a block of stone*, with the notion of shining, 12, 380. Od. 9, 499; an adj., *τέτρος, μάρμαρος*, the gleaming stone, Il. 16, 735.

μαρμαρυγή, ἡ (μαρμαρύσσω), *splendour, radiancy, twinkling*, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. *μάρνασθαι*, only pres. and imperf. like *ἵσταμαι*, pres. optat. *μαρνοίμην*, Od. 11, 513 (prob. from *μάρη*), *to fight, to do battle, to contend*, a) Mly spoken of war: *τινί*, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 228; rarely *ἐπὶ τινι*, Il. 9, 317. 17, 148; and dat. instrum. *χαλκῷ, ἔγχει*; *περί τινος*, about or over a man, 16, 497; but *περὶ ἔριδος*, to contend from discord, 7, 301. b) *to contend, to dispute*, with words, 1, 257.

Μάρπησσα, ἡ, daughter of Evénus, wife of Idas. She was carried away by Apollo, but Idas received her again, 9, 557; see Idas, *Ἴδης*, and Evenus. (From *μάρπτω*, one seized.)

μαρπτω, poet. fut. *μάρψω*, aor. 1 *ἐμαρψα*, 1) *to lay hold of, to seize or grasp, to hold*, with accus. Od. 9, 289; *ἀγκάς τινα*, to embrace any one with the arms, Il. 14, 346; *χεῖρας σκαίῃ*, 21, 489. 2) *to touch, to overtake, τινὰ ποσὶ*, 21, 564; *χθονὶ ποδοῦν*, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus: *μάρπτειν ἔλκεα*, to inflict (Cp. *ἱμῶν*) wounds [= *corripiendo infligere*: of lightning], 8, 405. 519; metaph. *ἕννε ἐμαρπτε αὐτόν*, sleep overtook him, 23, 62. Od. 20, 56; *γῆρας*, Od. 24, 390.

μαρτυρή, ἡ (μαρτυρ), *witness, testimony*, Od. 11, 325.†

μάρτυρος, ὁ, Ep. for *μάρτυς, a witness*, in the sing. only Od. 16, 423, often in the plur. *μάρτυροι ἔστων* (plur. with dual), Il. 1, 338.

**μάρτυς, υρος, ὁ, a witness*, h. Merc. 372.

Μάρων, υνος, ὁ, son of Euanthēs, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάσης, ητος, ἡ, a town in Argolk, later the port of Hermiōnē, 2, 562.

μάσσων, ὁ, ἡ, neut. *μάσσω* or *μάσση*, irreg. compar. of *μακρός*, *longer, greater*, Od. 8, 203.

μάσταξ, ακος, ἡ (μαστάζω [which Dēd. connects with ἀμάω]), 1) that with which one chews, *the mouth* [i. e. the interior mouth with its organs of mastication, Dēd.], Od. 4, 287. 23, 76. 2) *food*, espily that which a bird brings in its beak for its young ones. *νεοσσὶς προφέρει μάστακ'* for *μάστακα* (τροφῆν Schol.), Il. 9, 324. Al. *μάστακι*, in the beak.

μαστιζω (μάστιξ), aor. Ep. *μάστιξα*, to wield the whip, to whip, to lash, *ἵππον*, 5, 768; often with infin. *μάστιξεν δ' ἐλάαν*, he whipt, in order to drive, 5, 366. Od. 3, 484. (Another form is *μαστίω*.)

μάστιξ, ιγος, ἡ (μάσσω), Ep. also *μίστις*, from this dat. *μάστῃ* for *μάστει*, 21, 500; accus. *μάστιν*, Od. 15, 182; a whip, a scourge, for driving horses, 5, 228. 744. 2) Metaph. *strife, punishment*, *Διός*, 12, 37. 13, 812.

souled, noble-hearted; esply brave, courageous, epith. of brave men and nations, 2, 541; of a bull, 16, 488; of Athênê, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy: hence, 1) to envy, to grudge, to deny any thing to any man. as too great for him, τινί τι, 23, 865. Od. 3, 55. Δαναοῖσι μεγέρας (sc. βίον), 15, 473; and with infin. μηδὲ μεγέρης ἡμῖν τελευτῆσαι τάδε ἔργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, to deny. κατακαίμεν (to refuse permission to burn the dead), Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. Also with gen. τί τινος, any thing from any man; spoken of Poseidôn: αἰχμὴν βιότοιο μεγέρας, diverting the spear from the life (viz. of Antilochus: refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακῆτης, es (κῆτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηὺς, 8, 222; πόντος, Od. 3, 158; δελφίν, Od. 21, 22.

μεγαλήτωρ, ορος, ὁ, ἡ (ἦτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself great, to elevate oneself, to be proud, θυμῷ, 10, 69. Od. 23, 174.

*μεγαλοσθενής, ἐς (σθένος), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μαλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Μεγαμηδείδης, ου, ὁ, son of Megamêdês. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, εος, ὁ (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, Megara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268. 269.

μέγαρον, τό (μέγας), a large room, a hall, hence esply, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by πῖ'ars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127—130. 133. 2) Generally, any large room, as that of the mistress, of the maids. Il. 3, 125. Od. 18, 98. 19, 60. 3)

in plur. a house, a dwelling, a palace, 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, *Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, ον, superl. μέγιστος, η. ον. 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus Ὀλῆμπος, οὐρανός, αἰγιαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἀνεμος, κρατος, κλέος. μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate. λῖν μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔξοχος, very conspicuous; also with compar. and superl. μέγ' ἀμείνων, far better, Il. 2, 239. 23, 315; and μέγ' ἀριστος, by far the best, 2, 82. 763; plur. μεγάλα with κινεῖν, εὔχεσθαι, etc.

Μέγας, ὁ, a noble Lycian, 16, 695.

μέγεθος, εος, τό (μέγας), size, height, always spoken of the size of the body, mly with εἶδος and κάλλος, 2, 58. Od. 6, 152. 18, 219.

Μέγης, ητος, ὁ, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625. 13, 692. 15, 302.

μέγιστος, η. ον, see μέγας.

μέδων, οντος, ὁ, fem. μεδέουσα, ἡ poet. for μέδων, a ruler, a sovereign, masc. spoken of Zeus: Ἰδῆθεν, Δαδώνης, *16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδεών, ὠνος, ὁ, a city in Boeotia, near mount Phœnicus, 2, 501.

μέδομαι, depon. (prop. mid. of μέδω), fut. μεδήσομαι, 9, 650.† 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, 110; often ἀλκίη to think of defence, Il. 2) to prepare any thing for any man, to invent, to plot, κακά τινι, 4, 21. 8, 458.

μέδων, οντος, ὁ, prop. partecp. pres. from μέδω, as subst. one who cares for, ruler, sovereign, sing. only ἄλως μέδων. Od. 1, 72; elsewhere always ἡγήτορας ἢ δὲ μέδοντες,

Μέδων, οντος, ὁ, 1) son of Oïleus and Rhênê (2, 727), step-brother of Ajax. he dwelt in Phylacê, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Methônê when Philoctêtês remained behind in Lemnos. Æneas slew him, 2, 727. 13, 693, seq. 15, 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him. Od. 4, 677. 22, 357.

aor. 2, only 1, 278; elsewhere 3 sing. perf. pass. εἵμαρται, *to allot oneself, to receive as a share, to receive*, with accus. ἡμισυ μείρο τιμῆς, *the half of the honour*, 9, 612. b) With gen. in the aor. and perf. act. *to participate in, to obtain*, τιμῆς, 1, 278. 15, 189. c) Perf. pass. εἵμαρται, together with the pluperf., *it is appointed by fate*, with accus. and infin., 21, 281. Od. 5, 312. 24, 34.

μεῖς, ὁ, gen. μηνός. Ion. for μῆν: the nom. μεῖς is found, 19, 111. h. Merc. 11, *a month*. Neither the names nor the length of the months are definitely given; the only limiting expression is: τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἱσταμένου, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of μικρός.

μελαγχροῖς, ἐς, poet. = μελάγχροος (χρόα), *having a dark skin, swarthy*, Od. 16, 175.† See μελανόχροος.

μέλαθρον, τό (μέλας), *the ceiling of a room*, but esp. the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) *the roof-timber, roofing*, Od. 19, 544; hence, 3) Generally, *a roof, a covering*, and like tectum, for a dwelling, Il. 2, 414. 9, 204. Od. 18, 250. αἰδεσσαι μέλαθρον, *reverence thy roof* (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρον, Od. 8, 279.†

μελαίνω (μέλας), *to blacken*, only mid. *to blacken oneself, to become black*, χρόα, as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18, 548.

Μελάμπους, ὁδος, ὁ, son of Amynthaon and Idomenē, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylacē in Thesaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ὄν (δέω), poet. *bound with black, φάσγανον* (according to the Schol. *having a black, i. e. iron handle*; it is better to explain it of the sheath, as encompassed with iron), 15, 712.†

Μελανεύς, ἦος, ὁ, father of Amphimēdon in Ithaca, Od. 24, 103.

Μελανθεύς, ἦος, ὁ, in the nom. and voc., and Μελάνθιος, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq.

Μελάνθιος, ὁ, 1) = Μελανθεύς. 2) a Trojan, 6, 36.

Μελανθώ, οὗς, ἡ, daughter of Dolus, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22 41, seq.

Μελάνιππος, ο, 1) a Trojan, slain by Teucer, 8, 276. 2) son of Hiketaon, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) an Achaian, 19, 240.

μελανόχροος, ὄν, poet. for μελάγχροος (χρόα), *of a black colour, swarthy*, Od. 14, 246.†

μελανόχρως, σος, ὁ, ἡ = μελανόχροος κύαμοι, *black beans*, 13, 589.†

μελάνυδρος, ὄν, poet. (ὑδωρ), *dark-watered, κρήνη*, 9, 14. Od. 20, 158.

μελάνω, poet. = μελαίνομαι, *to blacken oneself, to become dark*, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρενός), ed. Wolf, Il. 7, 64.† This explanation of Eustath. is rejected by Spitzner, because verbs in αἰνώ and ἄνω have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντον, sc. Ζέφωρος.

μέλας, μέλαινα, μέλαιν, gen. μέλανος, μελαίνης, μέλανος, poet. form μέλας, 24, 79; in dat. compar. μελάντερος, 1) *black, dark-coloured, dark*, spoken not merely of actual black colour, but of what seems to the eye black, as αἶμα, οἶνος, ὕδωρ, γῆς, γαῖα, 2, 699; ἡγεῖται, Od. 14, 97. 2) *black, dark, dusky, εἶστος*, Od. 1, 423; νύξ, Il. 8, 503. 3) *Metaph. black, dark, gloomy, horrible, θάνατος*, Il. 2, 634; Κῆρ, 2, 859: ὀδύνη, 4, 117. Neut. as subst. τὸ μέλαν δρυός, poet. μελάνδρυνον, *the heart, the marrow of the oak*, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ἀνος, ὁ, son of Portheus, brother of Ceneus, 14, 117.

Μέλας πόντος, ὁ, Ep. Μείλας π., 4, 79. The Schol. in part understand by this the *black bay* (also called ὁ Καρδανός πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connexion it appears more correct with Wolf and Voss to take μέλας as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt* (trans.), *to dissolve*, mid. μέλδομαι, *to become melted, to melt* (intrans.) λέβης κνίσσῃ μελδόμενος, *a kettle melting with fat, i. e. in which fat is melting*. Heyne and Spitzner read with Aristarchus: κνίσσῃ μελδόμενος (act. for μέλδων), *melting the fat*; so also Voss, 21, 363.†

Μελέαγρος, ὁ (from μέλει and ἄγρα, who cares for the chase), son of Ceneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian bear in Ætolia. Between the Cretes and Ætolians a strife arose touching the head and skin of the slain bear. As long as Meleager took part, the Ætolians were successful; when however he, in

Ἄργῳ πασιμέλουσα, Od. 12, 70. 2) Impers. μέλει μοί τι, *it lies on my heart, it is an object of care to me, it is my concern.* The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελόντων, let not these things trouble thee, 18, 463; μελήσουσί μοι ἵπποι, 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is esply a) Perf. and pluperf. with pres. signif. ἀνὴρ. ᾧ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, 2, 614. Od. 1, 151. The partcp. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for δέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22, 12.

μεμακνία, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσκω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνέωτο, see μιμνήσκω.

Μέμνων. ονος, ὁ, son of Tithonus and Eos (Aurora), king of the Æthiopians; he came to the aid of Priam, after Hector's death: he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμονα, Ep. perf. with pres. signif. used only in the sing, *to desire ardently, to wish*; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνυκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle (originally=μήν, *truly*, i.e. in truth, indeed), used as conjunct. and adv. I) Conjunct. μέν in connexion with δέ unites different notions and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν—δέ may be translated by *indeed, but*; in the other, either not at all, or by *and only*. They are used. 1) In distributing according to place, time, number, order, and persons, Il. 1, 18. 54. 3, 114. ὁ μέν, ὁ δέ. *this, that*; cf. ὁ ἦ, τό. τὰ μέν—πάν δέ, Il. 4, 110, 111; οἱ μέν—ἡμίσεες δέ, Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (*anaphora*): περὶ μέν—περὶ δέ, Il. 1, 258. 3) The clauses related to each other by μέν and δέ are often widely separated by intervening clauses, 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν,

23, 311; mly however in H. μέν, μέν, introduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἀλλά, αἶ, αὐτε, αὐτάρ, 2, 704. 1, 51. Od. 22, 5, 6; or copulative conjunctions are also introduced, τέ, καί, ἡδέ, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν often stands in connexion with other particles: μέν ἄρα, μέν γάρ, μέν δῆ; in μέν τε, the τε indicates a more intimate connexion of the two members [an equal validity], Il. 5, 139. 21, 260; and without apodosis=μέν τοι, *but yet*; δαί, 4, 341. μέν τοι=*certainly*; *indeed*; often like μήν, *assuredly*, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μήν, *truly, certainly, verily, alone*, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other particles: ἦ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν, etc., see μήν.

μενεαίνω (μένος), aor. 1 ἐμενέηναι, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infin. pres. and aor.; with infin. fut. only, 21, 176. Od. 21, 125. 2) *To having something in mind against any man (en vouloir), to be angry, to be incensed*, τινί, Il. 13, 504. Od. 1, 20; often absol., and ἐπὶ μενεαίνειν, *to become angry in a strife*, Il. 19, 58. κτεινόμενος μενέειναι, *he was wrathful even in falling*, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit.')

μενεδήϊος, ον (δήϊος), *resisting an enemy, holding him at a stand, brave, courageous*, *12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), *enduring in battle, brave, warlike*, epith. of heroes and of a nation, 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ον, ὁ, ἡ (χάρμη), *enduring in battle, courageous*, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος=μενεχάρμης, 14, 376.†

Μενεσθένης, ἦος, ὁ (μένω, σθένος), son of Petetis, commander of the Athenians, an excellent charioteer, 2, 552. 13, 331. 15, 331.

learn, to have learnt, i. e. to understand, κακὰ ἔργα, Od. 17, 226; 18, 362; and with infin. Il. 6, 444.

*μαντεῖη, ἡ (μαντεύομαι), *prophecy, the act of prophesying, h. Merc. 533; plur. 472.*

μαντεῖον, τό, Ion. and Ep. μαντήϊον, *prophesying, a response, an oracle, Od. 12, 272.†*

μαντεύομαι, depon. mid. (μάντις), *to communicate an oracle, to prophesy, 2, 300; with accus. κακά, 1, 107; τινί τι, 16, 859; without accus. 19, 420; and generally, to predict, Od. 2, 170.*

Μαντινέη, ἡ, Ep. and Ion. for Μαντινεία. *Mantinea, a town in Arcadia on the river Ophis, north of Tegea, 2, 607.*

Μάντιος, ὁ, son of Melampus and brother of Antiphates, Od. 15, 242, seq.

μάντις, ιος, ὁ (from μαίνομαι), *prop. one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, 1, 62. Od. 1, 201.*

μαντοσύνη, ἡ, *the art of prophecy, the art of divination, Il. and Od.; also plur. Il. 2, 832.*

(μάομαι), see μαίομαι.

Μαραθών, ὠνος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (μάραθρον) growing there, Od. 7, 80.

μαραίνω, aor. 1 ἐμάρανα, h. Merc. 140; aor. pass. ἐμαράνθην, 1) Act. *to extinguish, ἀνθρακίην, h. Merc. 140. 2) Pass. to be extinguished, to burn out, to cease to burn, *9, 212. 23, 228.*

μαργαίνω (μάργος), *to rave, to be frantic, to be boisterous, ἐπὶ τινα, 5, 882.†*

μάργος, η, ον, *raving, raging, boisterous, Od. 16, 421; γαστήρ, Od. 18, 2; foolish, irrational, *Od. 23, 11.*

Μάρης, ιος, ὁ, son of Amisodarus, a Lycian, wounded by Antilochus, 16, 319. 327.

μαρμαίρω (μαίρω), *to glimmer, to twinkle, to shine, to sparkle, for the most part spoken of the splendour of metals, 12, 195. ὄμματα μαρμαίροντα, the sparkling eyes (of Aphrodītē), *3, 397.*

μαρμάρεος, ἐη, εον (μαρμαίρω), *gleaming, shining, beaming, spoken of metals espily, αἰγίς, ἄντυξ, 17, 594. 18, 480. ἄλς, μαρ., the sparkling sea (in a calm), 14, 273.*

μάρμαρος, ὁ (μαρμαίρω), in H. *stone, a block of stone, with the notion of shining, 12, 380. Od. 9, 499; an adj., πέτρος, μάρμαρος, the gleaming stone, Il. 16, 735.*

μαρμαρυγή, ἡ (μαρμαρύσσω), *splendour, radiancy, twinkling, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.*

μάρναμαι, depon. mid. Ion. and poet. infin. μάρνασθαι. only pres. and imperf. like ἵσταμαι, pres. optat. μαρνοίμην, Od. 11, 513 (prob. from μάρη), *to fight, to do battle, to contend, a) Mly spoken of war: τινί, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 228; rarely ἐπὶ τινί, Il. 9, 317. 17, 148; and dat. instrum. χαλκῷ, ἔγχει; περί τινος, about or over a man, 16, 497; but περί ἔριδος, to contend from discord, 7, 301. b) to contend, to dispute, with words, 1, 257.*

Μάρπησσα, ἡ, daughter of Evēaus, wife of Idas. She was carried away by Apollo, but Idas received her again, 9, 557; see Idas, Ἴδης, and Evenus. (From μάρπτω, one seized.)

μαρπτω, poet. fut. μάρψω, aor. 1 ἐμαρψα, 1) *to lay hold of, to seize or grasp, to hold, with accus. Od. 9, 289; ἀγκάς τινα, to embrace any one with the arms, Il. 14, 346; χεῖρας σκαίῃ, 21, 489. 2) to touch, to overtake, τινὰ ποσὶ, 21, 564; χεῖρε ποδοῖν, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus: μάρπτειν ἔλκεα, to inflict (Cp. impress) wounds [= corripiendo infligere: of lightning], 8, 405. 519; metaph. ὕπνῳ ἐμαρπτε αὐτόν, sleep overtook him, 21, 62. Od. 20, 56; γῆρας, Od. 24, 390.*

μαρτυρίη, ἡ (μαρτυρ), *witness, testimony, Od. 11, 325.†*

μάρτυρος, ὁ, Ep. for μάρτυς, a witness, in the sing. only Od. 16, 423, often in the plur. μάρτυροι ἔστων (plur. with dual), Il. 1, 338.

*μάρτυς, υρος, ὁ, a witness, h. Merc. 372.

Μάρων, ὠνος, ὁ, son of Euanthēs, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάσσης, ἡτος, ἡ, a town in Argolis, later the port of Hermiōnē, 2, 562.

μάσσω, ὁ, ἡ, neut. μᾶσσον or μᾶσσιν. irreg. compar. of μακρός, longer, greater, Od. 8, 203.

μάσταξ, ακος, ἡ (μαστάζω [which Dd. connects with αμάω]), 1) that with which one chews, the mouth [i. e. the interior mouth with its organs of mastication, Dd.], Od. 4, 287. 23, 76. 2) foot, espily that which a bird brings in its beak for its young ones. νεοσσὸν προφέρει μᾶστακ' for μᾶστακα (τροφῆν. Schol.), Il. 9, 324. Al. μᾶστακι, in its beak.

μαστιζώ (μάστιξ). aor. Ep. μᾶστιξα, *to wield the whip, to whip, to lash, ἵππος, 5, 768; often with infin. μᾶστιξεν ὁ ἐλάαν, he whipt, in order to drive, 3, 366. Od. 3, 484. (Another form is μαστίω.)*

μάστιξ, ιγος, ἡ (μάσσω). Ep. also μᾶστις, from this dat. μᾶστῃ for μᾶστι. 21, 500; accus. μᾶστιν, Od. 15, 182; a whip, a scourge, for driving horses, 5, 226. 744. 2) Metaph. strife, punishment, Διός, 12, 37. 13, 812.

souled, noble-hearted; esply brave, courageous, epith. of brave men and nations, 2, 541; of a bull, 16, 488; of Athênê, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy: hence, 1) to envy, to grudge, to deny any thing to any man, as too great for him, τινί τι, 23, 865. Od. 3, 55. Δαναοῖσι μεγέρας (sc. βίον), 15, 473; and with infin. μηδὲ μεγέρης ἡμῖν τελευτῆσαι τὰδε ἔργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, to deny. κατακαίμεν (to refuse permission to burn the dead), Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. Also with gen. τί τινος, any thing from any man; spoken of Poseidôn: αἰχμὴν βιότοιο μεγέρας, diverting the spear from the life (viz. of Antilochus: refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακήτης, es (κῆτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηὺς, 8, 222; πόντος, Od. 3, 158; δελφῖν, Od. 21, 22.

μεγαλήτωρ, opus, ô, ἡ (ἦτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself great, to elevate oneself, to be proud, θυμῷ, 10, 69. Od. 23, 174.

*μεγαλοσθενής, és (σθένος), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μάλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Μεγαμηδείης, ου, ô, son of Megamêdês. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, eos, ô (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, Megara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268. 269.

μέγαρον, τό (μέγας), a large room, a hall, hence esply, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by pi'ars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127—130. 133. 2) Generally, any large room, as that of the mistress, of the maids. Il. 3, 125. Od. 18, 98. 19, 60. 3)

in plur. a house, a dwelling, a palace, 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, *Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζω, on, superl. μέγιστος, η. on, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus *Ολῆμπος, οὐρανός, αἰγιαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἄνεμος, κράτος, κλέος. μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate. λίην μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔξοχος, very conspicuous; also with compar. and superl. μέγ' ἀμείνων, far better, Il. 2, 239. 23, 315; and μέγ' ἄριστος, by far the best, 2, 82. 763; plur. μεγάλα with κτερεῖν, εὐχεσθαι, etc.

Μέγας, ô, a noble Lycian, 16, 695.

μέγεθος, eos, τό (μέγας), size, height, always spoken of the size of the body, mly with εἶδος and κάλλος, 2, 58. Od. 6, 152. 18, 219.

Μέγης, ητος, ô, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625. 13, 692. 15, 302.

μέγιστος, η. on, see μέγας.

μεδών, onτος, ô, fem. μεδέουσα, ἡ poet. for μέδων, a ruler, a sovereign, masc. spoken of Zeus: Ἰδθηεν, Δωδώνη. *16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδεών, ὠνος, ô, a city in Boeotia, near mount Phœnicicus, 2, 501.

μέδομαι, depon. (prop. mid. of μέδω), fut. μεθήσομαι, 9, 650.† 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτης, 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, 110; often αἰετῇ to think of defence, Il. 2) to prepare any thing for any man, to invent, to plot, κακά τινι, 4, 21. 8, 458.

μέδων, onτος, ô, prop. partic. pres. from μέδω, as subst. one who cures for, ruler, sovereign, sing. only ἄλδος μέδων, Od. 1, 72; elsewhere always ἡγήτορες ἢ δὲ μέδοντες,

Μέδων, onτος, ô, 1) son of Oileus and Rhênê (2, 727), step-brother of Ajax. he dwelt in Phylacê, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Methônê when Philoctêtês remained behind in Lemnos. Æneas slew him, 2, 727. 13, 693, seq. 15, 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

slant-gaited, an epith. of the crab, Batr. 297.

λοπός, ὁ (λέπω), *a shell, a rind, a skin*; κρομόιοι, an onion-skin, Od. 19, 233.†

*λουέω, Ep. form of λούω, from which ἐλούεον, h. Cer. 290.

*λουτρόν, τό, contr. for λοετρόν.

λούω, Ep. resolved λοέω, λονέω, imperf. ἐλούεον, aor. 1 ἔλουσα, Ep. λούσα, infin. λοέσσαι, particp. λούσας, Ep. λοέσσας, fut. mid. λοέσσομαι, aor. 1 ἐλousάμην, Ep. λousάμην, with this the infin. λοέσσασθαι, particp. λοεσσάμενος, perf. pass. λέλouμαι, 5, 6. In the pres. and imperf. are found the common and shortened forms λούεσθαι and λούσθαι, Od. 6, 216; imperf. ἐλόεον, Od. 4, 252; also an old aor. 2 ἔλοον, from the root ΛΟΩ, from which λός, Od. 10, 361; λόν, h. Ap. 120; *to wash, to bathe*, always spoken of human beings, τινά ποταμοῖο ῥοῇσιν, Il. 16, 669; of horses only, 23, 282. Mid. *to wash or bathe oneself*, very often ἐν ποταμῷ, Od. 6, 210; and ποταμοῖο, in the river, Il. 6, 508. 15, 265; spoken of Sirius: λελουμένος Ὀκεανοῖο, having bathed in Oceanus, i. e. when he rises, 5, 6.

λοφάδια, see καταλοφάδια.

λοφίη, ἡ (λόφος), *the neck, with long, stiff hair*, spoken of the boar: *the bristles*, Od. 19, 446.†

λόφος, ὁ (λέπω), 1) *the neck*, prim. of draught-animals, which was rubbed by the yoke in drawing, 23, 508; then, of men, 10, 573. 2) *a crest*, mly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, 6, 469; having coloured hair, v. 537. Od. 22, 124. 3) *a hill, an elevation*, Od. 11, 596. 16, 471. h. Ap. 520. In this signif. it is not found in the Il.

λοχάω (λόχος), aor. infin. λοχήσαι, fut. mid. λοχήσομαι, particp. aor. 1 λοχησάμενος, 1) *to lay an ambush*, 18, 520. Od. 4, 487. b) With accus. *to waylay* any one, *to lie in ambush* for any one, Od. 14, 181. 15, 28. Mid. as depon. *to place oneself in ambush*, Od. 4, 388. 463. 13, 268; with accus. τινά, *to waylay* any one, only Od. 4, 670.

*λοχεύω (λόχος), fut. σω, *to bring into the world, to bear*, spoken of the mother, h. Merc. 230.

λόχη, ἡ (λόχος), *a lair, a thicket*, Od. 19, 439.†

λόχονδε, adv. (λόχος), *to an ambush*, 1, 227. Od. 14, 217.

λόχος, ὁ (from λέγω or ΛΕΧΩ), 1) *concealment, ambush*, prim. spoken of place, 1, 227. 11, 379; of the Trojan horse: κοῖλος or πυκινὸς λόχος, Od. 4, 227. 8, 515. 11, 525. 2) *ambuscade*, as an action, *the act of waylaying*, 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, *the way to seize the old man*, Od. 4, 395. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἐσιζεσθαι, *to place oneself in the ambush of men*, 13, 285. 8, 522; hence,

generally, 4) *a troop, a company of warriors*, Od. 20, 49.

*λύγξ, ὁ, gen. λυγκός, *a lyne*, h. Il. 24.

λύγος, ὁ, *Abraham's balm*, viter agnus castus, Linn., a kind of shrub, like willow; and generally, *a willow, a rod, an osier twig*, Od. 9, 471. 10, 167; δίδη μόσχοισι λύγοισι, *he bound them with tender willows*: thus Heyne, Il. 11, 105; for Apollo explains μόσχα by ἀπαλαῖς καὶ νεαῖς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: *with willow rods*, cf. μόσχος. [Db. with flexible rods, sc. osiers.]

λυγρός, ἡ, ὄν (λύζω), *that which causes sighs; sad, gloomy, lamentable, miserable, wretched*. 1) Spoken prim. of human conditions: ὀλεθρος, γῆρας, δαίς, ἄλγος; τὰ λυγρά, *sad things*, 24, 531. Od. 14, 226; εἵματα, *miserable garments*, Od. 16, 457; apparently active, *pernicious, destructive*, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: *sad, miserable*, i. e. weak, cowardly, Il. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 454. Adv. λυγρῶς, *miserably, wretchedly*, πλήσσαν, Il. 5, 763.† Cf. λευγαλέος.

λύθεν, Ep. for ἐλύθησαν, see λύν.

λύθρον, τό or λύθρος, ὁ (λύμα), *prop. a stain of blood*; in H. the blood which flows from wounds, *the life-blood as shed*; according to the Gramm blood mixed with dust, 11, 169; always dat. αἵματι καὶ λύθρῳ πεπαλαγμένος, *defiled with blood and the dust of battle* [or, battle-stains], 6, 268. Od. 22, 402. 21, 48.

λυκάβας, αντος, ὁ, *the year*, *Od. 14, 161. 19, 306 (probably from λύκη and βαίνω), the course of light, the progress of the sun; Eustath. strangely derives it from λύκος and βαίνω, because the days follow one another like wolves, which in passing over a river are said to seize one another by the tail.) [According to Ameis, *walker-in-light*, the compos. requiring an act. signif.]

Λύκαστος, ἡ, a town in the southern part of Crete, 2, 647.

Λυκάων, ονος, ὁ, 1) ruler of Lycia father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 331. Achilles took him prisoner, and sold him to Lemnos; he escaped, and was finally slain by Achilles, 21, 35, seq.

λυκέη, ἡ, sc. δορά, *prop. adj. from λύκος, a wolf-skin*, 10, 459.†

Λυκηγενής, ους, ὁ (Λυκία, γένος), *one born in Lycia* (V. Lycian). Apollo was a national deity of the Lycians, 4, 101. 119. Another deriv. is from λύκη, *light*, *the father of the light*, in allusion to the rising sun. This contravenes the usual loq. because γένος in compos. is always passive. [According to K. O. Müller, Λυκηγενής = *light-born*, not one born in Lycia, cf. h. Apoll. 440, seq. Lyc. played a great part both symbolically and

242; with accus. τινὰ λώβην, to offer an insult to any man, 13, 623.

Λωβεύω (λώβη) = λωβάομαι, to insult, to deride, to revile, τινά, *Od. 23, 15. 26.

Λώβη, ἡ, insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, 11, 142; and ἀποδοῦναι, 9, 387; in connexion with αἶσχος, mockery and insult, 13, 622. Od. 18, 225; an occasion of insult, 11. 3, 42. 7, 97.

Λωβητήρ, ἦρος, ὁ (λωβάομαι), 1) a reviler, 2, 275. 2) a vile man, a villain, *24, 239.

Λωβητός, ἡ, ὄν (λωβάομαι), shamefully treated, insulted. λωβητόν τινα τιθέναι, to overwhelm one with insult, 24, 531.†

Λωίτερος, η, ον, see λωίον.

Λωίων, ον, γεν. ονος (λάω), irreg. compar. of ἀγαθός, more desirable, more agreeable, better. only in the neut. 1, 224. 6, 339; from which a new compar. λωίτερος, η, ον, with ἄμεινον, Od. 1, 376. 1, 141.

Λώπη, ἡ, poet. (λέπω), a covering, a woollen garment, a robe, Od. 13, 224.†

Λωτεῦντα, see λωτόεις.

Λωτόεις, εσσα, εν, poet. (λωτός), overgrown with lotus, πεδία λωτεῦντα, contr. for λωτοῦντα from λωτόεντα, plains full of lotus-trefoil, 12, 283.† Aristarch. here wrote λωτοῦντα; others consider it as a partcp. of a verb not elsewhere found, λωτέω = λωτίζω.

Λωτός, ὁ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus, Linn., 11. 2, 776. 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to H. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus, Linn., or Zizyphus lotus. It is now known in Tunis and Tripoli under the name ju-juba. From the words ἄνθινον εἶδος, Od. 9, 84, it has been incorrectly concluded that H. intended a plant; cf. Miguel, Hom. Flor. p. 18.

Λωτοφάγοι, οἱ, the Lotophagi, i. e. the lotus eaters (see λωτός), a peaceable, hospitable people, to whom Odysseus (Ulysses) came from Cythêra, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Libyan coast, according to Völcker's Hom. Geogr. p. 100, at the Syrtis Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindānēs [an African tribe]; according to most of the old commentators, on the island Meninx, now Zerbi.

Λωφάω (λόφος), fut. ἦσω, prop. spoken of draught-cattle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, 21, 292; κακῶν, to recruit oneself from miseries, Od. 9, 460; see καταλωφάω.

M.

M, the twelfth letter of the Greek alphabet; in H. the sign of the twelfth rhapsody.

μ', 1) With apostroph. for με. 2) Rarely and only Ep. for μοι, as 9, 673; cf. Thiersch, Gram. § 164. 2. Rem. 2.

μά, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰρ Ἀπόλλωνα, no, by Apollo, 1, 86. 23. 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναὶ μὰ τόδε σῆπτρον, verily, by this sceptre, 11. 1, 234.

*μάγειρος, ὁ (μάσσω), a cook, Batr. 40.

Μάγνητες, οἱ, sing. Μάγνης, ἦρος, ὁ, the Magnētes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Æolus, 2, 756.

*μάζα, ἡ (μάσσω), kneaded dough and barley-bread prepared from it, κυρβαῖα μάζα, Ep. 15, 6.

μαζός, ὁ, a breast, a pap, distinct from στέρνον and στῆθος, 4, 528. 2) Chiefly of a woman, the (maternal-) breast, 11. 32, 80. 83. 24, 58. Od. 11, 448.

ΜΑΘΩ, obsol. root of μανθάνω.

μαία, ἡ, mother, a friendly mode of addressing aged women, *Od. 2, 349. 19, 16 (later, a wet-nurse), h. Cer. 147.

Μαῖα, ἡ, poet. also Μαίης. ἄδος, ἡ, Od. 14, 435; Μαῖα, Maia, daughter of Atlas and Pleïonē, mother of Hermēs by Zeus, h. Merc. 3.

Μαίανδρος, ὁ, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea near the city Miletus, now Meinder, 2, 869.

Μαίης, ἄδος, ἡ = Μαῖα, q. v.

Μαιμαλίδης, ον, ὁ, son of Mæmalus = Pisandrus, 16, 194.

μαιμάω (μαίω), poet. aor. 1 Ep. μαιμήσα, often in the Ep. form μαιμῶσι, μαιμῶσα for μαιμῶσι, μαιμῶσα, to desire earnestly, to rush impetuously, to rage, 15, 742; αἰχμὴ μαιμῶσα, the rushing spear; the impetuous spear, 1, 661. 15, 542. περὶ δούρατι χεῖρες μαιμῶσιν, 13, 78. cf. v. 75; metaph. μαιμῶσι οἱ ἦτορ, violently was his heart agitated, 5, 670.

μαιμῶω, μαιμῶσα, see μαιμάω.

μαίνας, ἄδος, ἡ (μαίνομαι), a frenzied, raging female, 22, 460.† h. Cer., 386.

learn, to have learnt, i. e. to understand, κακὰ ἔργα, Od. 17, 226; 18, 362; and with infin. Il. 6, 444.

*μαντεῖη, ἡ (μαντεύομαι), *prophecy, the act of prophesying, h. Merc. 533; plur. 472.*

μαντεῖον, τό, Ion. and Ep. μαντήϊον, *prophesying, a response, an oracle, Od. 12, 272.†*

μαντεύομαι, depon. mid. (μάντις), *to communicate an oracle, to prophesy, 2, 300; with accus. κακά, 1, 107; τινί τι, 16, 859; without accus. 19, 420; and generally, to predict, Od. 2, 170.*

Μαντινέη, ἡ, Ep. and Ion. for Μαντινεία. *Mantinea, a town in Arcadia on the river Ophis, north of Tegea, 2, 607.*

Μάντιος, ὁ, son of Melampus and brother of Antiphates, Od. 15, 242, seq.

μάντις, ιος, ὁ (from μαίνομαι), *prop. one entranced, one inspired by a deity, who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, 1, 62. Od. 1, 201.*

μαντοσύνη, ἡ, *the art of prophecy, the art of divination, Il. and Od.; also plur. Il. 2, 832.*

(μάομαι), see μαίομαι.

Μαραθών, ὄνος, ὁ and ἡ, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (μάραθρον) growing there, Od. 7, 80.

μαραίνω, aor. 1 ἐμάρᾱνα, h. Merc. 140; aor. pass. ἐμαράνθην, 1) Act. *to extinguish, ἀνθρακίην, h. Merc. 140. 2) Pass. to be extinguished, to burn out, to cease to burn, *9, 212. 23, 228.*

μαργαίνω (μάργος), *to rave, to be frantic, to be boisterous, ἐπὶ τινα, 5, 882.†*

μάργος, η, ον, *raving, raging, boisterous, Od. 16, 421; γαστήρ, Od. 18, 2; foolish, irrational, *Od. 23, 11.*

Μάρις, ιος, ὁ, son of Amisodarus, a Lycian, wounded by Antilochus, 16, 319. 327.

μαρμαίρω (μαίρω), *to glimmer, to twinkle, to shine, to sparkle, for the most part spoken of the splendour of metals, 12, 195. ὄμματα μαρμαίροντα, the sparkling eyes (of Aphrodītē), *3, 397.*

μαρμάρεος, ἐη, εον (μαρμαίρω), *gleaming, shining, beaming, spoken of metals espily, αἰγίς, ἀντιξ, 17, 594. 18, 480. ἄλς, μαρ., the sparkling sea (in a calm), 14, 273.*

μάρμαρος, ὁ (μαρμαίρω), in H. *stone, a block of stone, with the notion of shining, 12, 380. Od. 9, 499; an adj., πέτρος, μάρμαρος, the gleaming stone, Il. 16, 735.*

μαρμαρυγή, ἡ (μαρμαρύσσω), *splendour, radiancy, twinkling, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.*

μάρναμαι, depon. mid. Ion. and poet. infin. μάρνασθαι. only pres. and imperf. like ἵσταμαι, pres. optat. μαρνοίμην, Od. 11, 513 (prob. from μάρη), *to fight, to do battle, to contend, a) Mly spoken of war: τινί, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 228; rarely ἐπὶ τινί, Il. 9, 317. 17, 148; and dat. instrum. χαλκῷ, ἔγχει; περί τινος, about or over a man, 16, 497; but περὶ ἔριδος, to contend from discord, 7, 301. b) to contend, to dispute, with words, 1, 257.*

Μάρπησσα, ἡ, daughter of Evénus, wife of Idas. She was carried away by Apollo, but Idas received her again, 9, 557; see Idas, Ἴδης, and Evenus. (From μάρπτω, one seized.)

μαρπτω, poet. fut. μάρψω, aor. 1 ἐμαρψα, 1) *to lay hold of, to seize or grasp, to hold, with accus. Od. 9, 289; ἀγκάς τινα, to embrace any one with the arms, Il. 14, 346; χεῖρας σκαίῃ, 21, 489. 2) to touch, to overtake, τινὰ ποσὶ, 21, 564; χθονὶ ποδοῦν, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus: μάρπτειν ἔλκεα, to inflict (Cp. ἰμπτειν) wounds [= corripiendo infligere: cf lightning], 8, 405. 519; metaph. ὕπνος ἐμαρπτε αὐτόν, sleep overtook him, 23, 62. Od. 20, 56; γῆρας, Od. 24, 390.*

μαρτυρία, ἡ (μαρτυρ), *witness, testimony, Od. 11, 325.†*

μάρτυρος, ὁ, Ep. for μάρτυς, *a witness, in the sing. only Od. 16, 423, often in the plur. μάρτυροι ἔστων (plur. with dual), Il. 1, 338.*

*μάρτυς, υρος, ὁ, *a witness, h. Merc. 372.*

Μάρων, ωνος, ὁ, son of Euanthēs, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάσσης, ητος, ἡ, a town in Argolis, later the port of Hermiōnē, 2, 562.

μάσσων, ὁ, ἡ, neut. μᾶσσον or μᾶσσον, irreg. compar. of μακρός, *longer, greater, Od. 8, 203.*

μάσταξ, ακος, ἡ (μαστάζω [which Dōd connects with ἀμάω]), 1) *that with which one chews, the mouth [i. e. the interior mouth with its organs of mastication, Dōd.], Od. 4, 287. 23, 76. 2) food, espily that which a bird brings in its beak for its young ones. νεοσσὶν προφέρει μᾶστακ' for μᾶστακα (τροφῆν. Schol.), Il. 9, 324. Al. μᾶστακι, in the beak.*

μαστιζώ (μάστιξ). aor. Ep. μᾶστιξα, *to wield the whip, to whip, to lash, ἵππον, 5, 768; often with infin. μᾶστιξεν δ' ἐλάαν, he whipt, in order to drive, 3, 366. Od. 3, 484. (Another form is μαστίω.)*

μάστιξ, υγος, ἡ (μάσσω). Ep. also μᾶστις, from this dat. μᾶστι for μᾶστω, 23, 500; accus. μᾶστιν, Od. 15, 182; *a whip, a scourge, for driving horses, 5, 236. 14. 2) Metaph. strife, punishment, Διός, Il. 37, 13, 812.*

souled, noble-hearted; esply brave, courageous, epith. of brave men and nations, 2, 541; of a bull, 16, 488; of Athênê, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), aor. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy; hence, 1) to envy, to grudge, to deny any thing to any man. as too great for him, τινί τι, 23, 865. Od. 3, 55. Δαναοῖσι μεγέρας (sc. βίον), 15, 473; and with infin. μηδὲ μεγέρης ἡμῖν τελευτῆσαι τάδε ἔργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, to deny. κατακαίμεν (to refuse permission to burn the dead), Il. 7, 408. οὔτι μεγαίρω, I hinder it not, Od. 8, 207. Il. 8, 54. Also with gen. τί τινος, any thing from any man; spoken of Poseidôn: αἰχμὴν βιότοιο μεγέρας, diverting the spear from the life (viz. of Antilochus: refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακῆτης, es (κῆτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηὺς, 8, 222; πόντος, Od. 3, 158; δελφίν, Od. 21, 22.

μεγαλήτωρ, ορος, ὁ, ἡ (ἦτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself great, to elevate oneself, to be proud, θυμῷ, 10, 69. Od. 23, 174.

*μεγαλοσθενής, ἐς (σθένος), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μαλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Μεγαμηδείης, ου, ὁ, son of Megamêdês. So is the father of Pallas called, h. Merc. 100.

Μεγαπένθης, εος, ὁ (sorrowful), son of Menelaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Μεγάρη, ἡ, Megara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268. 269.

μέγαρον, τό (μέγας), a large room, a hall, hence esply, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by πῖ'ars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127—130. 133. 2) Generally, any large room, as that of the mistress, of the maids. Il. 3, 125. Od. 18, 98. 19, 60. 3)

in plur. a house, a dwelling, a palace, 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, *Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar. μείζων, on, superl. μέγιστος, η. on, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus Ὀλύμπιος, οὐρανός, αἰγιαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of the gods; also, ἀνεμος, κρατος, κλέος. μέγα ἔργον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate. λίγν μέγα εἰπεῖν, to say something too great, Od. 3, 227. The neut. sing. and plur. μέγα and μεγάλα as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα ἔξοχος, very conspicuous; also with compar. and superl. μέγ' ἀμείνων, far better, Il. 2, 239. 23, 315; and μέγ' ἄριστος, by far the best, 2, 82. 763; plur. μεγάλα with κινεῖν, εὔχεσθαι, etc.

Μέγας, ὁ, a noble Lycian, 16, 695.

μέγεθος, εος, τό (μέγας), size, height, always spoken of the size of the body, mly with εἶδος and κάλλος, 2, 58. Od. 6, 152. 18, 219.

Μέγης, ητος, ὁ, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625. 13, 692. 15, 302.

μέγιστος, η. on, see μέγας.

μεδῶν, οντος, ὁ, fem. μεδέουσα, ἡ, poet. for μέδων, a ruler, a sovereign, masc. spoken of Zeus: Ἰδῆθεν, Δωδώνη. *16, 234. Fem. a female ruler, Σαλαμῖνος, h. 9, 4.

Μεδῶν, ὦνος, ὁ, a city in Boeotia, near mount Phœnicus, 2, 501.

μέδομαι, depon. (prop. mid. of μέδω), fut. μεθήσομαι, 9, 650.† 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, 110; often ἀλεγεῖν to think of defence, Il. 2) to prepare any thing for any man, to invent, to plot, κακά τι, 4, 21. 8, 458.

μέδων, οντος, ὁ, prop. partcp. pres. from μέδω, as subst. one who cares for, ruler, sovereign, sing. only ἄλδος μέδων, Od. 1, 72; elsewhere always ἡγήτορες ἢ δὲ μέδοντες,

Μέδων, οντος, ὁ, 1) son of Oïleus and Rhênê (2, 727), step-brother of Ajax: he dwelt in Phylacê, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Methônê when Philoctêtês remained behind in Lemnos. Æneas slew him, 2, 727. 13, 693, seq. 15, 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him, Od. 4, 677. 22, 357.

aor. 2, only 1. 278; elsewhere 3 sing. perf. pass. εἵμαρται, *to allot oneself, to receive as a share, to receive*, with accus. ἡμισυ μείρεο τιμῆς, *the half of the honour*, 9, 612. b) With gen. in the aor. and perf. act. *to participate in, to obtain*, τιμῆς, 1, 278. 15, 189. c) Perf. pass. εἵμαρται, together with the pluperf., *it is appointed by fate*, with accus. and infin., 21, 281. Od. 5, 312. 24, 34.

μεῖς, ὁ, gen. μηνός, Ion. for μῆν: the nom. μεῖς is found, 19, 111. h. Merc. 11, *a month*. Neither the names nor the length of the months are definitely given; the only limiting expression is: τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου, *when this month ends and that begins*, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of μικρός.

μελαγχροῖς, ἐς, poet. = μελάγχρους (χροά), *having a dark skin, swarthy*, Od. 16, 175.† See μελανόχρους.

μέλαθρον, τό (μέλας), *the ceiling of a room*, but esply the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) *the roof-timber, roofing*, Od. 19, 544; hence, 3) Generally, *a roof, a covering*, and like tectum, for *a dwelling*, Il. 2, 414. 9, 204. Od. 18, 250. αἰδεσσαι μέλαθρον, *reverence thy roof* (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρον, Od. 8, 279.†

μελαίνω (μέλας), *to blacken*, only mid. *to blacken oneself, to become black*, χροά, as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18, 548.

Μελάμπους, οἶος, ὁ, son of Amyntaon and Idomené, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphiclus from Phylacê in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ον (δέω), poet. *bound with black, φάσγανον* (according to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as encompassed with iron), 15, 712.†

Μελανεύς, ἦος, ὁ, father of Amphimēdon in Ithaca, Od. 24, 103.

Μελανθεύς, ἦος, ὁ, in the nom. and voc., and Μελάνθιος, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq.

Μελάνθιος, ὁ, 1) = Μελανθεύς. 2) a Trojan, 6, 36.

Μελανθώ, οὗς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 329. 19, 60; her death is related, Od. 22 421, seq.

Μελάνιππος, ο, 1) a Trojan, slain by Teucer, 8, 276. 2) son of Hiketaon, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) an Achaian, 19, 240.

μελανόχρους, ον, poet. for μελάγχρους (χροά), *of a black colour, swarthy*, Od. 19, 246.†

μελανόχρους, οος, ὁ, ἡ = μελανόχρους: κύαμοι, *black beans*, 13, 589.†

μελάνδρος, ον, poet. (ῥῥωρ), *dark-watered*, κρήνη, 9, 14. Od. 20, 158.

μελάνω, poet. = μελαίνομαι, *to blacken oneself, to become dark*, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρενός), ed. Wolf, Il. 7, 64.† This explanation of Eustath. is rejected by Spitzner, because verbs in αἰνώ and ἀνώ have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντον, sc. Ζέφυρον.

μέλας, μέλαινα, μέλαιν, gen. μέλας, μελαίνης, μέλανος, poet. form μεῖλας, 24, 79; in dat. compar. μελάντερος, 1) *black, dark-coloured, dark*, spoken not merely of actual black colour, but of what seems to the eye black, as αἶμα, οἶνος, ὕδωρ, νῆς, γαῖα, 2, 699; ἥπτερος, Od. 14, 97. 2) *black, dark, dusky*, ἑσπερος, Od. 1, 423; νύξ, Il. 8, 503. 3) Μεταφ. *black, dark, gloomy, horrible*, θάνατος, Il. 2, 834; Κῆρ, 2, 859; ὀδύνη, 4, 111. Neut. as subst. τὸ μέλαν δρυός, poet. μελάνδρυνον, *the heart, the marrow of the oak*, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ανος, ὁ, son of Porthena, brother of Aeneas, 14, 117.

Μέλας πόντος, ὁ, Ep. Μεῖλας π., 24 79. The Schol. in part understand by this the *black day* (also called ὁ Καρφένος πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne. Bothe. From the connexion it appears more correct with Wolf and Voss to take μεῖλας as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt* (trans.), *to dissolve*, mid. μέλδομαι, *to become melted, to melt* (intrans.) λέβης κνίσσῃ μελδόμενος, *a kettle melting with fat*, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσῃ μελδόμενος (act. for μέλδων), *melting the fat*; so also Voss, 21, 363.†

Μελέαγρος, ὁ (from μέλει and ἔργω, who cares for the chase), son of Oeneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian bear in Aetolia. Between the Cretes and Aetolians a strife arose touching the head and skin of the slain bear. As long as Meleager took part, the Aetolians were successful; when however he, in

Ἄργῳ πασιμέλονσα, Od. 12, 70. 2) Impers. μέλει μοί τι, *it lies on my heart, it is an object of care to me, it is my concern.* The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελόντων, let not these things trouble thee, 18, 463; μελήσουσί μοι ἵπποι, 5, 228; instead of the nom. we have also the infin. Od. 16, 465. Poet. is esply a) Perf. and pluperf. with pres. signif. ἀνὴρ. ᾧ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, 2, 614. Od. 1, 151. The partcp. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for δέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22, 12.

μεμακνία, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσκω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνέωτο, see μιμνήσκω.

Μέμνων. ονος, ὁ, son of Tithonus and Eōs (Aurora), king of the Æthiopians; he came to the aid of Priam, after Hector's death: he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμονα, Ep. perf. with pres. signif. used only in the sing, *to desire ardently, to wish*; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle (originally=μήν, *truly*, i.e. in truth, indeed), used as conjunct. and adv. I) Conjunct. μέν in connexion with δέ unites different notions and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν—δέ may be translated by *indeed, but*; in the other, either not at all, or by *and only*. They are used. 1) In distributing according to place, time, number, order, and persons, Il. 1, 18. 54. 3, 114. ὁ μέν, ὁ δέ. *this, that*; cf. ὁ ἢ, τό. τὰ μέν—πάν δέ, Il. 4, 110, 111; οἱ μέν—ἡμίσεις δέ, Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (*anaphora*): περὶ μέν—περὶ δέ, Il. 1, 258. 3) The clauses related to each other by μέν and δέ are often widely separated by intervening clauses, 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν,

23, 311; mly however in H. μέν, μέν, introduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἀλλά, αἶ, αὐτε, αὐτάρ, 2, 704. 1, 51. Od. 22, 5, 6; or copulative conjunctions are also introduced, τέ, καί, ἤδέ, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν often stands in connexion with other particles: μέν ἄρα, μέν γάρ, μέν δῆ; is μέν τε, the τε indicates a more intimate connexion of the two members [an equal validity], Il. 5, 139. 21, 260; and without apodosis=μέν τοι, *but yet*; δαί, 4, 341. μέν τοι=certainly; indeed: often like μήν, *assuredly*, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μήν, *truly, certainly, verily, alone*, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other particles: ἦ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν, etc., see μήν.

μενεαίνω (μένος), aor. 1 ἐμενέηναι, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infn. pres. and aor.; with infn. fut. only, 21, 176. Od. 21, 125. 2) *To having something in mind against any man (en vouloir), to be angry, to be incensed*, τινί, Il. 15, 504. Od. 1, 20; often absol., and ἐπὶ μενεαίνειν, *to become angry in a strife*, Il. 19, 58. κτεινόμενος μενέαινε, he was wrathful even in falling, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit.')

μενεδηΐος, ον (δήϊος), *resisting an enemy, holding him at a stand, brave, courageous*, *12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), *enduring in battle, brave, warlike*, epith. of heroes and of a nation, 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ον, ὁ, ἡ (χάρμη), *enduring in battle, courageous*, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος=μενεχάρμης, 14, 376.†

Μενεσθεύς, ἦος, ὁ (μένω, σθένος), son of Peteüs, commander of the Athenians, an excellent charioteer, 2, 552. 12, 331. 15, 331.

Inhabitants of the island Cos, derived from a King Merops, h. Ap. 42.

Μέροψ, οπος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (πολιός), half-gray, beginning to be grey, epith. of Idomeneus [with age half-grey, Cp.], who was approaching old age, 13, 361.†

Μεσαύλιος, ὁ (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μέσανλος, ὁ, Ep. μέσανλος (or τὸ μέσανλον) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, 24, 29; espily the yard for cattle, 11, 548. Od. 10, 435; always Ep. form.

μεσηγύ, adv. Ep. μεσηγύ before a vowel or to form a position μεσηγύς, 1) in the midst, between, rarely without cases, 11, 573. 23, 521. 2) With gen. between, 5, 41. Od. 4, 845. 2) Of time: in the mean time, Od. 7, 195. τὸ μεσηγύ ἡματος, the half of the day, h. Ap. 108.

μεσῆις, εσσα, εν, poet. (μέσος), in the midst, middle, 12, 269.†

Μέσθλης, ον [not ονς]. ὁ, son of Pylæmenes and of the nymph Gygæa, leader of the Mæonians, 2, 864. 17, 216.

μεσόδμη, ἡ (for μεσοδόμη from δέμω), prop. the intermediate work, or juncture of two beams, hence 1) the transverse beam in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) a depression or recess in the wall between the pillars (intercolumnia), according to Aristarch. = μεσόστυλα, or the space between the beams in the ceiling, Voss, *Od. 19, 37. 20, 354.

*μεσόμφαλος, ον, in the middle of the navel; hence subst. τὸ μεσόμφαλον, the middle; according to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, Ep. μέσσον, neut. of μέσος, q. v.

μεσοπαγής, ἐς, see μεσοπαλής.

μεσοπαλής, ἐς, Ep. μεσσοπαλής (πάλω), hurled by the middle. μεσσοπαλὲς ἔθηκε κατ' ὄχθης μείλινον ἔγχος, he fixed in the shore his ashen spear hurled by the middle, V. Il. 21, 172.† Eustath. [Död.] and others read μεσσοπαγές, in-fixed to the middle (mid-length deep stood plunged the ashen beam, Cp.). Aristarch. prefers μεσσοπαλές, because this word indicates greater force in the cast. [Db. vibrating from the centre upwards.]

μέσος, η, ον, Ep. μέσος (according to the necessity of the metre), 1) middle, in the midst, spoken of space: βάλεν αὐχένα μέσσον, he smote the neck in the midst, 5, 657; μέσση ἀλί, in the midst of the sea, Od. 4, 844. 2) Of time: μέσον ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, the middle, as subst. often ἐς μέσον, 4, 79. ἐν μέσσῳ, 3, 69, and μέσσῳ, 4, 444. κατὰ μέσον, into the

midst, 5, 8; with gen. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δεκάζειν, to administer justice equally to both (impartially), Schol. ἐξ ἴσου, Il. 23, 574. Neut. μέσον, as adv. 12, 167.

μέσσατος, η, ον, Ep. for μέσατος. ἐν μεσσάτῳ, in the midst, *8, 223. 11, 6. (Perhaps an old superl., see Rost, Gram. p. 402.)

μέσσαυλος, ὁ, Ep. for μέσανλος, q. v.

Μέσση, ἡ, a town and port in Laconia, near Tænarus, now Massa, 2, 582. Paus. 3, 25.

Μεσσηίς, ἴδος, ἡ, a fountain in Hellas in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ἡ, a small district about Phæræ in the later Messenia, where Odysseus (Ulysses) visited Orsilochous, Od. 21, 15. A town Messênê was not known to H.

Μεσσηνίος, η, ον, Messenian, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for μεσηγύ.

μεσσοπαλής, ἐς, Ep. for μεσοπαλής.

μέσσος, Ep. for μέσος.

*μεστός, ἡ, ὄν, full, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, till, until ἡοῦς, 8, 508.†

μετά, 1) Prep. with gen. dat. and accus.; primary signif. with. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: with, between, amongst, 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, mly with plur., with, amongst, between. μετ' ἀθανάτοις, μετὰ Τρώεσσι; again, μετὰ χειρσί, ποσσί, between the hands; μετὰ φρεσί, in the mind. 2) To indicate concomitancy: μετὰ πνοῆς ἐνέμοιο, like ἅμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: ἀρχὸν μετ' ἀμφοτέροισιν ὅπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: a) To indicate direction or motion: into the midst of, amongst. ἐκέσθαι μετ' αὐτοῦς. Il. 3, 264. ἐκέσθαι μετὰ Τρώας καὶ Ἀχαιοῦς, 17, 458. βάλλειν τινὰ μετ' ἐρίδας καὶ νεῖκεα, into the midst of contention, 2, 376; and generally, to indicate direction to a person or thing: to, towards, after [in this sense of a somewhat strengthened πρὸς it is poet.]. βῆναι μετὰ Νεστορα, 10, 73; but also in a hostile signif.: βῆναι μετὰ τινά, to pursue any man, 5, 152; in like manner, ὁρᾶσθαι μετὰ τινά, 17, 605; and generally spoken of following: behind, after. μῆλα ἔσπετο μετὰ κτίλον, 13, 492; metaph. spoken of worth or rank: according to, after, secundum, 2, 674. 2) Also to indicate co-existence, with verbs of rest, as with dat. μετὰ πλεθύν, amongst the multitude, 2, 143. Od. 4, 652. 2) Spoken of time, to indicate

ἔγχεϊ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλούτῳ Μυρμιδόνεσσιν, 16, 596; and with infin. 16, 194.

*μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h 25, 6.

μετασεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετέσσυτο, 1) to hasten after, to follow swiftly, 6, 296. 2) to hasten, absol. and with accus. ποιμένα λαών, *23, 389.

μετασπόμενος, μετασπών. see μεθέπω.

μέτασαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), later-born (or middle-aged) lambs, Od. 9, 221.† (From μετά, as περισσός from περί, see Thiersch, Gram. § 200, 11.)

μετασσεύομαι, Ep. for μετασεύομαι.

μεταστένω (στένω), to sigh over, to lament. ἄτην, Od. 4, 261.†

μεταστοιχί, adv. (στοῖχος), along in a row, *23, 358. 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετέστρεψα, aor. pass. μετεστρέφην, 1) Aet. to turn about, to turn around, to turn, ἦτορ ἐκ χόλου, 10, 107. νόον μετὰ σὸν κῆρ, to turn the mind to thy desire, 15, 52. b) Intrans. to turn about, i. e. to retreat, 15, 203; to turn about, i. e. to require, Od. 2, 67. 2) Pass. and mid. to turn oneself about, to turn, both to and from an enemy; only partcp. aor. pass. Il. 11, 595.

μετατίθημι (τίθημι), aor. 1 μετέθηκα, to put between or in the midst; κέλαδον, to excite a tumult, Od. 18, 402.†

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετετραπόμην, to turn oneself around, absol. in tmesis, 1, 199. b) Metaph. to turn oneself to, to attend to, τινός, *1, 160. 9, 630. 12, 238.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, to turn oneself around, to turn (intrans.) espy for flight, 20, 190.†

μετανδάω (αὐδάω), mly imperf. μετηνύδα and μετηνύδων, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπεα Τρώεσσι, πᾶσιν, 8, 496. Od. 12, 153.

μετάφημι (φήμι), aor. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. 2, 411. Od. 4, 660. [Once with accus., Il. 2, 795, where, however, the var. lec. προσέφη is, according to Ameis, to be preferred.]

μεταφράζομαι, mid. (φράσσομαι), fut. μεταφράσομαι, to consider upon, to meditate, τί, 1, 140.†

μετάφρενον, τό (φρήν), the back, espy the part between the shoulders, which lies above the diaphragm, 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (φωνέω), to speak amongst or to several; with dat. plur. τοῖσι, amongst them, 7, 384. Od. 8, 201.

μετάσι, Ep. for μέτεσι, see μέτειμι.

I. μέτειμι (εἰμί), pres. subj. Ep. μετέω and μετέω for μετώ, infin. μετέμ-

μεναι for μετεῖναι, fut. μετέσσομαι, to be amongst; with dat. ἀθανάτοισι, to be amongst the immortals. 3, 109, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 386.

II. μέτειμι (εἰμι), partcp. aor. 1 mid. Ep. μετεισάμενος, 1) to go after, to go behind, 6, 341. 2) to go to; πόλεμόνδε, to the battle, 13, 298. Mid. aor. to go into the midst, to penetrate, 13, 90. 17, 285.

μετεῖπον, Ep. μετέειπον (εἶπον), aor. of μετάφημι, to speak amongst or to several, with dat. 1, 73, and absol.

μετεισάμενος see μέτειμι.

μετείω, Ep. for μετώ, subj. from μέτειμι, to be in the midst.

μετέμμεναι, see μέτειμι I.

μετέπειτα (ἔπειτα), afterwards, later after, 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (έρχομαι), μετελεύσομαι, aor. 1 μετῆλθον, mly partcp. μετελθών, 1) to come or go into the midst, or to, absol., 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. to come amongst, ὑπερφιάλοισι, Od. 1, 134. κοῦρῃσιν, Od. 6, 222; espy in a hostile signif. to rush upon, Il. 16, 487. Od. 6, 132. 2) With accus. to go after any man, i. e. a) to go to any man in order to call him, Πάριν, Il. 6, 280; absol. to follow, 21, 422; or τί, any thing, in order to obtain it; πατρὸς κλέος, to go in quest of intelligence concerning one's father, Od. 3, 83; ἔργα, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. to go after a matter of business, i. e. to attend to it, ἔργα, Il. 5, 429. b) Spoken of a place: πόλινδε, to go to the city, 6, 86.

μετέσσυτο, see μετασεύομαι.

μετέω, see μέτειμι.

μετήρος, ον, poet. for μετέωρος (ἄνωται), suspended in the air, aloft, in the air, 8, 26; ἄρματα αἶζασκε μετήροα, the chariots sprang into the air, 23, 369. 7) Metaph. wavering, uncertain, h. Merc. 488.

μετοίχομαι, depon. mid. (οἶχομαι), to go into the midst, ἀνὰ ἄστυ, to go through the city, Od. 8, 7. 2) With accus. to go after any man, to overtake him, Il. 10, 111. Od. 8, 47; absol. to accompany, Od. 19, 24; in a hostile signif. to rush upon, to attack, τινά, Il. 5, 148.

μετοκλάζω (ὀκλάζω), to crouch down and keep shifting one's posture (of a cowardly soldier in ambush), 13, 281.†

μετόπισθε, before a vowel μετόπισθεν, adv. (ὀπισθεν), 1) Spoken of place: behind, behind the back, backwards, with gen. behind, 9, 504. Od. 9, 539. 2) Spoken of time: after, behind, παῖδες μετόπισθε λελειμμένοι, the children left behind, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing. μετοχλίσσειε, Ep. for μετοχλίσσειν, to remove by levers or by force, λέχος, Od. 23, 188; ὀχῆας, to thrust away the ban, Il. 24, 567.

aor. 2, only 1. 278; elsewhere 3 sing. perf. pass. εἵμαρται, *to allot oneself, to receive as a share, to receive*, with accus. ἡμῖν μείρο τιμῆς, the half of the honour, 9, 612. b) With gen. in the aor. and perf. act. *to participate in, to obtain*, τιμῆς, 1, 278. 15, 189. c) Perf. pass. εἵμαρται, together with the pluperf., *it is appointed by fate*, with accus. and infin., 21, 281. Od. 5, 312. 24, 34.

μεῖς, ὁ, gen. μηνός. Ion. for μῆν: the nom. μεῖς is found, 19, 111. h. Merc. 11, a month. Neither the names nor the length of the months are definitely given; the only limiting expression is: τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένου, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of μικρός.

μελαγχροῖς, ἐς, poet. = μελάγχροος (χρόα), *having a dark skin, swarthy*, Od. 16, 175.† See μελανόχροος.

μέλαθρον, τό (μέλας), *the ceiling of a room*, but esp. the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) *the roof-timber, roofing*, Od. 19, 544; hence, 3) Generally, *a roof, a covering*, and like tectum, for *a dwelling*, Il. 2, 414. 9, 204. Od. 18, 250. αἰδεσσαι μέλαθρον, reverence thy roof (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρον, Od. 8, 279.†

μελαίνω (μέλας), *to blacken*, only mid. *to blacken oneself, to become black*, χρόα, as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18, 548.

Μελάμπους, οδος, ὁ, son of Amyntaon and Idomené, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphichus from Phylacé in Thesaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ον (δέω), poet. *bound with black*, φάσγανον (according to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as encompassed with iron), 15, 712.†

Μελανεύς, ἦος, ὁ, father of Amphinēdon in Ithaca, Od. 24, 103.

Μελανθεύς, ἦος, ὁ, in the nom. and voc., and Μελάνθιος, ὁ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq.

Μελάνθιος, ὁ, 1) = Μελανθεύς. 2) a Trojan, 6, 36.

Μελανθώ, οὗς, ἡ, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22 421, seq.

Μελάνιππος, ο, 1) a Trojan, slain by Teucer, 8, 276. 2) son of Hiketaon, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) an Achaian, 19, 240.

μελανόχροος, ον, poet. for μελάγχροος (χρόα), *of a black colour, swarthy*, Od. 19, 246.†

μελανόχρως, οος, ὁ, ἡ = μελανόχροος: κύαμοι, black beans, 13, 589.†

μελάνυδρος, ον, poet. (ὑδωρ), *dark watered*, κρήνη, 9, 14. Od. 20, 158.

μελάνω, poet. = μελαίνομαι, *to blacken oneself, to become dark*, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρενός), ed. Wolf, Il. 7, 64.† This explanation of Eustath. is rejected by Spitzner, because verbs in αἰνώ and ἄνω have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντον, sc. Ζέφυρος.

μέλας, μέλαινα, μέλαιν, gen. μέλαινα, μέλαινης, μέλανος, poet. form μέλας, 24, 79; in dat. compar. μελάντερος, 1) *black, dark-coloured, dark*, spoken not merely of actual black colour, but of what seems to the eye black, as εἰς οἶνος, ὑδωρ, νηὺς, γαῖα, 2, 699; ἥπατος, Od. 14, 97. 2) *black, dark, dusky, esopos*, Od. 1, 423; νύξ, Il. 8, 503. 3) *Metaph. black, dark, gloomy, horrible*, θάνατος, Il. 2, 834; Κῆρ, 2, 859; ὀδύνη, 4, 111. Neut. as subst. τὸ μέλαν δρυός, poet. μελάνδρυον, the heart, the marrow of the oak, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Μέλας, ανος, ὁ, son of Portheus, brother of Ceneus, 14, 117.

Μέλας πόντος, ὁ, Ep. Μείλας π., 24, 79. The Schol. in part understand by this the *black day* (also called ὁ Καρδανός πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne. Bothe. From the connexion it appears more correct with Wolf and Voss to take μέλας as an appell., since the poet seems to have no particular point in view.

μέλδω, *to melt* (trans.), *to dissolve*, mid. μέλδομαι, *to become melted, to melt* (intrans.) λίβης κνίσση μελδόμενος, a kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελδόμενοι (act. for μέλδων), *melting the fat*; so also Voss, 21, 363.†

Μελέαγρος, ὁ (from μέλει and ἄγρα, who cares for the chase), son of Ceneus and Althæa, husband of Cleopatra; he collected heroes for slaying the Calydonian bear in Ætolia. Between the Cretes and Ætolians a strife arose touching the head and skin of the slain bear. As long as Meleager took part, the Ætolians were successful; when however he, in

Ἄργῳ πασιμέλουνσα, Od. 12, 70. 2) Impers. μέλει μοί τι, *it lies on my heart, it is an object of care to me, it is my concern.* The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουνσί μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελόντων, let not these things trouble thee, 18, 463; μελήσουσί μοι ἵπποι, 5, 228; instead of the nom. we have also the infin. Od. 16, 465.. Poet. is esply. a) Perf. and pluperf. with pres. signif. ἀνὴρ. ᾧ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. ἔργα, 2, 614. Od. 1, 151. The partcp. perf. μεμηλώς has a person. signif., *caring for, addicted to, studious of*, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθὴ μελέσθω, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι ταῦτα, Il. 1, 523; often perf. μέμβλεται for δέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22, 12.

μεμακνῖα, see μηκάομαι.

μεμαότες, μεμαώς, see ΜΑΩ.

μέμβλωκα, see βλώσκω.

μέμβλεται and μέμβλετο, see μέλω.

μεμηκώς, see μηκάομαι.

μέμηλα, see μέλω.

μεμνέφτο, see μιμνήσκω.

Μέμνων. ονος, ὁ, son of Tithonus and Eos (Aurora), king of the Æthiopians; he came to the aid of Priam, after Hector's death: he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμονα, Ep. perf. with pres. signif. used only in the sing, *to desire ardently, to wish*; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μυκάομαι.

*μέμφομαι, depon. mid. *to blame, to chide*, Batr. 70.

μέν, a particle (originally = μὴν, *truly*, i.e. in truth, indeed), used as conjunct. and adv. I) Conjunct. μέν in connexion with δέ unites different notions and clauses; μέν stands in the protasis, and indicates concession and admission, and points to the limitation expressed by δέ in the apodosis. The antithesis thus arising may be more or less strong. In the one case μέν — δέ may be translated by *indeed, but*; in the other, either not at all, or by *and only*. They are used. 1) In distributing according to place, time, number, order, and persons, Il. 1, 18. 54. 3, 114. ὁ μέν, ὁ δέ. *this, that*; cf. ὁ, ἡ, τό. τὰ μέν — πᾶν δέ, Il. 4, 110, 111; οἱ μέν — ἡμίσεις δέ, Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (*anaphora*): περὶ μέν — περὶ δέ, Il. 1, 258. 3) The clauses related to each other by μέν and δέ are often widely separated by intervening clauses, 2, 494, and 511. 4) Also the protasis is doubled by μέν, μέν,

23, 311; mly however in H. μέν, μέν, introduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἀλλά, αἶ, αὐτε, ἀντάρ, 2, 704. 1, 51. Od. 22, 5, 6; or copulative conjunctions are also introduced, τέ, καί, ἡδέ, Od. 22, 475. 6) Frequently the antithetic clause with δέ is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μὲν often stands in connexion with other particles: μὲν ἄρα, μὲν γάρ, μὲν δὲ; in μὲν τε, the τε indicates a more intimate connexion of the two members [*an equal validity*], Il. 5, 139. 21, 260; and without apodosis = μέν τοι, *but yet*; *but*, 4, 341. μέν τοι = *certainly*; *indeed*: often like μὴν, *assuredly*, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μὴν, *truly, certainly, verily, alone*, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other particles: ἡ μέν, οὐ μέν, καὶ μέν, ἀτὰρ μέν, etc., see μὴν.

μενεαῖνω (μένος), aor. 1 ἐμενέφρα, 1) *to desire ardently, to wish continually, to long for*, absol. and often with infin. pres. and aor.; with infin. fut. only, 31, 176. Od. 21, 125. 2) *To having something in mind against any man (en vouloir), to be angry, to be incensed*, τινί, Il. 15, 504. Od. 1, 20; often absol., and ἐπὶ μενεαίνειν, *to become angry in a strife*, Il. 19, 58. κτεινόμενος μενέαινε, he was wrathful even in falling, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit.')

μενεδῆϊος, ον (δῆϊος), *resisting an enemy, holding him at a stand, brave, courageous*, *12, 247. 13, 228.

Μενέλαος, ὁ, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), *enduring in battle, brave, warlike*, epith. of heroes and of a nation, 2, 749.

Μενεπτόλεμος, ὁ, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ον, ὁ, ἡ (χάρμη), *enduring in battle, courageous*, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος = μενεχάρμης, 14, 376.†

Μενεσθεύς, ἦος, ὁ (μένω, σθένος), son of Peteüs, commander of the Athenians, an excellent charioteer, 2, 552. 12, 331. 15, 331.

Inhabitants of the island Cos, derived from a King Merops, h. Ap. 42.

Μέροψ, οπος, ὁ, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, 2, 831. 11, 329.

μεσαιπόλιος, ον, poet. (πολιός), half-gray, beginning to be grey, epith. of Idomeneus [with age half-grey, Cp.], who was approaching old age, 13, 361.†

Μεσαύλιος, ὁ (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449. 455.

μέσανυλος, ὁ, Ep. μέσσανυλος (or τὸ μέσανυλον) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, 24, 29; esply the yard for cattle, 11, 548. Od. 10, 435; always Ep. form.

μεσηγύ, adv. Ep. μεσσηγύ. before a vowel or to form a position μεσηγύς, 1) in the midst, between, rarely without cases, 11, 573. 23, 521. 2) With gen. between, 5, 41. Od. 4, 845. 2) Of time: in the mean time, Od. 7, 195. τὸ μεσηγύ ἡματος, the half of the day, h. Ap. 108.

μεσθεῖς, εσσα, εν, poet. (μέσος), in the midst, middle, 12, 269.†

Μέσθλης, ον [not ους], ὁ, son of Pylæmenes and of the nymph Gygæa, leader of the Mæonians, 2, 864. 17, 216.

μεσόδμη, ἡ (for μεσοδόμη from δέμω), prop. the intermediate work, or juncture of two beams, hence 1) the transverse beam in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) a depression or recess in the wall between the pillars (intercolumnia), according to Aristarch. = μεσόστυλα, or the space between the beams in the ceiling, Voss, *Od. 19, 37. 20, 354.

*μεσόμφαλος, ον, in the middle of the navel; hence subst. τὸ μεσόμφαλον, the middle; according to the Schol. the lamp-cover, Batr. 129.

μέσον, τό, Ep. μέσσον, neut. of μέσος, q. v.

μεσοπαγής, ἐς, see μεσσοπαλής.

μεσσοπαλής, ἐς, Ep. μεσσοπαλής (πάλλω), hurled by the middle. μεσσοπαλὲς ἔθηκε κατ' ὄχθης μείλινον ἔγχος, he fixed in the shore his ashen spear hurled by the middle, V. Il. 21, 172.† Eustath. [Död.] and others read μεσσοπαγές, infixed to the middle (mid-length deep stood plunged the ashen beam, Cp.). Aristarch. prefers μεσσοπαλές, because this word indicates greater force in the cast. [Db. vibrating from the centre upwards.]

μέσος, η, ον, Ep. μέσσος (according to the necessity of the metre). 1) middle, in the midst, spoken of space: βάλεν αὐχένα μέσσον, he smote the neck in the midst, 5, 657; μέσση ἀλί, in the midst of the sea, Od. 4, 844. 2) Of time: μέσον ἡμαρ, mid-day, Il. 21, 111. 2) Freq. τὸ μέσον, the middle, as subst. often ἐς μέσον, 4, 79. ἐν μέσῳ, 3, 69, and μέσῳ, 4, 444. κατὰ μέσον, into the

midst, 5, 8; with gen. 9, 87. Od. 11, 157; metaph. ἐς μέσον ἀμφοτέροις δεκάζειν, to administer justice equally to both (impartially), Schol. ἐξ ἴσου, Il. 23, 574. Neut. μέσον, as adv. 12, 167.

μέσσατος, η, ον, Ep. for μέσατος. ἐν μεσσάτῳ, in the midst, *8, 223. 11, 6. (Perhaps an old superl., see Roast, Gramm. p. 402.)

μέσσανυλος, ὁ, Ep. for μέσανυλος, q. v.

Μέσση, ἡ, a town and port in Laconia, near Tænarus, now Massa, 2, 582. Paus. 3, 25.

Μεσσηῖς, ἴδος, ἡ, a fountain in Hellas in Thessaly, cf. Strab. XIII. p. 431. Il. 6, 457.

Μεσσήνη, ἡ, a small district about Pharæ in the later Messenia, where Odysseus (Ulysses) visited Orsilocheus, Od. 21, 15. A town Messênê was not known to H.

Μεσσήνιος, η, ον, Messenian, subst. the Messenians, Od. 21, 18.

μεσσηγύ, poet. for μεσηγύ.

μεσσοπαλής, ἐς, Ep. for μεσσοπαλῆς.

μέσσος, Ep. for μέσος.

*μεστός, ἡ, ὄν, full, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, till, until, ἡοῦς, 8, 508.†

μετά, 1) Prep. with gen. dat. and accus.; primary signif. with. 1) With gen. indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: with, between, amongst, 13, 760. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, mly with plur., with, amongst, between. μετ' ἀθανάτοις, μετὰ Τρώεσσι; again, μετὰ χειρσί, ποσσί, between the hands; μετὰ φρεσί, in the mind. 2) To indicate concomitancy: μετὰ πνοιῆς ἀνέμοιο, like ἄμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c) Rarely to indicate approach: ἀρχὸν μετ' ἀμφοτέροισιν ὅπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224. 3) With accus. a) Spoken of space: a) To indicate direction or motion: ἐντὸς τοῦ μέσου, in the midst of, amongst. ἐκείσθαι μετ' αὐτοῖς, Il. 3, 264. ἐκείσθαι μετὰ Τρώας καὶ Ἀχαιοὺς, 17, 458. βάλλειν τινὰ μετ' ἐρίδας καὶ νεΐκεα, into the midst of contention, 2, 376; and generally, to indicate direction to a person or thing: το, towards, after [in this sense of a somewhat strengthened πρὸς it is poet.]. βῆναι μετὰ Νέστορα, 10, 73; but also in a hostile signif.: βῆναι μετὰ τινά, to pursue any man, 5, 152; in like manner, ὁρμίσθαι μετὰ τινά, 17, 605; and generally spoken of following: behind, after. πύλα ἔσπετο μετὰ κτίλον, 13, 492; metaph. spoken of worth or rank: according to, after, secundum, 2, 674. 2) Also to indicate co-existence, with verbs of rest, as with dat. μετὰ πλεθόν, amongst the multitude, 2, 143. Od. 4, 652. 2) Spoken of time, to indicate

ἔγχεϊ Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλοῦτον Μυρμιδόνεσσιν, 16, 596; and with infin. 16, 194.

*μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h 25, 6.

μετασεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετέσσοντο, 1) to hasten after, to follow swiftly, 6, 296. 2) to hasten, absol. and with accus. ποιμένα λαῶν, *23, 389.

μετασπόμενος, μετασπών. see μεθέπω.

μέτασαι, αἱ, lambs which are born between early ones (πρόγονοι) and the late ones (ἔρσαι), later-born (or middle-aged) lambs, Od. 9, 221.† (From μετά, as περισσός from περί, see Thiersch, Gram. § 200, 11.)

μετασσεύομαι, Ep. for μετασεύομαι.

μεταστένω (στένω), to sigh over, to lament. ἄτην, Od. 4, 261.†

μεταστοιχί, adv. (στοῖχος), along in a row, *23, 358. 757.

μεταστρέφω (στρέφω), fut. ψω, aor. 1 μετέστρεψα, aor. pass. μετεστρέφθην, 1) Act. to turn about, to turn around, to turn, ἦτορ ἐκ χόλου, 10, 107. νόον μετά σὸν κῆρ, to turn the mind to thy desire, 15, 52. b) Intrans. to turn about, i. e. to retreat, 15, 203; to turn about, i. e. to require, Od. 2, 67. 2) Pass. and mid. to turn oneself about, to turn, both to and from an enemy; only particp. aor. pass. Il. 11, 595.

μετατίθημι (τίθημι), aor. 1 μετέθηκα, to put between or in the midst; κέλαδον, to excite a tumult, Od. 18, 402.†

μετατρέπομαι, mid. (τρέπω), aor. 2 mid. μετετραπόμην, to turn oneself around, absol. in tmesis, 1, 199. b) Metaph. to turn oneself to, to attend to, τινός, *1, 160. 9, 630. 12, 238.

μετατροπαλίζομαι, depon. mid. poet. = μετατρέπομαι, to turn oneself around, to turn (intrans.) esply for flight, 20, 190.†

μεταυδάω (αὐδάω), mly imperf. μετηύδα and μετηύδων, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἔπεα Τρώεσσι, πᾶσιν, 8, 496. Od. 12, 153.

μετάφημι (φημί), aor. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. 2, 411. Od. 4, 660. [Once with accus., Il. 2, 795, where, however, the var. lec. προσέφη is, according to Ameis, to be preferred.]

μεταφράζομαι, mid. (φράσσομαι), fut. μεταφράσσομαι, to consider upon, to meditate, τί, 1, 140.†

μετάφρενον, τό (φρήν), the back, esply the part between the shoulders, which lies above the diaphragm, 5, 40. Od. 8, 528; also plur. Il. 12, 428.

μεταφωνέω (φωνέω), to speak amongst or to several; with dat. plur. τοῖσι, amongst them, 7, 384. Od. 8, 201.

μετέασι, Ep. for μέτεισι, see μέτειμι.

I. μέτειμι (εἶμι), pres. subj. Ep. μετέω and μετέω for μετώ, infin. μετέμ-

μεναι for μετεῖναι, fut. μετέσσομαι, to be amongst; with dat. ἀθανάτοισι, to be amongst the immortals, 3, 109, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 386.

II. μέτειμι (εἶμι), particp. aor. 1 mid. Ep. μετεισάμενος, 1) to go after, to go behind, 6, 341. 2) to go to; πόλεμόνδε, to the battle, 13, 298. Mid. aor. to go into the midst, to penetrate, 13, 90. 17, 285.

μετέϊπον, Ep. μετέειπον (εἶπον), aor. of μετάφημι, to speak amongst or to several, with dat. 1, 73, and absol.

μετεισάμενος see μέτειμι.

μετείω, Ep. for μετώ, subj. from μέτειμι, to be in the midst.

μετέμμεναι, see μέτειμι I.

μετέπειτα (ἔπειτα), afterwards, here after, 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), μετ-ελεύσομαι, aor. 1 μετῆλθον, mly particp. μετελθών, 1) to come or go into the midst, or to, absol., 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. to come amongst, ὑπερφιάλοισι, Od. 1, 134. κοῖρησιν, Od. 6, 222; esply in a hostile signif. to rush upon, Il. 16, 487. Od. 6, 132. 2) With accus. to go after any man, i. e. a) to go to any man in order to call him, Πάριν, Il. 6, 280; absol. to follow, 21, 422; or τί, any thing, in order to obtain it; πατρὸς κλέος, to go in quest of intelligence concerning one's father, Od. 3, 83; ἔργα, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. to go after a matter of business, i. e. to attend to it, ἔργα, Il. 5, 429. b) Spoken of a place: πόλινδε, to go to the city, 6, 86.

μετέσσοντο, see μετασεύομαι.

μετέω, see μέτειμι.

μετήορος, ον, poet. for μετέωρος (ἄωρ-ται), suspended in the air, aloft, in the air, 8, 26; ἄρματα ἀΐξασκε μετήορα, the chariots sprang into the air, 23, 369. 2) Metaph. wavering, uncertain, h. Merc. 488.

μετοίχομαι, depon. mid. (οἶχομαι), to go into the midst, ἀνὰ ἄστυ, to go through the city, Od. 8, 7. 2) With accus. to go after any man, to overtake him, Il. 10, 111. Od. 8, 47; absol. to accompany, Od. 19, 24; in a hostile signif. to rush upon, to attack, τινά, Il. 5, 148.

μετοκλάζω (ὀκλάζω), to crouch down and keep shifting one's posture (of a cowardly soldier in ambush), 13, 281.†

μετόπισθε, before a vowel μετόπισθεν, adv. (ὀπισθεν), 1) Spoken of place: behind, behind the back, backwards, with gen. behind, 9, 504. Od. 9, 539. 2) Spoken of time: after, behind, παῖδες μετόπισθε λελειμμένοι, the children left behind, Il. 24, 687.

μετοχλίζω (ὀχλίζω), aor. 1 optat. 3 sing. μετοχλίσσειε, Ep. for μετοχλίσσεια, to remove by levers or by force, Λέχος, Od. 23, 188; ὀχῆας, to thrust away the bars, Il. 24, 567.

double accus. κατὰ Ἀχαιοὺς, against the Greeks, Il. 10, 52. ἔργον Ἀχαιοῦς, Od. 24, 426.

μῆδος, εὖς, τό, 1) *resolution, counsel, purpose, plan*, always in the plur., 2, 340. Od. 2, 38. μάχης ἡμετέρας, our plans or efforts in this battle, Il. 15, 467; sometimes in the abstract signif. *prudence, cunning*, Od. 13, 89. 19, 353. 2) Plur. *the male pudenda*, Od. 6, 129. 18, 67. 87. 22, 476.

Μηθώνη, ἡ, Ep. for Μεθώνη, a town in Magnesia (Thessaly), near Meliboea, 2, 716.

μηκάομαι, depon. mid. Ep. aor. partcp. μακών, perf. μέμηκα, with pres. signif. partcp. μεμηκώς, fem. shortened μεμάκνυα, 4, 435; from the perf. as a new poet. imperat. ἐμέμηκον, Od. 9, 439. 1) A word imitating the cry of sheep, *to bleat*, 4, 435. Od.; spoken of deer and hares, *to cry*, Il. 10, 362. 2) The partcp. μακών is found only in the construction: καὶ δ' ἔπεισ' ἐν κονίῃσι μακών, he sank screaming or crying in the dust, spoken of animals, 16, 469; and once of a man, Od. 18, 98.

μηκάς, ἄδος, ἡ (ΜΑΚΩ), *bleating*, epith. of goats, 11, 383. Od. 9, 124.

μηκέτι, adv. (ἐτι), *no more, no longer, no further*, 2, 259. Od. 3, 240.

Μηκιστεύς, ἦος, ὁ, 1) son of Talaua, brother of Adrastus, father of Euryalus; he took part in the Theban war, 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, 8, 333. 15, 339; accus. Μηκιστῇ.

Μηκιστιάδης, ου, ὁ, son of Mekisteus = Euryalus, 6, 28.

μήκιστος, η, ον (μήκος), superl. of μακρός, *the longest*, neut. sing. and plur. as adv. *μήκιστα, at the furthest, finally, at last*, Od. 5, 299. 465. h. Cer. 259.

μήκος, εὖς, τό, *length*, Od. 9, 324; *tallness, height (of stature)*, *Od. 11, 312. 20, 71.

μήκων, ωνος, ἡ (μήκος), *a porphy, a porphy-head*, 8, 306.†

μηλέη, ἡ (μήλον), *an apple-tree*, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); *Od. 24, 340.

Μηλόβοσις, ιος, ἡ (prop. sheep-pasturing), daughter of Oceanus, h. Cer. 420.

μηλοβοτήρ, ἦρος, ὁ (βόσκω), *a shepherd*, 18, 529.† h. Merc.

I) μήλον, τό, a head of smaller cattle, sing. rare; *a sheep*, without distinction of sex, Od. 12, 301; also, *a goat*, Od. 14, 105; mly plur. τὰ μῆλα, *small cattle*, espily *sheep and goats*, often ἱφία μῆλα, μήτηρ μῆλων, Il. 2, 696.

II) μήλον, τό, *an apple*, and generally, *tree-fruit*, 9, 542. Od. 7, 120.

*μηλόσκοπος, ου, poet. (σκοπέω), from whence a man can oversee the sheep, *stock-inspecting*, κορυφή, h. 18, 11.

μήλωψ, οπος, ὁ, ἡ (ῶψ), *that looks like an apple or a quince, quince-coloured, low, golden*, καρπός, Od. 7, 104.†

μήν, Ep. μέν and μάν, adv. of confirmation and asseveration: *yea, verily, certainly, by all means, vero*; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. ἔγε μῆν, come on now, 1, 302. Mly ἢ μῆν (μάν, μέν), verily, truly, 9, 57; οὐ μῆν (μάν), truly, not, 12, 318. 24, 52; μὴ μῆν, 1, 603. 10, 330; καὶ μῆν (μέν), and truly, certainly also, 19, 45. 23, 410. 24, 458; and yet, but also, 9, 499.

μήν, μηνός, ὁ, *a month*, only in the oblique cases; see μεῖς.

μήνη, ἡ, *the moon*, 19, 374. 23, 455. 2) As prop. name, *the goddess of the moon*, h. 32.

μηνιθμός, ὁ (μηνίω), *anger, wrath*, *16, 62. 202.

μήνιμα, ατος, τό (μηνίω), *a cause of anger or wrath*. μὴ τοι θεῶν μήνιμα γίνωμαι, that I may not awaken the wrath of the gods against thee, 22, 358. Od. 11, 73.

μήνις, ιος, ἡ (μένω [al. μαίνομαι, μέμην-α]), *lasting anger, wrath* (Ap. ἡ ἐπιμένουσα ὀργή), mly of the gods, 1, 1. Od. 3, 135; of men, 1, 1. 9, 517.

μηνίω (μήνις), aor. 1 partcp. μῆνισα, *to cherish a lasting anger, to persevere in wrath, to be wroth*, τινί, against any man, 1, 422. 18, 257; τινός, on account of any thing; ἰπῶν, 5, 178; and often absol. (In the pres. and imperf. εἰ is short, only once in the arsis long, 2, 679.)

*μῆνυτρον, τό (μηνύω), *a reward for discovery*, h. Merc. 284.

*μηνύω, fut. μηνύσω, *to indicate, to betray, to make known*, h. Merc. 373. (v in the pres. long and short.)

Μήγρες, οἱ, Ion. for Μαίγρες, *the Maonians*, the inhabitants of Maonia, then = Λυδοί, 2, 864. 10, 431.

Μηρονίη, ἡ, Ion. for Μαίονία, prop. a district in Lydia, which lay east of Mount Tmolus, 3, 401.

Μηρονίς, ἰδος, ἡ, *Maonian*. 2) Subst. *a Maonian woman*, 4, 142.

μήποτε (ποτέ), *that not even, lest perhaps*; on the constr. see μή with subj. 7, 343. Od. 19, 81. δ) In asseverations, *never*, with infin. following. Il. 9, 133.

μήπου or μή που, *lest perhaps*, Od. 4, 775.

μήπω (πώ), *not yet*, 18, 134. 2) *by no means*, with imperat. 4, 234. 3) For μή που, Od. 9, 102.

μήπως (πώς), *that not perhaps, lest haply*, with subj. and optat., 3, 438. 1, 487; and after verbs of fearing, *that perhaps*. 2) Interrogatively, *whether not perhaps*, 10, 101.

μήρα, τά, rare plur. of μηρίον, q. v. μήρινθος, ἡ, *a cord, a string*, *23, 854. 857. 866. 867. 869.

μηρίον, τό, only in the plur. *μηρία*, rarely μήρα, 1, 464. Od. 3, 179; *the thigh-bones, the thigh-pieces*, which were cut from the thighs (μηροί), of victims.

3 sing. ἐμικτο, perf. pass. μέμιγμαi, aor. 1 pass. ἐμίχθην, and aor. 2 ἐμίγην, fut. pass. μιγήσομαι. (The pres. μίγνυμι is not in H.) 1) Act. to mix, to mingle, prop. spoken of fluids, with accus. οἶνον, 3, 270. Od. 1, 110; φάρμακα, Od. 4, 230; pass. ἄλεσσι μεμιγμένον εἶδα, food seasoned with salt. According to others, food out of the sea, Od. 11, 123. b) Metaph. to join, to bind, to unite, to bring any thing to another in close contact, τί τινι; χεῖρας τε μένος τε, to mingle hands and spirit, i. e. to come into close fight, Il. 13, 510; ἄνδρας κακότητι καὶ ἄλγεσι, to bring men into wretchedness and suffering, Od. 20, 203. Pass. γλῶσσ' ἐμέμικτο, their speech was mingled, Il. 14, 438. Od. 19, 175. II) Mid. with aor. pass. 1) to mingle themselves, to mingle, spoken of sheep: νομά, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. to mix oneself, to touch any thing, with dat. κάρη κονίησιν ἐμίχθη, the head plunged in the dust, Il. 10, 457; also spoken of men, 3, 55; of the spear: μιχθῆναι ἔγκασι φωτός, pierced into the entrails of the man, Il. 438. 3) Most frequently of men: to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with; with dat. προμάχοισι, amongst the front warriors, ἀθανάτοισιν, 24, 91; also ἐν προμάχοισι, Od. 18, 379; ἁλλοδαποῖσι, to have intercourse with strangers, Il. 3, 48; and ἐν τινι, 3, 209; and ἐς Ἀχαιοὺς, 18, 216; absol. Od. 4, 178; μίξεσθαι ξενίῃ, to mingle in hospitality, Od. 24, 314. b) In a hostile signif.: to meet in battle, i. e. to come into close fight, Τρώεσσιν, Il. 5, 143; ἐν δαί, 13, 286; ἐν παλάμῃσι τινος, to engage in a pugilistic contest with any one, 21, 469. c) Esplly spoken of sensual love: ἐν φιλότῃτι and φιλότῃτι τινος, 6, 161. 165; and τινί, 21, 143; also εὐνή, 4, 445; once with accus. εὐνήν, 15, 33; spoken of man and wife at once, and also of each person singly, when it may be translated, to embrace in love, to have intercourse with any one.

Μίδεια, ἡ, Ep. for Μίδα, a town in Boeotia, on the lake Copais, which according to Strabo was swallowed up by this lake, 2, 507.

*Μίδης, εἰς, ὁ, Ep. for Μίδας, king of the Phrygians, Ep. 3.

μικρός, ἡ, ὄν, Ion. form σμικρός, little, small, short, accus. δέμας, 5, 801. Od. 3, 290; only twice. παρὰ μικρόν, almost, Batr. 241. Compar. μείων, q. v.

μίκτο, see μίγνυμι.

Μίλητος, ἡ, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, 2, 647.

μυλοπάρῃος, ὄν (παρεῖα), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermillion, 2, 637. Od. 9, 125. ('Red-beaked,' V.)

Μίμας, ἄνθρωπος, ὁ, a promontory in Asia

Minor, east of Chios, at the southern extremity of the Eriethrean isthmus, Od. 3, 172.

*μίμέομαι, depon. mid. to imitate, with accus. h. Ap. 136. Batr. 7.

μιμνάω, poet. form of μένω, to remain, 2, 392. 10, 549. 2) Trans. with accus. to await, to wait for, h. 8, 6.

μιμνήσκω (root ΜΝΑΩ), fut. μνήσῃ aor. 1 ἐμνήσα, fut. mid. μνήσομαι, aor. 1 ἐμνήσάμην, iterat. μνησάσκετο, perf. mid. μέμνημαι, 2 sing. μέμνη for μέμνησαι, optat. μεμνήμην, 24, 745; and μενέτο for μέμνητο, 23, 361; fut. 3 μεμνήσομαι, aor. 1 pass. only infin. μνησθῆναι, Od. 4, 118. Also in the pres. μιμνήσκομαι and μνάομαι, contr. μνῶμαι, in the expanded forms, particp. pres. μνωόμενος, imperf. ἐμνώοντο, to remind, to put in mind, τινά, Od. 12, 38; of any thing, τινά τινος, Il. 1, 407. Od. 3, 161. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; ἀλκῆς, to bethink oneself a spirit, i. e. to show it, Il. 6, 112; χαρμῆς, 4, 222; πολέμοιο, νόστου, σιτυβρώμης, κοίτου, etc.; instead of the gen. once φύγαδε μνώοντο, they bethought themselves of flight, 16, 697. 2) to mention, to bring to mind by speaking, with gen. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and ἀμφί τινος, Od. 4, 151; ἀμφί τινά, h. 6, 1; and περί τινος, Od. 7, 192. 3) The perf. mid. has the pres. signif. like meminī, I bethink myself, I remember; fut. 3 μεμνήσομαι, I shall remain mindful, mly with gen. 5, 818; and with accus. Τυδέα, ἔργον, ἄλλα, 6, 222. 9, 527. Od. 14, 168. 24, 122; and with infin. Il. 17, 364; and the particp. often absol. 5, 263. 19, 153.

μίνω, poet. form for μένω, only pres. and imperf. 1) to remain, 2, 331. 2) With accus. to wait for, to await, 4, 34. Od. 11, 210.

μίν, accus. sing. of the pron. 3 pers. for αὐτόν, αὐτήν, αὐτό, always enclitic, often μιν αὐτόν, (the person) himself (not as a reflexive), 21, 245; but αὐτῷ μιν [only once], himself, as a reflexive (see seipsum), Od. 4, 244, for the plur.: doubtful, cf. Thiersch, Gram. § 204. 5.

Μινύειος, ἡ, ὄν, Ep. Μινυῖος, Μίνυιος, appellation of Orchomenus in Boeotia, named from the powerful tribe of the Minyae, 2, 511; Ep. form Od. 11, 284.

Μινυῖος, ὁ, Ep. for Μινύειος, 1) a river in Elis, according to Strab. VIII. 347. Paus. 5, 1. 7, the Anigrus; according to others, the Peneus.

μινύθω (μινύς), poet. only pres. and imperf. iterat. imperf. μινύθεσκον, 1) Trans. to diminish, to lessen, to impair, to weaken, with accus., 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. to become smaller, to decrease, to be destroyed, Il. 16, 392. 17, 738. Od. 12, 46; ἥτορ ἐνταῖρων, Od. 4, 374; πόθω, to pine away with desire, h. Cer. 202.

μίνυθα, adv. (μινύς) a little, a very

esply in a bad signif. *the lot of death*, 6, 488; connected with *θάνατος*, 3, 101. Also in a good signif. *Od.* 20, 76, *prosperity, good fortune*, opp. *ἀμμορίη*.

Μοῖρα, ἡ, prop. name, *the goddess of fate*, the *Parca* of the Romans, who allotted to men the destiny of life. In H. only sing. once plur. 24, 49. cf. *Od.* 7, 197. Fate appears in H. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, *Od.* 17, 326; also every thing independent of the free will of man, e. g. birth, death, fortune, misfortune, etc. *Μοῖρα* is primarily the dispenser of fate, *Od.* 3, 236—238; still Zeus is also mentioned as the ruler of fate, *Od.* 4, 208. 20, 76, he can accelerate or delay the destiny of *Μοῖρα*, or in doubtful cases decide it, 11, 12, 402. 16, 443; nor is all influence denied to the other gods, *Od.* 3, 269. 8, 167.

μοιρηγενής, ἐς (γένος), *favoured by fate at birth, born to happiness*, 3, 182.†

μοιχάγρια, τὰ (ἄγρια), *the penalty inflicted upon one detected in adultery [th' adulterer's forfeit, Cp.]*, *Od.* 8, 332.†

μολεῖν, see *βλώσσω*.

μόλιβος, ὁ, poet. for *μόλυβδος*, *lead*, 11, 237.† Some prefer to read *μόλυβος*, see *μολύβδαινα*.

Μολίων, ἱόνος, ὁ, 1) son of Molione, wife of Actor; in the dual, τῶ *Μολίονε*, the two *Moliones*, Cteatus and Eurytus, 11, 709; see *Ἀκτορίωνε* and *Εὐρυτος*. 2) A prop. name of a Trojan, charioteer of Thymbræus, 11, 322.

μολοβρός, ὁ, *a glutton, a parasite. a greedy beggar*, **Od.* 17, 219. 18, 26; according to the deriv. of the Gramm. *μολών* εἰς βοράν, better according to Riemer akin to *μῶλυσ*, *μωλύνω*, *a lazy, fat paunch*.

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, 13, 249. 10, 269.

μολπή, ἡ (μέλω), *a song united with dancing*, 1, 472. *Od.* 4, 19; and generally, *play, pastime*, *Od.* 6, 101. 2) *song, playing on the lyre*, alone, *Od.* 1, 152. 4, 19; also *dancing alone*, 11, 18, 606.

μολύβδαινα, ἡ (μόλυβδος), *a leaden ball*, which was tied to the line above the bait, to sink it more deeply in the water, 24, 80.†

ΜΟΛΩ, root of the aor. *ἔμολον*, see *βλώσσω*.

**μονοήμερος*, ον (ἡμέρα), Ep. for *μονήμερος*, *of one day, living only one day, ephemeral*, *Batr.* 305.

μόνος, η, ον, Ep. *μόυνος*, in H. only Ep. *alone*, often *μόνος*, *Batr.* 257. 2) *alone, solitary*, 4, 388. *Od.* 3, 217.

μονῶ (*μόνος*), Ep. *μονῶω*, *Od.*, partcp. aor. pass. *μονωθείς*, *to make single, to leave alone*; with accus. *γενεήν*, *to propagate the race singly* (so that there is always only one), *Od.* 16, 117; hence

pass. *to be left alone*, 11, 11, 471. *Od.* 13, 380.

μόριμος, ον, poet. for *μόρσιμος*, q. v. *μορμύρω*, poet. (*μύρω*), only pres. *to rush, to roar, to murmur*, spoken of a stream, *ἄφρω*, 5, 599. 21, 325; spoken of the ocean, *18, 403.

μορόεις, εσσα, εν, only *μορόεντα ἔργα*, according to the best critics: *carefully or skilfully wrought ear-rings*, of *art*, 14, 183. *Od.* 18, 298. Voss, *brilliant*, and according to Riemer *to be derived from μαίρω*, *to shine*.

μόρος, ὁ (*μείρομαι*), *the lot, fate, destiny*, assigned to a man, either by the deity or by fate, esply *a sad lot, death*, 19, 421; hence often, *κακὸς μόρος*, and connected with *θάνατος*, 6, 357. *Od.* 9, 61; *ἰνυ μόρον*, see *ὑπέρμορον*.

μόρσιμος, ον (*μόρος*), Ep. *μόριμος*, 2, 302;† *appointed by fate, fated*, *Od.* 16, 392. 21, 162; once, *appointed to death*, 22, 13. *μόρσιμον ἡμαρ*, *the day of fate, the day of death*, 15, 613; and *μόρσιμον ἔστι*, with infin., *it is allotted by fate*, 1, 674.

Μόρυσ, υος, ὁ, son of Hippotion, a Mysian, 13, 792. 14, 514.

μορύσσω, fut. *ξω*, perf. pass. *μορύσσομαι*, *to defile, to discolour, to soil, to soil*, εἴματα *καπνῶ*, *Od.* 13, 435.†

μορφή, ἡ, *form, figure, shape of body*, *Od.* 8, 170; metaph. *μορφή ἐπέων*, *ornament of words*, **Od.* 11, 367.

μόρφνος, ον, 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. *dark-coloured, black*, for *ὄρφη*, Hesych. other explanations, according to the Schol., are: 1) *beautifully formed*, from *μορφή*. 2) *rushing on, swooping, plundering*, for *μάρπτω*. 3) *death-bringing*, from *μοροφόνος*. 4) *Arist. H. A.* 9, 32, a kind of eagle, living in valleys and swamps; hence Voss: *'dwelling in valley and swamp'*.

μόσχος, ὁ, *a sprout, twig, rod*; as *young, tender*, 11, 105.† cf. *λύγος*.

Μούλιος, ὁ, 1) the husband of *Αἰμῆδῃ*, 11, 739. 2) a Trojan, 16, 696. 3) a Trojan slain by Achilles, 20, 472. 4) a herald of *Amphinomus*, *Od.* 18, 422.

μοννάξ, poet. for *μόναξ*, adv. (*μόνῳ*) *singly, alone*, **Od.* 8, 371. 11, 417.

μόυνος, η, ον, see *μόνος*.

μονῶω, Ion. for *μονῶω*, q. v.

Μοῦσα, ἡ (prob. = *μῶσα* from *μῆναι* *perceiving, inventing*), *a Muse, goddess of song, of the poetic art, etc.*; even in H. plur., but the number *nine* is noticed first, *Od.* 24, 60, without mentioning their names, which are found for the first time, *Hes. Th.* 76. They are, according to 2, 491. *Od.* 1, 10, daughters of Zeus; they inhabit Olympus, 2, 484; and entertain the gods by singing, 1, 604. They inspire the Epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace. [The derivation from *μᾶω* is rejected by Buttm., *Mythol.* I. 289, seq. *Am. Ed.*]

and Hellas, 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μύρομαι, only mid. (act. μύρω, Hesiod.), *to dissolve in tears, to weep*; ἀμφί τινα, about any one, 19, 6; *to lament, to wail*, in connex. with κλαίω, γοάω, 22, 427. Od. 19, 119.

*μυρσιννοειδής, ἐς (εἶδος), *similar to a myrtle*, h. Merc. 81.

Μύρσινος, ἡ (=μύρρινος), a village in Elis near Dyme; later τὸ Μυρτούντιον, 2, 616.

*μῦς, μῦός, ὁ, a mouse, Batr.

Μῦσοι, οἱ, the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsopus to Olympus. They had emigrated from Thrace, 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprang, 13, 5. Strab. VII. p. 295.

μυχός, ὁ (μύζω), *sighing, groaning*, Od. 24, 416.†

μυχοίτατος, η, ον, irreg. superl. of μύχιος. μυχοίτατος ἴζε, he sat in the innermost corner, i. e. farthest from the entrance, Od. 21, 146.†

μυχόνδε, adv. (μυχός), poet. *into the interior, to the innermost recess*, Od. 22, 270.

μυχός, ὁ (μύω), the innermost place, the interior, the corner, of a tent, house, fort; an inlet, 21, 23. μυχῶ Ἄργεος, in the interior of Argos, 6, 152. Od. 3, 263.

μύω, aor. ἔμυσσα, perf. μέμυκα, intrans. *to shut up, to close*, spoken of the eye, 24, 637. ἔλκεα μέμυκεν, the wounds were closed, *24, 420. (υ is in the pres. double-timed.)

μῦών, ὠνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, 16, 315 (V. 'the calf'). 324.

μῶλος. ὁ (akin to μόλος), pains, labour; espily μῶλος Ἄρηος, the labour or toil of Arēs, i. e. contest, battle, Il.; also alone, contest, 17, 397; between Irus and Odysseus (Ulysses), Od. 18, 283.

μῶλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, *allium nigrum Gouan.*, a kind of garlic, Od. 10, 305.† (Later, the garlic.)

μωμάομαι, depon. mid. (μῶμος), fut. μωμήσομαι, *to blame, to reproach, to deride, to insult*, τινά, 3, 412.†

μωμεύω=μωμάομαι, Od. 6, 274;† only pres.

μῶμος, ὁ. blame, mockery, derision. μῶμον ἀνάψαι, to give an insult, Od. 2, 86.†

μῶνυξ, υχος, ὁ, ἡ (μόνος or μία and ὄνυξ), *with undivided hoof, having a solid hoof*, epith. of horses, 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thirteenth rhapsody.

ναί, Att. νή, adv. of asseveration always in affirmative clauses, γεα, τρίς, verily; often in the constr. ναί δὲ ταῦτε γε πάντα κατὰ μοῖραν εἶπες, 1, 286. 8, 146; and ναί μὰ τόδε σκῆπτρῳ, verily, by this sceptre, with accus. 1, 234.

ναιετάω, Ep. (ναίω), only pres. and imperf. iterat. form, imperf. ναιετάσσω. 1) Intrans. *to dwell, to abide*, with prep. ἐπὶ, and with the dat. merely, 3, 387. *to be inhabited, to lie*, spoken of countries, islands, etc. 4, 45. Od. 9, 23; often partcp. 2, 648. Od. 1, 404. 2) Trans. *to inhabit*, with accus. 2, 539. 17, 171. Od. 9, 21. (For the most part in the open forms, except ναιετάσσκον, and irreg. ναιετάωσα.)

ναίω, imperf. iterat. ναίεσκε, poet. aor. 1 ἔνασσα, aor. 1 pass. ἐνάσθη, 1) Intrans. only pres. and imperf. *to dwell, to abide, to remain*; with prep. ἐν, also with κατά, περί, πρὸς, with accus. and παρά with dat. and accus., and with the mere dat. αἰθέρι ναίων, 2, 418; Φρυγίῃ, 16, 719. b) *to be inhabited, to lie*, spoken of places, 2, 626. c) For νάω, *to be full*, Od. 9, 222, see νάω. 2) Trans. *to inhabit*, with accus. 3, 74. 25. 13, 172. Od. 4, 811. b) In aor. 1 *to go to inhabit*; hence *to build*, πόλιν, Od. 4, 174. h. Ap. 298; hence aor. pass. *to settle, to remove to*, Ἄργεϊ νάσθη, 11, 119.

νάκη, ἡ, a woolly skin, a fleece, Od. 14, 530.†

*Νάξος, ἡ, at an earlier period Δία, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its productiveness in wine, sacred to Bacchus, h. Ap. 44.

νάπη, ἡ, Ep. for νάπος, a valley, a forest, a ravine, a defile, between mountains, *8, 558. 16, 300.

ναρκάω (νάρκη), aor. 1 poet. νάρκησα, *to become benumbed, stiff, lame*, 8, 328.†

*νάρκισσος, ὁ, the narcissus, h. Cer. 4, 428.

νάσθη, see ναίω.

νάσσα, Ep. for ἔνασσα, see ναίω.

νάσσω, fut. νάξω, *to press firmly, to stamp down closely*, γαῖαν, Od. 21, 122.

Νάστης, ον, ὁ (the settler), son of Nomion, leader of the Carians before Troy, 2, 867.

Ναυβολίδης, ον, ὁ. 1) son of Naubolus = Iphiclus. 2) a Phæacian, Od. 4, 116.

Ναύβολος, ὁ, son of Oryntus, king of Phocis, father of Iphitus, 2, 518.

*ναυηγός, ὄν, Ion. for ναυαγός (ἀγνομή), shipwrecked, Batr. 94.

accus. plur. νέκυσ for νέκυσ, Od. 24, 417. 1) *a dead body, a corpse*, also νέκυσ τεθνηώς, κατατεθνηώς, κατακτάμενος, Il. 7, 409. Od. 11, 37. 22, 401. 2) *the dead, the departed*, in the under-world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοντο, Il. 635.†

νεμεσάω and often νεμεσσάω, poet. fut. νεμεσήσω, aor. 1 Ep. always νεμέσησα, fut. mid. νεμεσήσομαι, aor. 1 pass. Ep. always νεμέσηθεν for νεμεσσήθησαν. 1) Act. *to feel a just indignation against any one, to find fault with, to blame for, to take ill*, τινί τι, Od. 23, 213; and generally, *to be displeased, to be angry, to be offended*, with dat. of the pers. Il. 4, 413. 5, 17; and often absol. 11) Mid. and aor. pass. 1) *to be displeased with oneself, to regard as unbecoming, to deem unseemly*; often with infin. νεμεσσάται ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνειν, he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, *to be scrupulous, to be ashamed*, Od. 2, 64; with μή following, Il. 16, 544. 2) As act. *to take amiss, to be displeased, to be angry*, absol. and τινί, with any man, 10, 115. 129. 15, 103; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. *to be offended with* (to resent, V.), κακὰ ἔργα, Od. 14, 284.

νεμεσητός, Ep. νεμεσσητός, ἡ, ὄν (νεμεσάω), 1) *worthy of displeasure, blame-worthy, reprehensible*, mly neut. with infin. 3, 410. Od. 22, 59. 2) *whose displeasure is to be avoided, to be shunned*, Il. 11, 648. Thus Eustath. Others act. for ὁ νεμεσῶν, disposed to displeasure, Il. 11, 648.

νεμεσιζομαι, depon. mid. (νέμεσις)=νεμεσάω, only pres. and imperf. 1) *to be displeased, to be angry*, τινί, 8, 407. Od. 2, 239; τινί τι, *to take amiss any thing at any one's hands*, Il. 5, 757; also with accus. and infin. 2, 297. 2) *to deem unbecoming, to stand in awe*, with accus. and infin. 17, 254; θεούς, *to stand in awe of the gods*, Od. 1, 263.

νέμεσις, ιος, ἡ, Ep. dat. νεμέσσει for νεμέσει, 6, 335 (νέμω), 1) *just displeasure, blame, or anger about any thing unbecoming* (later, at undeserved prosperity). νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, the blame of men will accrue to me, Od. 2, 136. 2) *that which excites displeasure or blame, blameworthy*. οὐ νέμεσις, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, according to Passow, *the fear of blame, dread*; with αἰδώς, according to Schol. *the blame of others*, like no. 1. Il. 13, 122.

νεμεσσάω, Ep. for νεμεσάω.

νεμεσσητός, Ep. for νεμεσητός.

νεμέσσει, Ep. dat. of νέμεσις.

νέμος, εος, τό, poet. (νέμω), *a meadow*, and generally, *a grove, a forest*, 11, 480.† [nemus.]

νεμω, aor. 1 ἐνεμα, Ep. νεῖμα; Ep. form νεμέθω. I) Act. *to divide, to distribute*, τι; κρέα, μέθω, often τινί τι, any thing to any one, 3, 274. Od. 6, 188. b) *to allot as pasture, to pasture*, spoken of herds, Od. 9, 233. II) Mid. *to have any thing which has been distributed, to possess, to enjoy*, with accus. πατρίδα, Od. 20, 336; mly spoken of estates: *to cultivate*, τέμενος, ἔργα, Il.; and generally, *to inhabit*, ἄλσεα, Ἰθάκην. b) Spoken of brutes: *to pasture, to graze, to feed*, absol. 5, 777. Od. 13, 407; with accus. ἀνθεα ποίης, Od. 9, 449; metaph. spoken of fire: *to consume*, Il. 23, 177; and pass. πυρὶ χθών νεμέται, the land is consumed by fire, 2, 780.

νένιπται, see νίζω.

νεοαρδής, ἐς (ἄρδω), *newly-watered, fertilized*, ἀλωή, 21, 346.†

νεογῆλος, ἡ, ὄν, *new-born, young*, σκιλαξ, Od. 12, 86.† (According to Hesych. and Eustath. for νεογινός.)

*νεογνός, ὄν, contr. for νεόγονος, *new-born*, h. Cer. 141. Merc. 406.

νεόδαρτος, ὄν (δέρω), *just stripped of, δέρμα*, *Od. 4, 437. 22, 363.

*νεοδμής, ἦτος, ὁ, ἡ (δαμάω), *newly-broken, just tamed*, πῶλος, h. Ap. 231.

νεοθηλής, ἐς (θάλλω), *fresh-blooming, new-sprouting, just becoming verdant*, ποιή, 14, 347;† metaph. *fresh-flourishing*, h. 30, 13.

νεοίη, ἡ, poet.=νεότης, *youth, youthful ardour*, 23, 604.†

*νεόλλουτος, ὄν, poet. for νεόλουτος (λούω), *newly-washed, fresh-bathed*, h. Merc. 241.

νέομαι, poet. depon. only pres. and imperf. Ep. contr. νεῖμαι, 18, 336; 2 and 3 sing. pres. νεῖαι, νεῖται, Od. 11, 114. 12, 188. 14, 152; infin. νεῖσθαι, Od. 14, 88; elsewhere uncontracted, subj. pres. 2 sing. νέηαι for νέη, *to go, to come; espy to go away, to go forth, to return*. οἰκαδε, οἰκόνδε, and with the prep. εἰς, πρὸς, ἐπὶ, with accus. and ἐπὶ with dat. Il. 22, 392; and with the accus. simply, πατρίδα, 7, 335; primar. spoken of gods and men; metaph. of a stream: νεοσθὰ κὰρ ῥόον, *to return to its channel*, 11, 32. The pres. like εἶμι, has for the most part the signif. of the fut. 18, 101. Od. 2, 238. 13, 61.

νέον, adv. see νέος.

νεοπενθής, ἐς (πένθος), *in new grief, newly-mourning*, Od. 11, 39.†

*νεόπηκτος, ἡ, ὄν (πήγνυμι), *newly-coagulated, fresh-curded*, τυρός, Batr. 73.

νεόπλυτος, ὄν (πλύνω), *fresh-washed, newly-cleansed*, Od. 6, 64.†

νεόπριστος, ὄν (πρίω), *newly-sawed, newly-cut* (V. smoothed), Od. 8, 404.†

Νεοπτόλεμος, ὁ (young warrior), son of Achilles; he was brought up in Scyria, 19, 326, seq.; from whence Odysseus (Ulysses) took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the

ἡδύς (cf. h. Merc. 241. 449); *sweet, gentle*, as Buttm., Lex. p. 414, after the Schol. Ven., has pretty satisfactorily proved. It had originally a digamma, hence *ῥήδυμος*; when this was omitted, *ν* was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2. 10, 91. Od. 4, 793. 2) Aristarch. derives it from *νή* and *δύω* = *ἀνέκδυτος*, from which a man cannot easily arouse himself, consequently = *νήγρετος*, a deep sleep, which explanation is approved by Passow and Rost on Damm's Lex. ad Il. 16, 454.

νηδύς, *ύος*, ἡ, the belly, and every thing contained in it, 13, 290; the stomach, Od. 9, 296; the womb, Il. 24, 496.

νῆες, *νῆεσσι*, see *νηῦς*.

νήεω, Ion. for *νέω*, aor. 1 act. Ep. *νήσα*, aor. mid. *ἐνησάμην*, 1) to heap up, to collect together, to accumulate, with accus. ὕλην, ξύλα, 23, 139. 163. Od. 19, 64; ἀποινα, Il. 24, 276. 2) to load, to freight, *νῆας*, 9, 358. Mid. to freight for oneself; *νῆα χρυσοῦ*, to freight his ship with gold, 9, 137. 279.

Νῆϊον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Völcker in Hom. Geogr., § 38, places the mountain Neion on the eastern coast of the island, cf. Ἰθάκη.

Νηϊάς, ἄδος, ἡ = *Νηΐς*, a Naiad, *Od. 13, 104. 348.

νήϊος, η, ον (*νηῦς*), belonging to a ship, *δору νήϊον*, timber for ship-building, ship-timber, 3, 62. Od. 9, 384. 498; without *δору*, Il. 13, 391. 16. 484.

Νηΐς, ἴδος, ἡ, Ion. for *Ναΐς* (*νάω*), a naiad, a fountain-nymph, *νύμφη νηΐς*, *6, 22. 14, 444.

νηΐς, ἴδος, ὁ. ἡ (ἴ, from *νή* and *εἰδέναι*), ignorant, inexperienced, 7, 198. h. Cer. 256; with gen. Od. 8, 179.

νηκερδής, ἐς (*νή*, *κέρδος*), without gain, profitless, unprofitable, *βουλή*, ἔπος, 17, 469. Od. 14, 509.

νηκουστέω (*ἀκούω*), aor. 1 *νηκούστησα*, not to hear, not to obey, with gen. *θεᾶς*, 20, 14.†

νηλεής, ἐς, poet. (*νή*, *ἔλεος*), also *νηλῆς*, 9, 632; from this the dat. *νηλεῖ*, accus. *νηλέα*, without pity, pitiless, ruthless, cruel, spoken of persons, 9, 632. 16, 33; elsewhere often *νηλεὲς ἡμαρ*, the cruel day, i. e. day of death, 11, 484. Od. 8, 525; *χαλκός*, *δεσμός*, Il. 4, 348. 10, 443; ὕπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; *θυμός*, Il. 19, 229.

Νηλεΐδης, αο, ὁ = *Νηλιᾶδης*, 23, 652.

**νηλειής*, ἐς, Ep. for *νηλεής*, h. Ven. 246.

Νηλεύς, ἦος, ὁ, son of Poseidōn and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234—258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia,

where he founded Pylos. His sons were slain in a war with Heracles; the twelfth alone, Nestor, remained alive, Il. 11, 691, seq.; he also waged war against the Arcadians, 7, 133. Od. 3, 4. 309.

Νηληϊάδης, ου, ὁ, son of Neleus = Nestor, 8, 100. Od. 3, 79.

Νηληϊός, ον, also η, ον, Neleus: ἡ *Νηληϊός* Πύλος, 11, 682. Od. 4, 639; but also αἱ *Νηληϊαὶ ἵπποι*, Il. 11, 597.

νηλῆς, ἐς, Ep. = *νηλεής*, q. v.

νηλιτής, ἐς (*νή*, *ἀλείτης*), free from fault, guiltless, not to be blamed, *Od. 16, 317. 19, 498. 22, 418.

νήμα, ατος, τό (*νέω*), that which is spun, thread, Od. 4, 134. Plur. *Od. 1, 98. 19, 143.

νημερτής, ἐς (*νή*, *ἀμαρτάνω*), unerring, not deceptive, true, epith. of Proteus, Od. 4, 349; *βουλή*, Od. 1, 86; ἔπος, Il. 2, 204; νόος, Od. 21, 205; frequently used as adv. *νημερτές* and *νημερτέα εἰπών*, to speak according to truth, Il. 6, 376; and adv. *νημερτέως*, Od. 5, 98. 19, 269.

Νημερτής, οὗς, ἡ (more correctly, *Νημέρτης*), daughter of Nêreus and Dôna, 18, 46.

νηνεμῖη, ἡ (*νήνεμος*), a calm, a quiet atmosphere. *νηνεμῖης*, in a calm, 5, 523. 1) As adj. *γαλήνη*, a calm at sea, Od. 5, 392. 12, 169.

νήνεμος, ον (*νή*, *ἄνεμος*), calm, quiet, windless, αἰθήρ, 8, 556.†

**νήξις*, ιος, ἡ (*νήχομαι*), the act of swimming, Batr. 67, 149.

νηός, ὁ, Ion. for *ναός* (*νάω*), a dwelling, a temple, Il. and Od. *ἄντρον νηός*, h. Merc. 148.

νηός, gen. of *νηῦς*.

νηπενθής, ἐς (*νή*, *πένθος*), without suffering; act. grief-removing, grief-erasing, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221.† Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228, 229); Miquel, Hom. Flora, p. 48, and Sprengel think it opium.

νηπιᾶας, see *νηπιέη*.

νηπιαχεύω (*νηπιᾶχος*), to be childish, to pursue childish sports, 22, 502.†

νηπιᾶχος, ον (poet. lengthened from *νηπιος*), under age, childish, *2, 338. 16, 262.

νηπιέη, ἡ (*νήπιος*), accus. plur. *νηπιέας*, Ep. for *νηπιᾶς*, 1) minority, childhood, 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness; in the plur. *νηπιέησι*, Il. 15, 363. Od. 24, 469.

νήπιος, ἱη, ιον (*νή*, ἔπος), childish, young, infans, 9, 440; espily *νήπιος τέκνα*, also spoken of animals, 2, 311. 2) Metaph. childish, inexperienced, foolish, simple, 2, 38. 5, 406. 7, 401. Od. 1, 1. b) weak (like a child), βίη, Il. 11, 561.

νήποιος, ον (*ποινή*), without ransom, without recompense; unrewarded, unavenged, spoken of persons, Od. 1, 338.

(The form *νειύσσομαι* is now not found in Hom.)

Νίσυρος, ἡ, a little island, belonging to the Sporades near Cos, now *Nizzaria*, 2, 676. (ῥ in Anthol. III. 240.)

νιφάς, ἄδος, ἡ (νίφω), a snow-flake, mly plur. νιφάδες, a snow-storm, 12, 278; often as an image of multitude, *3, 222.

νιφετός, ὁ (νέφω), a snow-storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented νίφετος.)

νιφέεις, εσσα, εν (νίφω), snowy, snow-clad, epith. of mountains, esply of Olympus, 18, 615. Od. 19, 338.

νίφω, infin. pres. νιφέμεν, to snow, 12, 280.†

νίψα, Ep. for ἐνίψα, see νίζω.

νόω (νόος), fut. νοήσω, aor. ἐνόησα and νόησα. 1) to see, to observe, to perceive, τινά or τί, prim. with the eyes, ὅξυ νοήσαι, to see sharply or quickly, 3, 374. 5, 312; also ὀφθαλμοῖς, 15, 422. 24, 294; often in connexion with ἰδεῖν, 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμῷ, φρεσί, μετὰ φρεσί, ἐν φρεσί. 2) to think, to consider, to ponder, to deliberate, Il. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, νόον, to devise a counsel or plan, Il. 9, 105; μῦθον, 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάστιγα ἐλέσθαι, he thought, or was minded, to take the whip, 10, 501.†

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, Od. 7, 36. h. Ap. 187. 2) purpose, resolution, design, mly in the plur. Il. 10, 104. Od. 2, 121. 3) understanding, intelligence, wisdom, Od. 20, 346. Il. 19, 218.

νοήμων, ον, gen. ονος, thoughtful, considerate, intelligent, *Od. 2, 282. 3, 133. 13, 209.

Νοήμων, ονος, ὁ (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, base-born, born out of wedlock; opposed to γνήσιος, 11, 102. κούρη νόθη, *13, 173.

νομεύς, ἦος, ὁ (νέμω), a herdsman, in the most general signif. ἄνδρες νομήες, 17, 55.

νομεύω (νομεύς), fut. σω, to pasture, to tend, to guard, μῆλα, Od. 9, 336. 10, 85. 2) to graze, to feed down, βουσὶ νομούς, h. Merc. 492.

*νομή, ἡ (νέμω), a meadow, a pasture, Batr. 59.

*νόμιος, η, ον (νομή), relating to a pasture; νόμιος θεός, the pastoral deity Pan, h. 18, 5.

Νομίων, ἴονος, ὁ, father of Amphimachus in Caria, 2, 871.

νομόνδε, poet. adv. to pasture, 18, 575. Od. 9, 438.

νομός, ὁ (νέμω), a pasture. a) i. e. the place where cattle feed, pasture-ground,

ῥλης, a woodland pasture, Od. 10, 132. b) food, nourishment in the pasture, h. Merc. 198. c) Metaph. ἐπέων πολλὰς νομὸς ἔνθα καὶ ἔνθα, on this side and the the pasture of words extends, i. e. the field from which one may draw topics of discourse is wide. [(man's tongue is valuable, &c.)] . . . nor wants wide field and large, Cp. "There is a wide range for words." Lid. and Scott.] 20, 249.

*νόμος, ὁ (νέμω), that which is distributed; hence, custom, usage, law, not in the Il. and Od., only νόμοι φῶδης, the melodies of song, h. Ap. 20.

νόος, ὁ, contr. νοῦς, only Od. 10, 240, prop. thought, intelligence, i. e. the nobler part of the soul, which is wanting in brutes, sentiment, consciousness, 11, 813; hence, 1) understanding, reason, intelligence, 15, 643; νόω (with intelligence) καὶ βουλῇ, Od. 3, 128; connected with μῆτις, Il. 7, 448; νόω, with discretion, Od. 6, 326. 2) disposition, cast of mind, mode of thought, heart, soul, with θυμός, Il. 4, 369. Od. 1, 3. χαίρει νόω, Od. 8, 78. ἔχειν νόον, Od. 2, 124. 281; ἐμπροσὶ ἀκήλητος, ἀπηγής, ἀεικής. 3) thought, opinion, view, resolution, νόον νοεῖν, Il. 9, 104. νόον καταλέξαι, 2, 192. Od. 4, 256. 14, 490.

*νόσος, ἡ, see νοῦσος.

νοστήω (νόστος), fut. νοστήσω, aor. ἐνόστησα, 1) to turn back, to return, οἶκαδε, οἰκόνδε, ἐκ Τροίης, Il. 4, 619. 2) Generally, to go, to come, Od. 4, 619 (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), belonging to the return; hence, 1) νόστιμον ἡμῶν, the day of return: the return, the voyage home, Od. 1, 9. 354, and oft-n. 3) returning home, that can or will return home, *Od. 4, 806. 19, 85.

νόστος, ὁ, a return, a journey home, 2, 155; both with the gen. of the person who returns, Ὀδυσῆος, Od. 1, 87. 2, 364; and of the place, to which one returns γαίης Φαιήκων, to the land of the Phaeacians, Od. 5, 344; also ἐπὶ τι, Il. 10, 549. 2) Esply the return of the heroes from Troy, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. (from) apart (from), away, aside with κίειν, εἶναι, aside, in concealment, 17, 408; also νόσφιν ἀπὸ φλοίσβοιο, 5, 332. 2) As prep. with gen. far from, away from, mly spoken of place, ἐταρῶν, 1, 349. πολέμοιο, 6, 443. b) alone, without, aside, Od. 1, 20. θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν Ἀχαιῶν βουλευεῖν, to think differently from the Greeks, i. e. otherwise than the Greeks, 2, 347.

νοσφίζομαι, mid. poet. (νόσφι), aor. 1 νοσφισάμην, Ep. σσ, aor. pass. νοσφισθείς, 1) to remove oneself, to separate oneself, prim. spoken of place. with

to be read for νῶιν, Il. 16, 99; according to Buttm., Lex. p. 418.)

νωίτερος, η, ον, *our two, belonging to us, both*, 15, 39. Od. 12, 185.

νωλεμές and νωλεμέως, adv. *unceasingly, perpetually, ever*; mly νωλεμές αἰεί, alone νωλεμές, 14, 58; in like manner νωλεμεως, Il. and Od. (mly deriv. from νή, and λείπω.)

νωμάω (poet. lengthened from νέμω), fut. νωμήσω, 1) *to divide, to distribute, to apportion*, in sacrifices and feasts: τινί, 1, 471. Od. 3, 340. 2) *like νέμω, to put in motion, to move*, spoken of the human limbs: γούνατα, πόδας. Il. and Od. b) *easy to move, to brandish, to manage*, σκῆπτρον, 3, 218. spoken of arms: ἔγχος, βῶν, Il.; τόξον, οἰήϊα, Od. 12, 218. πόδα νηός, Od. 10, 32. 3) *Metaph. spoken of the mind, like versare: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider; to have in mind*, Od. 13, 255; again, κέρδεα ἐνὶ φρεσὶ, Od. 18, 216. 20, 257. ἀμφὶ ἐνωμήσας, h. Cer. 373. According to the explanation of Herm. *secto in duas partes grano*; cf. Frank ad loc. Ilgen: *hoc animo secum volvens*.

νώνυμος, ον, see νώνυμος.

νώνυμος, ον (νή, ὄνομα), νώνυμος, to form a position, 12, 70. 13, 227; *nameless, i. e. fameless, inglorious*, Od. 13, 239. 14, 182; in the Il. only νώνυμος.

νώροψ, οπος, ὁ, ἡ, epith. of brass, according to the Gramm. *blinding, sparkling, shining*, 2, 578. (According to the Schol. from νή and ὀράω; according to Riemer from ἀνήρ and ὤψ, *man-ennobling*.)

*νωτάκμων, ονος, 2 (ἄκμων), *having the back defended by a cuirass*, Batt. 296.

νῶτος, ὁ, plur. τὰ νῶτα, 1) *the back of men and brutes*; plur. for the sing. μετὰ νῶτα βάλλειν, to turn the back, i. e. to fly. 8, 94; τὰ νῶτα, the back pieces of animals, which, as being best, were placed before the most distinguished guests, 7, 321. Od. 4, 65. 2) *Metaph. any surface*, εὐρέα νῶτα θαλάσσης, the wide back of the sea, Il. 2, 159. 8, 511. Od. 3, 142.

νωχελή, ἡ, Ep. (νωχελής), *slowness, sluggishness, laziness*, 19, 411.†

Ξ.

Ξ, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

ξαίνω (akin to ξάω, ξέω), *to scratch*, espily *to card*, εἶρια, Od. 22, 423.†

ξανθός, ἡ, ὄν, *yellow*, in manifold degrees: *golden, reddish, brown*. a) Spoken of persons: *yellow-haired, fair-haired, blond*, since it refers to the golden-coloured, blond hair, often an epith. of

Menelaus and other heroes, 10, 24. Others refer it to the brownish complexion, but ξανθὴ κόμη, 1, 197. 23, 14. is expressly ascribed to Achilles and to Odysseus (Ulysses), ξανθαὶ τρίχες, Od. 13, 399; also Dēmêtêr is so denominated, ξανθὴ Δημήτηρ (like *flava Dea*, Ovid!), Il. 5, 501. b) Spoken of steeds: *dun, cream-coloured or brownish*, 9, 41. 11, 680.

Ξάνθος, ὁ, with changed accent. 1) son of Phænopos, a Trojan. 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podargê, 16, 149. Hêrê gave him human language, that he might communicate to Achilles his death, 19, 395. 3) a steed of Hector, 8, 185.

Ξάνθος, ὁ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men Σκάμανδρος, q. v. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now *Essende*, 2, 877. 5, 479.

ξεινήιον, τό (prop. neut. from ξανῖος), Ion. for ξεινείον, a gift of hospitality, which the host bestowed upon the guest, 10, 269; in full ξεινήϊα δῶρα, Od. 24, 273; and generally, *entertainment, hospitality*, Od. 4, 33. 2) In the plur. *gifts of friendship*, which persons connected by the ties of hospitality mutually bestowed upon one another, Il. 6, 218. 11, 20; in derision: *reward*, Od. 22, 290. cf. ξείνος.

ξεινήιος, η, ον, = ξείνιος, Od. 24, 273.† ξεινίζω (ξείνος), Ion. for ξενίζω, fut. ξεινίσω, Ep. σσ, aor. ἐξείνισα, Ep. σσ, to receive a guest, to entertain him, τινα, 2, 207. Od. 3, 355. 7, 190.

ξείνιος, ἰη, ιον, Ion. for ξένιος (ξείνιος) (comm. form Od. 14, 158. 389. 15, 511. 546.) 1) *belonging to a guest, or to hospitality, hospitable*; Ζεὺς ξείνιος. Ζεὺς, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. ξενίη τράπεζα, the hospitable table, Od. 17, 155. 2) Plur. τὰ ξείνια, sc. δῶρα, prop. presents for friends connected by the ties of hospitality; espily *hospitable entertainment with food and drink*, ξείνια παρατιθέναι, to entertain hospitably, Od. 3, 490; δίδοναι, Od. 14, 404.

ξενοδόκος, ὁ, Ion. for ξενοδόκος (δέχομαι), one receiving strangers or guests hospitably, a host, 3, 354. Od. 8, 216. 543. 15, 55.

ξείνος, η, ον, Ion. for ξένος. I) *stranger, foreign*, rarely ἄνθρωποι ξείνοι, 24, 202; βῶτορες, Od. 14, 102. II) Mly subst. ὁ ξείνος (ἡ ξείνη, h. Cer. 248). 1) *a stranger, a foreigner*, Il. 4, 377; who, as soon as he had eaten with a Greek, could count upon his protection and aid, Od. 6, 266. 8, 546. 2) Espily *a table friend*, one who, by an alliance of hospitality contracted with another, has mutually with him laid himself under an obligation of re-

force is seen esply. a) When the pronoun stands without a substantive, where it is translated by *this, that*, or, like *αὐτός*, by *he, she, it*, cf. 1, 9. 12, 29. 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following substantive: ἡ δ' ἔσπετο Παλλὰς Ἀθήνη, she however followed, [viz.] Pallas Athênê, Od. 1, 125. cf. Il. 1, 448. 5, 508. Od. 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. οὐδ' ἐλήθετο συνθεσίων τάων, ἃς ἐπέτελλε Διομήδης, he forgot not those commands which Diomêdes gave him, 5, 320. Od. 2, 119, seq. c) In connexion with μέν, δέ, ὁ μέν, ὁ δέ, *this here, that there, the one, the other, this, that*. τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508; partly, partly, Od. 2, 46. So also in the plur. οἱ μέν, οἱ δέ, τὰ μέν, τὰ δέ. If a plur. is distributed into several sing., the former mly stands in the gen. 18, 595; often, however, in the same case with ὁ μέν, ὁ δέ, 5, 27. Od. 12, 73. Frequently ὁ δέ is found without a preceding μέν, Il. 22, 157. Frequently also ὁ μέν stands alone, and a substantive follows, as 23, 4. Od. 1, 115; or another word: τὰ μέν — ἀλλὰ δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive, without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into substantives, ὁ γεραιός, Il. 24, 252; τὸ μέλαν δρυός, Od. 14, 12; τὸ πάρος, τὸ πρίν. b) When it connects prepositions and adverbs with substantives. ἀντὶς αἱ περὶ δίφρον, Il. 11, 535. ἀνδρες οἱ τότε, 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. *therefore, on this account*, 3, 176. 7, 239. b) The dat. τῇ and τῷ, q. v. c) τοῖσι in τοῖσιν μετέφη, 1, 58, and the like constructions, Wolf ad Il. 1. c. would explain as neut. plur. *inter hæc*. It is better taken as a plur. masc. (cf. τῇσι, 24, 723), *among them*, and it stands thus even with only two, Od. 7, 27. 13, 374. d) With prepos. ἐκ τοῦ. *from that time, since*, Il. 15, 601.

II) ὅ, ἥ, τό, as a relative pronoun, in all the forms, *who, which, that*. The masc. ὅ stands, 16, 835; and κλυθί μοι ὁ χθιζὸς θεὸς ἤλυθεν, hear me god, who camest yesterday, Od. 2, 262.

Ὅαρ, apos, ἥ, poet. (prob. from ἄρω), contr. ὦρ, from which dat. ὦρεσσιν, 5, 486; † a female companion, esply a wife, a consort, 9, 327.

ὀαρίζω, poet. (ὀαρ), iterat. imperf. ὀρίζεσκον, contr. for ὀαρίζ., h. Merc. 58; to

have intimate intercourse, esply to converse intimately, to be familiar. τινί, with any one, 6, 516; ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any one, a proverbial expression, 22, 127; and generally, to live, μετὰ τινι, h. Merc. 170.

ὀαριστής, οὔ, ὁ, poet. (ὀαρίζω), a companion, an associate, Διός, Od. 19, 179.†

ὀαριστής, ὅς, ἡ (ὀαρίζω), intimate intercourse, familiar conversation, endowment in the girdle of Aphrodité (Voi, toying), 14, 216. 2) Generally, intercourse, society, commerce. ἡ γὰρ πόλις ὀαριστής, this is the commerce or course of war (the way in which it deals with those who are engaged in it), 17, 228; προμάχων, *13, 291.

*ὀαρος ὁ, poet. (ὀαρ), intimate intercourse, familiar converse, h. 22, 3; esply the converse of love, h. Ven. 250.

ὀβελός, ὁ (βέλος), a spit, a roasting spit, only plur. 1, 465. Od. 3, 462.

ὀβριμοεργός, ὅν (ἐργον), using violence, always in a bad sense; impious, wicked, *5, 403. 22, 418. Batr.

ὀβριμοπάτρη, ἡ, poet. (πατήρ), the daughter of a mighty or powerful father, epith. of Athênê, 5, 747. Od. 1, 101.

ὀβριμος, ον, poet. (from βρι, βράω), 1) strong, powerful, impetuous, epith. of Arês, Hector, and Achilles, Il. 3) Spoken of inanimate things: powerful, mighty, i. e. great, heavy, epith. of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

*ὀβριμόθυμος, ον (θυμόν), stout-hearted, courageous, epith. of Arês, h. 7, 2.

ὀγδόατος, ἡ, ον, Ep. lengthened in ὀγδοος, the eighth, 19, 246, and Od.

ὀγδοος, ἡ, οον (ὀκτώ for ὀγδοφος), the eighth. (Od. 7, 261. 14, 287, it is to be pronounced as a dissyllable, see Thierach, § 149. 3.)

ὀγδῶκοντα, Ion. contr. for ὀγδοήκοντα, indeclin. eighty, *2, 568. 652.

ὄγε, ἥγε, τόγε, the demonstr. pron. ὅ, ἥ, τό, strengthened by the particle γέ, *this here, that there*, and often to be translated by an emphatic *this* or *that*.

1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. κεῖνος, ὅγε, that one there, he there, 3, 351. 19, 344.

2) In the Epic language it stands often in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic *he, she, it*, 2, 664. Od. 1, 4. As absol. there occur, 1) τῇγε, exactly here, Il. 6, 435. 2) τόγε, for that very reason, 5, 827.

ὀγκιον, τό (ὀγκος), a coffer, a chest, a basket, for keeping arrows and other iron instruments, Od. 21, 61.†

ὀγκος, ὁ (akin to ἀγκών), a curvature; a bending; hence a hook, espec. the bar of an arrow, *4, 151. 214.

ὀγμος, ὁ (akin to ἄγω), prop. a line, a

eated plans to him, by which he might punish the suitors, Od. 13, 287, seq. He goes clad as a beggar to Eumæus, discovers himself to Telemachus, permits himself to be recognized by Penelope, and, in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Athênê established peace, Od. 24, 220, seq.

(ὀδύσσομαι), poet. depon. mid. pres. absol. only in the aor. ὠδυσάμην, 3 plur. ὀδύσαντο, particp. ὀδυσάμενος, perf. ὀδώδυσμαι, with pres. signif. Od. 5, 423. 1) *to be angry, to be wroth, to hate*, τινί, Il. 6, 138. Od. 1, 62. 19, 275; ὀδυσάμενος, Od. 19, 407. Passow would take in a pass. signif.: *hated, odious*, but it is act.: *angry, enraged*. 2) With accus. ὠδύσατο Ζῆνα, he excited the anger of Zeus, Ep. 6. 8. cf. Herm.

ὀδῶδα, see ὄζω.

ὀδῶδυσμαι, see ὀδύσσομαι.

ὀεσσι, see οἷς.

ὄζος, ὄ, a *knot* or *joint* in a tree, from which a branch springs; generally, 1) a *twig, a branch*. Il. Od. 2) Metaph. a *scion, descendant, a child, offspring*, Il. 2, 540. 12, 188.

ὄζω, perf. ὀδῶδα, only 3 sing. pluperf. intrans. *to smell, to yield an odour*, ὀδμὴ ὀδῶδει, the odour was diffused, from fumigation and from wine, *Od. 5, 60. 9, 210.

ὄθεν, adv. (ὄς), *whence, from which time, from which place*, also relating to a person instead of the relative, 2, 852. Od. 3, 319; also apparently, ὅπου, *from there, where*, Il. 2, 857.

ὄθι, adv. (poet. for οὐ), *where, in which place*, 13, 229; rarely with a gen. ὄθι αὐλῆς, *where in the court*, Od. 1, 425; also, *there, where*, and b) with the termination of a journey, *thither, where*, Od. 15, 101.

ὄθομαι, poet. depon. only pres. and imperf. *to trouble oneself about anything, to be anxious about, to shun, to fear*, always with neg. absol. and (a) with gen. τινός, *to trouble oneself about any one*, 1, 181. 2) With infin. 15, 166; and with a particp. οὐκ ὄθετ' αἰσινλα πέζων, he shuns not to practise wickedness, *5, 403. Prob. only used in the pres., the imperf. use being doubtful, as e. g., 5, 403.

ὄθόνη, ἡ, *fine linen*, Od. 7, 107. b) a *veil or robe* made of it, Il. 3, 141. 18, 595.

ὄθριξ, ὄτριχος, ὄ, ἡ, poet. for ὁμόθριξ (θρίξ), *with similar hair (alike in their coat: of horses)*, 2, 765.†

Ὀθρυονεύς, ἦος, ὄ, a Trojan ally from Cabeus, 13, 363, seq.

οἶ, dat. sing. from οὐ.

οἶα, adv. sing. οἶος.

οἶγνυμι (οἶγω), aor. 1. Ep. ὤϊξα and ὤξα, 24, 457;† particp. ὀίξας, imperf. pass. ὠίγνυντο, *to open, to unlock*, with

accus. θύρας, Il. or πύλας, τινί, *to any one*, 24, 457. οἶνον, *to open the wine*, Od. 3, 392.

οἶδα, οἶσθα, οἶδε, perf. *I know*, see Εἶδον.

οἶδάνω, Ep. for οἶδαίνω (οἶδος). 1) Act. *to swell*, i. e. *to cause to swell*, with accus. spoken of anger: νόον, *to swell the heart*, i. e. *to excite*, 9, 554. 2) Mid. *to swell*, οἶδάνεται κραδίη χόλω, *9, 646.

οἶδας, Ep. for οἶσθα, see Εἶδον.

οἶδέω, Ion. and Ep. for οἶδάω, imperf. 3 sing. ᾠδεε, intrans. *to swell, to puff up*, χροά, in body, Od. 5, 455.†

Οἰδίπους, οδος, Ep. gen. Οἰδιπόδαο. Il. 23, 679; (from οἶδεῖν and ποῦς, swollen-foot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7), son of Laïus and Epicastê, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and took him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laïus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Œdipus reigned in Thebes and died there, Od. 11, 270. According to the tragic poets he put out his own eyes, and, being expelled from Thebes, fled to Attica. His funeral games are mentioned Il. 23, 679, seq.; see *Επικάστη.

οἶμα, ατος, τό, poet. a *swelling*, esply of the sea; a *roaring, a breaker*, 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, *21, 234.

οἰήτης, es, poet. (ἔτος), for ὁμοήτης, of *equal age*, βοῦς, 2, 765.†

οἰζυρός, ἡ, ὄν, poet. (οἰζύς), compar. οἰζυρώτερος, superl. οἰζυρώτατος, *lamentable, miserable, wretched, sad*, often as epith. of men, 1, 417. Od., and of inanimate objects: νύκτες, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112 (On the irreg. compar. and superl. see the Gram.)

οἰζύς, ὅς, ἡ, poet. *misery, wretchedness, distress, suffering*, 6, 285. 14, 484; dat. contr. οἰζυῖ for οἰζύϊ, Od. 7, 270.

οἰζύω, poet. (οἰζύς), aor. 1 particp. οἰζύσας, 1) *to lament, to utter lamentations*, περί τινα, about any one, 3, 463. 2) Trans. *to suffer, to endure*, κακά, Il. 14, 89; and absol. *to be wretched*, Od. 4, 152.

οἰήιον, τό, Ep. = οἰηξ, a *rudder*, Od. 9, 483; plur. 19, 43.

οἰηξ, ἦκος, ὄ, Ep. for οἰαξ (οἶω), prop. a *handle*, esply of a rudder, the rudder or helm itself; in H. however οἰηκετ. 24, 269,† *rings on the yoke*, through which the reins pass to the mouths of the animals.

οἰκαδε, adv. (from ad old root Οἰε = οἶκος), *to the house, homewards, home*, Il. and Od.

οἰκεύς, ἦος, ὄ, Ion. (οἰκέω), an *inmate*

186; cf. Columella de Re Rust. VI. c. 30. Wine was preserved in jars (ἀμφιφορεῖς, πίβοι), Od. 2, 290. 340; or in skin bottles (ἀσκοί), Il. 3, 247.

οἰνοχοεύω, poet. οἰνοχοέω (οἰνοχόος), to pour out wine, only in the pres. 2, 127; elliptically, οἰνοχοεύει, sc. ὁ οἰνοχόος, Od. 21, 142.

οἰνοχοέω (οἰνοχόος), imperf. φῖνοχόει and Ep. ἐφῖνοχόει, 4, 3; aor. 1 infin. οἰνοχοῆσαι, to pour out wine, to be cup-bearer, τινί, 1, 598. Od. 4, 233; with accus. νίκταρ, Il. 4, 3.

οἰνοχόος, ὁ (χέω), a wine-pourer, a cup-bearer, 2, 128. Od. 9, 10.

οἶνος, οπος, ὁ, ἡ, poet. (ῶψ), looking like wine, wine-coloured, i. e. dark-red, black, see οἶνος, mly an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a dark-red appearance, see πορφύρω, 1, 350. 5, 771. 1, 183. b) an epith. of oxen: dark-red, blackish (Voss, dark), 13, 703.

Οἶνός, οπος, ὁ, ἡ, a noble of Ithaca, father of Leodes, Od. 21, 144.

οἰνώω (οἶνος), partic. aor. pass. οἰνωθεῖς, to intoxicate with wine, pass. to be intoxicated, drunken, *Od. 16, 292. 19, 11.

οἶξασα, partic. aor. 1 οἶγνυμι.

οἶο, Ep. for οὔ (see ὅς), his.

οἰόθεν, adv. poet. (οἶος), from one side, alone; always οἰόθεν οἶος, prop. alone from one side, i. e. entirely alone, *7, 39. 226.

οἶομαι, Ep. always in the pres. indic. δῖομαι, depon. (ῖ), more frequently in the 1 sing. οἶω and δῖω, 3 optat. pres. οἶοιτο, Od. 17, 580; imperf. ὠϊόμην, aor. 1 δῖσάμην, Ep. for ὠῖσ., aor. pass. ὠῖσθην only Od. 4, 453. 16, 475; partic. δῖσθεις only Il. 9, 453; prim. signif. to be of opinion, to believe, to think. a) In reference to the future: to suppose, to conjecture, to expect, and according as it is good or bad, to hope, to fear, to suspect. b) to intend, to purpose, with infin. 13, 263; strengthened by θυμῷ, κατὰ θυμόν and θυμῶς δέταί μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, Il. 1, 561; mly with accus. and infin. according to the sense. a) The pres. with something present, 13, 263. Od. 1, 323; but mly with future things, Il. 5, 894. 12, 73. Od. 5, 290. b) The aor. with the past: σ' ὄλω, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. δῖσάτο θεὸν εἶναι, he believed it was a god, Od. 1, 323. τρώσεσθαι δῖω, sc. αὐτοῦς, I think they will be wounded, Il. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the simple infin. where the main verb and the infin. have the same subject [κίχῃ-σεσθαι σε δῖω, I think that I shall overtake thee], Il. 6, 341. Od. 8, 180. 3)

Trans. with accus. to be of opinion, to believe, τί, Od. 3, 255. 13, 427; Κῆραι, to expect the Fates, Il. 13, 283. 4) Often absol. introduced in the first pers. as a parenthesis, I believe, I suppose, to intimate a modest doubt. ἐν πρώτοις, ὄλω, κείσεται, he will lie, I suppose, amongst the first, 8, 536. 13, 153. Od. 16, 309. 5) Once impersonal: οἶται μοι ἀνὰ θυμόν, it seems to me in my mind. Od. 19, 312. (ι is always long, only ὄτω is sometimes short, see Spitzn., Pros. § 52. 2. a.)

οἶον, neut. sing. see οἶος.

οἶοπόλος, ον, poet. (πέλομαι), prop. being solitary; lonely, solitary, spoken of places, 13, 473. Od. 11, 574.

*οἶοπόλος, ον (πέλομαι), pasturing sheep, h. Merc. 314.

οἶος, οἶη, οἶον, poet. 1) alone, forsaken; strengthened, εἰς οἶος, one alone. δὺ οἶα, two alone. οὐκ οἶη, 3, 143. b) With gen. τῶν οἶος, left by these, 11, 693; or with prep. ἀπό τινος, 9, 438. Od. 21, 364. 2) single, i. e. excellent, chief, 24, 499. οἶω, adv. once, according to Eustath. for οἶω με, me alone, 9, 355.

οἶος, οἶη, οἶον (ὅς, ἡ, ὅν), of what quality, what sort of, what a, as, the relat. to the demonstrative τοῖος. οἶος ἀρετῆν, what a man in bravery, 13, 275. Often it can only be translated by how. οἶος καλός τε μέγας τε, how beautiful and large, 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraordinary (good or bad), and esply in exclamations. οἶον δὴ τὸν μῦθον ἐπαφρόσθης ἀγορεύσαι, what a word is this that thou hast brought thyself to utter! (Thiersch, Gram. § 317. 5); esply, often in the neut. οἶον, how, 5, 601. Od. 1, 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding τοῖος, Il. 18, 105. Od. 1, 371; and without it, Il. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for ὅτι τοῖος. οἶ' ἀγορεύεις, οἶα μ' ἔοργας, pro iis quæ dixisti, fecisti, 18, 95. Od. 4, 611. οἶον (i. e. ὅτι τοῖον) ἔειπες. Il. 17, 173. οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει, etc. so insolent is his spirit, he will not wish, etc. (quæ ejus est atrocitas), 18, 262. Od. 15, 212. c) In connexion with other particles: οἶος δὲ, as indeed. οἶός περ, just as. οἶός τε, as perchance (τέ often only augments the connecting force of the relative). 3) οἶος with the infin. to be of the kind, i. e. to be capable, to be able, to be in a condition to. οἶος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι, Odysseus (Ulysses) was able to repel the curse from his house, Od. 2, 59. cf. v. 272; and in like manner οἶός τε, Od. 19, 160. 21, 117. 4) The neut. sing. and plur. οἶον and οἶα as adv. 1) how, with adj. Il. 24, 419; with verbs sing. 13, 633. Od. 1, 32. 2) just as, like

only ὀκτωκαιδεκάτη, sc. ἡμέρη, *Od. 5, 297. 7, 268.

ὀλβιοδαίμων, ονος, ὁ, ἡ, poet. (δαίμων), having a happy destiny, *happy, fortunate, blessed*, 3, 182.

ὀλβιος, η, ον, poet. (ὀλβος), *happy, fortunate, blessed*, always spoken of external blessings; hence *rich, wealthy*, spoken of persons. δῶρα ὀλβια ποιεῖν, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. ὀλβια δοῦναι, to bestow blessings, Od. 8, 413. 7, 148. h. Ap. 466.

ὀλβος, ὁ (akin to ὄφελος), *prosperity, a happy condition, fortune, blessing*, spoken chiefly of external blessings, 16, 596. Od. 14, 206; and generally, *happiness, bliss*, Od. 3, 208. 4, 208.

ὀλέσθαι, see ὀλλυμι.

ὀλέσκα, see ὀλλυμι.

ὀλέθριος, ον (ὀλεθρος), *destructive, bringing destruction, ruinous*. ὀλ. ἡμαρ, the day of destruction, *19, 294. 499.

ὀλεθρος, ὁ (ὀλλυμι), *destruction, misfortune, ruin, death*; often ὀλέθρου πείρατα, the bounds of death, or according to Eustath. a periphrasis for τέλειος ὀλεθρος, complete destruction, Il. and Od. ὀλεθρος ψυχῆς, the destruction of life (Voss, the most perilous place), Il. 22, 325. λυγρὸν ὀλεθρον, annexed by way of apposition in the accus.: to sad destruction, 24, 735. Rost, Gram. p. 497. D. 4.

ὀλεῖται, see ὀλλυμι.

ὀλέκω, Ep. form of ὀλλυμι from the perf. ὀλώλεκα, only pres. and imperf. 1) Act. *to destroy, to kill, to slay*, τί, 5, 712. Od. 22, 305. 2) Mid. *to perish, to die*, Il. 1, 10. 10, 17.

ὀλέσαι, ὀλέσας, see ὀλλυμι.

ὀλέσθαι, see ὀλλυμι.

ὀλέσσαι, ὀλέσσας, Ep. for ὀλέσαι, ὀλέσας, see ὀλλυμι.

*ὀλέττω, ἡ (ὀλετήρ), *a destroyer*; μυῶν, a mouse-trap, Batr. 117.

ὀλετήρ, ἡρος, ὁ, poet. (ὀλλυμι), *a destroyer, a murderer*, 18, 114.†

ὀλέω, obsol. root of several tenses of ὀλλυμι.

ὀλιγηπελέω (πέλομαι), *to be weak, to be powerless, feeble*, only partic. pres. 15, 24. 245. Od. 5, 457.

ὀλιγηπελή, ἡ, *weakness, feebleness*, Od. 5, 468.†

ὀλίγιστος, η, ον, see ὀλίγος.

ὀλιγοδρανέω (δραίνω, δράω), *to be able to do little, to be weak, feeble* = ὀλιγηπελέω, only partic. pres. *15, 146. 16, 843. 22, 337.

ὀλίγος, η, ον, irreg. superl. ὀλίγιστος, η, ον, 1) *little*, prim. spoken of number, in opposition to πολὺς; often of space: χώρος, 10, 161; of time: *short*, 19, 157. 2) Spoken of size: *small*, 2, 529. Od. 9, 515. 10, 94. The neut. sing. ὀλίγον as adv. *little, a little, very little*, Il. 5, 800. 11, 391. οὐδ' ὀλίγον, not an instant, Batr. 192; the gen. ὀλίγω, nearly, almost (elsewhere ὀλίγου δειν), Od. 14, 37. The

superl. Il. 19, 223; always *the least*. As a compar. μείων used.

Ὀλιζών, ὄνος, ἡ (adj. ὀλίζων, *small*), a town in Magnesia (Thessaly), below Meliboea, 2, 717.

ὀλισθάνω, aor. 2 ὀλισθον, Ep. for ὤλισθον, *to slip, to slide, to fall*, 23, 774. ἐκ δέ οἱ ἦπαρ ὀλισθεν, the liver fell from him, 20, 470.

ὀλλυμι (root ὀΛΩ), fut. ὀλέσω, Ep. σσ, aor. ὤλεσα, Ep. ὀλεσα and σσ, mid. fut. ὀλούμαι, infin. Ep. ὀλέεσθαι, aor. ? ὠλόμην, Ep. ὀλόμην, perf. 2 ὀλωλα, Ep. iterative imperf. ὀλέεσκεν from ὀλέω, 18, 135.† According to others, aor. 2 act. Buttm. prefers the reading ὀλέεσκεν, see Ausf. Gram. under ὀλλυμι. (The partic. aor. 2 mid. ὀλόμενος, Ep. οὐλόμενος, is used as an adj.) 1) Act. 1) *to destroy, to overthrow, to annihilate, to kill*, with accus. of animate and inanimate objects: νῆας, πόλιν, 8, 498; ὀδμήν, to dissipate the smell, Od. 4, 446. 2) *to lose, to be lost*, Il. 2, 115; θυμόν, ἦτορ, μένος, often II) Mid. *to perish, to die, to be undone*; ὑπὸ τινι, by any one or thing, Od. 3, 235; with accus. of the manner, κακὸν οἶον ὀλέσθαι, to die a miserable death, Il. 3, 417; or with dat. ὀλέθρῳ ἀδευκεῖ, Od. 4, 489. νῦν ὤλετο πᾶσα κατ' ἄκρης, Ἴλιος, now was all Ilium utterly ruined, Il. 13, 772. 2) *to be lost*. ὤλετο κλέος, νόστος, νόστιμον ἡμαρ, 2, 325. 9, 413. Od. 1, 168. The perf. 2 ὀλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

ὀλμος, ὁ (ἔλω, εἴλω), origin. *a round stone, a boulder*; thus Hesych. Il. 11, 147; according to others, *a mortar* (from ὀλω). ὀλμον δ' ὥς (sc. αὐτόν) ἔσσευε κυλινδεσθαι (he made him (the dead body) roll round like a mortar, Voss), cf. Buttm., Lex.

*ὀλοιός, ὄν, Ep. for ὀλοός, *destructive*, h. Ven. 225.†

ὀλολύγῃ, ἡ (ὀλολύζω), prop. *a loud cry, a loud voice* of women, chiefly *the suppliant cry* of women imploring a divinity, 6, 301;† also *a loud song, a shout of joy*, h. Ven. 19.

ὀλολύζω (λύζω), aor. 1 ὠλόλυξα, always without augm. *to raise the voice aloud to the gods*, prop. used of women at a sacrifice: *to supplicate aloud* [urgent their suppliant wailings to the skies, Cp.], Od. 3, 450. According to Aineias, raised a loud cry when Thrasymêdes struck the helper, 4, 767. b) Also spoken of a cry of joy: *to shout for joy*, Od. 22, 408. 411. h. Ap. 118. (According to Eustath. it was a sacred custom to cry ὀλοοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) *Od.

ὀλόμην, Ep. for ὠλόμην, see ὀλλυμι.

ὀλοοίτροχος, Ep. for ὀλοίτρ. ed. Wolf, or ὀλοοίτρ, ed. Spitzner. Il. 13, 137; *a rock or round stone*, such as, according to Hdt. 8, 52, were rolled upon the enemy. Prob. according to Buttm., Lex. p. 430, with App. Etym. M. from ὀλῶν and τρέχω, ruin-roller (Voss, a crushing

the interpunction in Il. 12, 400, in Wolf and Spitzner after ὀμαρτ. is false, and should be a comma.]

ὀμβρος, ὁ, *imber, rain, a shower of rain, esply a thunder-shower, a tempest of rain*, 5, 91. Od. 4, 566. 2) of *snow*, Il. 12, 286.

ὀμεῖται, see ὀμνυμι.

ὀμνηγερής, ἐς (ἀγειρώ), *collected together, assembled*, mly ὀμνηγερέες ἐγένοντο, 1, 57. Od. 8, 24.

ὀμνηγυρίζομαι, depon. mid. (ὀμνήγυρις), aor. infin. ὀμνηγυρίσασθαι, *to collect, τινὰ εἰς ἀγορήν*, Od. 16, 376.†

ὀμνήγυρις, ιος. ἡ (ἄγυρις), *poet. assembly*, 20, 142.† h. Ap. 187.

ὀμνηλικίη, ἡ (ὀμνήλιξ), *equal age, the same age*, 20, 465; in H. for the most part the abstract for the concrete as collect. [cf. the English *acquaintance*], *men of equal age: esply youthful friends, companions in years, coeval*, 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: *an equal in age*, Od. 3, 49. 22, 290; and generally *contemporaries*, Od. 2, 158.

ὀμνήλιξ, ικος, ὁ, ἡ (ἡλιξ), *of equal age, of the same age, coeval*, often subst. πάντες ὀμνήλικες, *all of thy age* [Cp.], 9, 54. Od. 15, 197. 16, 419.

ὀμνηρέω (ὀμνηρος), aor. ὀμνήρησα, *to meet, to go together*, τινί, with any one, Od. 16, 468.

ὀμίλαδόν, adv. poet. (ὀμιλος), *by troops, in crowds*, μάχεσθαι, *12, 3. 17, 730.

ὀμίλῶ (ὀμιλος), aor. 1 ὠμίλησα, 1) *to be together or in company, to have intercourse, to hold converse with any one*, τινί, 1, 261; in a good and bad signif. esply amongst a multitude: μετά, ἐνί, παρά, with dat. 5, 86. 834. 18, 194. Od. 18, 383; περί τινα, *to collect about any one*, Il. 16, 641. 2) Esply in a hostile signif. *to meet in conflict, to come to close fight, to fight*, τινί, 11, 523. Od. 1, 265; absol. Il. 19, 158.

ὀμίλος ὁ (ὀμου—ίλη), prop. *a dense troop, an assembly, a multitude*, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Esply in the Il. *a war-like troop*; then *the press, the throng, the tumult of battle*, often with gen. ἀνδρῶν, Τρώων, and ἵππων, Il. 10, 338. 433. 499.

ὀμίχλη, ἡ, Ion. for ὀμίχλη, *a cloud, a mist, thick air*, 1, 359; also ὀμίχλην κοινίης ἱστάναι, *to raise a cloud of dust*, *13, 336.

ὄμμα, ατος, τό (ὄΟΗΤΩ), *the eye*, always in the plur. *the countenance*, 8, 349; sing. ἐκδικον ὄμμα, Batr. 97.

ὀμνῶμι, fut. ὀμνῶμαι, εἰ, εἴται, infin. ὀμνέσθαι, aor. 1 ὤμοσα, Ep. ὄμοσα and σσ, imperat. pres. ὀμνυθι, 23, 585;† from the form ὀμνῶ, imperf. ὤμνυε, 14, 278. 1) *to swear*, mly ὄρκον, also ἐπί-ορκον, 3, 279. 2) Absol. *to swear to one, to promise on oath*, mly τινί, also πρὸς τινα, Od. 14, 331. 19, 288; it is followed by ἤ, μέν, with infin. fut. (that one will do something), Il. 1, 76. 10, 322; and often in a negative oath; μή

with infin. fut. Od. 5, 178; with aor. Od. 2, 373. 4, 254; with any thing past, infra perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accus. *to call any one by an oath to witness, to swear*, Στυγὸς ὕδωρ, *by the water of the Styx*, 14, 271; h. Merc. 274.

ὀμνῶ, see ὀμνυμι.

ὀμογάστριος, ον (γαστήρ), *from the same womb*; κασίγνητος, *a uterine brother (a brother born from the same womb, Cp. *24, 47. 21, 95.*

ὀμόθεν, adv. *from the same place*. ὀμνοὶ ἐξ ὀμόθεν πεφυῶτες, *branches sprung from the same trunk*, Od. 5, 477;† metaph. *of the same descent*, h. Ven. 135.

ὀμοῖος, ὀμοῖον, Ep. for ὀμοῖος, ον (εἰ prop. short, when however the last syllable is long, it is used as long; [gea ὀμοῖον, *---, 9, 440]).

ὀμοῖος, η, ον, H. and Ion. for ὀμοῖος. Ep. form ὀμοῖος, ἰον (ὀμός). 1) *like, similar*, with art. ὁ ὀμοῖος, *one similar*, Od. 17, 218. Il. 16, 53. α) Also = *the same*, 18, 329. β) *Like in strength, equal*, 23, 632. The object with which any thing is compared is in the dat. 9, 305, 306; but the thing in which the similarity consists stands: α) In the accus. πελειάσιν ἰθμασὶ ὀμοῖαι, *similar in movement to doves*, 5, 772. Od. 6, 16. β) With prep. ἐν πολέμῳ, Il. 12, 270. γ) With infin. ἵπποι θέειν ἄρ-μοισιν ὀμοῖοι, *equal to the winds in running*, 10, 437. cf. 2, 553. δ) With οἷος following, h. Ven. 180. A peculiar abbrev. of expression is found in κόμας Χαρίτεσσιν ὀμοῖαι, *hair similar to the Graces*, i. e. to the hair of the Graces, 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch, § 281. 10. ε) *common, general, appertaining to all*, spoken of a thing whose power is experienced by all; in this signif. always the Ep. form in the masc. and neut. νεῖκεσσι ὀμοῖον, *the common contest, in which both parties take equal share*, 4, 444; πόλεμος, 9, 440. 13, 358. Od. 18, 264; θάνατος, Od. 3, 336; γῆρας, Il. 4, 315; but ὀμοῖή μοῖρα, 18, 120. (The ancient critics, without reason, explain the Ep. form pernicious.)

ὀμοιώω (ὀμοῖος), only aor. pass. ἰσθῆν. ὀμοιωθήμεναι, 1) Act. *to make equal or similar*. 2) Pass. *to place oneself as equal, to compare*, absol. 1, 187; μέντω, in craft, Od. 3, 120.

ὀμόκλα, see ὀμοκλῶ.

ὀμοκλῶ and ὀμοκλέω, poet. (ὀμοκλή, 3 sing. imperf. ὀμόκλα, 18, 156; aor. 1 ὀμόκλησα, and iterat. ὀμοκλήσασκον; infra ὀμοκλέω, 3 plur. imperf. ὀμόκλεον, 14, 658. Od. 21, 360), *to call to, to stir to, τινί, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimand*; often absol. in partcp. aor. and with μύθῳ, ἐπέεσσιν, Il. 2, 199. 23, 363; and

pun with ἐλεφαίρω and κραίνω, q. v. 2) As a prop. name: *the god of dreams*, 2, 6. 16, 22. Od. 24, 12.

ὈΝΕΩ, theme of ὀνίνημι.

ὀνήμενος, see ὀνίνημι.

ὀνησα, Ep. for ὠνησα, see ὀνίνημι.

*ὀνήσιμος, η, ον, poet. (ὀνησις), *profitable, advantageous*, h. Merc. 30.

ὀνησις, ιος, η, poet. (ὀνίνημι), *profit, help, advantage*; and generally, *happiness, welfare*, Od. 21, 402.†

Ὀνητορίδης, ου, ὁ, son of Onetor, Od. 3, 282.

Ὀνήτωρ, ορος. ὁ (=ὀνήσιμος), a priest of Zeus on Ida near Troy, 16, 604, 605.

ὀνθος, ὁ, poet. *dung, manure*, *23, 775. 777. 781.

ὀνίνημι, 24, 45; infin. ὀνινάναι, fut. ὀνήσω, aor. ὠνησα, Ep. ὀνησα, fut. mid. ὀνήσομαι, aor. 2 ὠνήμην, imperat. ὀνησο, partcp. ὀνήμενος, *to profit, to help, to rejoice, to promote*, absol. 8, 36; with accus. of person, 1, 503. 5, 205. 24, 45; apparently with double accus. σὲ δὲ τοῦτό γε γήρας ὀνήσει, in this will age profit thee, Od. 23, 24; *to rejoice, to gladden*, κραδίην τινός, Il. 1, 395. Mid. *to have advantage or profit from any thing, to enjoy any thing*, with gen. δαιτός, Od. 19, 68; τινός, *to have advantage from any one*, Il. 16, 31. b) Often absol. *to be well, to enjoy oneself*, 6, 260. ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος, he seems to me to be good, a man favoured by the gods, Od. 2, 33. The partcp. stands as adj.; incorrectly the ancients [and so Cp.] supply εἶη, so that it may = ὄναιτο ταύτης, let him have the profit of it, see Nitzsch ad loc.

ὄνομα, τό, Ion. for οὔνομα, only three times, 3, 235. 17, 260. Od. 6, 194. 1) *a name*, the appellation of a person, Od. 19, 180. 409. 2) *a name, fame, reputation*, Od. 13, 248. 24, 93. (For τοῦνομα, Il. 3, 235, Herm. ad Vig. p. 708, reads καὶ τ' οὔνομα.)

ὀνομάζω (ὄνομα), aor. ὠνόμασα, *to name, to call by name*, τινά, Il. and Od. 2) *to mention, to enumerate, to recount*, δῶρα, Il. 9, 515.

ὀνομαι, Ep. and Ion. depon. 2 sing. ὀνοσαι, 3 plur. ὀνονται, imperat. ὀνοσο, fut. ὀνόσομαι. Ep. σσ, aor. ὠνοσάμην, optat. ὀνοσαίμην, also the Ep. form from the theme ὈΝ, pres. οὔνεσθε (24, 241.) for ὄνεσθε (for which Buttm. § 114, prefers οὔνεσθε) and aor. 1 mid. ὠνατο, 17, 25. 1) *to insult, to rebuke, to reproach, to blame*. a) Absol. Od. 17, 378. ἢ οὔνεσθε, ὅτι, blame you it, or are you still dissatisfied, that, Il. 24, 241. b) With μῦθον, 9, 55; φάλαγγας, 13, 127. c) With gen. of the thing, κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) *to despise, to reject*, with accus. ἔργον, Il. 4, 539; also φρένας, 14, 95.

ὀνομαίνω, poet. form of ὀνομάζω (ὄνομα), pres. h. Ven. 291, in Il. and Od. only aor. 1 ὠνόμηνα, subj. ὀνομήνω. 1) *to name, to call by name*, τινά. 2) *to recount,*

to relate, τι τινι, Il. 9, 121; with accus. and infin. Od. 24, 341. b) *to nominate, to appoint*, τινὰ θεράποντα, 23, 90.

ὀνομακλήδην, adv. (καλέω), *mentioning by name, namely*, Od. 4, 278.†

ὀνομάκλυτος, ον (κλυτός), *having an illustrious name, famous*; cf. note, 22, 51.† Heyne: ὄνομα κλυτός.

ὀνομαστός, ἦ, ὄν (ὀνομάζω), *named, to be named*. οὐκ ὀνομαστός, not to be named, *nameless*. Κακοῖλιος, *Od. 19, 260. 597. 23, 19. h. Ven. 255.

ὄνος, ὁ, an ass, 11, 558.†

ὀνοσσάμενος, ὀνόσσεσθαι, see ὄνομαι.

ὀνοστός, ἦ, ὄν, poet. (ὀνομαι), *reviled, abused, to be reviled, blameworthy, despicable*. δῶρα οὐκέτ' ὀνοστά, 9, 164.†

ὀνοτάζω, poet. form of ὀνομαι, *to revile*, h. Merc. 30.

ὈΝΟΩ, an assumed theme, from which are derived the tenses of ὄνομαι.

ὀνύξ, υχος, ὁ, dat. plur. ὀνύχεσσι, *prop. a nail, a talon, a claw*, spoken only of the eagle, 8, 248. Od. 2, 153.

ὀξυβελής, ἐς, poet. (βέλος), gen. ἐως, having a sharp weapon, *sharp-pointed*, epith. of the arrow, 4, 126.† [βέλος, however, never means 'point,' but always 'missile.' Hence οὔστος ὀξυβελής = οὔστος ὀξὺ βέλος ὦν. Ameis.]

ὀξύεις, εσσα, εν, poet. for ὀξύς, *sharp-pointed*, often epith. of ἔγχος and δόρυ, 14, 443. Thus Voss after Apion. (According to other Gram. incorrectly for ὀξύϊνος, *beechen*, from ὀξύα.)

ὀξύς, εἰα, ὦ, superl. ὀξύτατος, *pointed, sharp, μόχλος*, Od. 9, 382; hence 1) *pointed, cutting*, spoken of weapons and other things, σκόλοpes, λᾶας. 2) *Metaph. spoken of the senses*: *sharp, cutting, piercing*. αὐγὴ Ἡελίοιο ὀξεία, the burning beam, 17, 372; ὀδύναί. ἄχος, 16, 518; αὐτὴ, a piercing cry, 15, 313. 4) Of the mind: *hot, violent, raging*, *Apx. 2, 440. The neut. sing. and plur. ὀξὺ and ὀξέα stand often as adv. 1) *Spoken of sight*: ὀξὺ νοεῖν, to observe closely. ὀξέα δέρκεσθαι, h. 18, 14. 2) *Of the voice and the hearing*: ὀξέα κεκληγώς, 2, 222; ἀκούειν, 17, 256. (On the elision of αι in ὀξεῖ ὀδύναί, see Buttm., Gr. Gram. § 30, p. 126, who would read ὀξέα.)

*ὀξύσχοινος, ὁ, a kind of rush, schœnus mucronatus, Batr. 169.

ὄου, Ep. for οὖ, see ὄς, ἦ, ὁ.

ὀπάζω, poet. (ὀπάων), fut. ὀπάσω, Ep. σσ, aor. 1 ὠπασα, Ep. ὠπασσε, imperat. ὠπασσον, mid. fut. ὀπάσομαι, Ep. σσ, aor. ὠπασάμην, 1) *to give as a companion, to cause to follow, to associate*, τινά τι, spoken of persons: πομπόν. ἡγεμόνα τινί, 13, 416. Od. 15, 310; τινὰ πομπῶν τινι, to associate any one with another as a companion, Il. 24, 153; λαόν τινα, 9, 483. b) *Spoken of things*: *to add, to give, to bestow*, κῦδος τινι, 8, 141; in like manner αἰοδῆν, κτήματα, with pleon. infin. 23, 151. 2) = διώκω, *to follow, to pursue, to press*, τινά, 8, 341; metaph. spoken of age, 8, 103; and absol. *to press*

whence, from whence, in a dependent question, *Od. 1, 406. 3, 80. 14, 47.

ὀπόθι, Ep. ὀππόθι, adv. poet. for ὅπου, where, in which place, 9, 577; ὀππόθ' ὄλωλεν, Od. 3, 89.

ὀποῖος, η, ον, Ep. ὀπποῖος, of what kind, what sort of, qualis, prop. in the dependent question: ὀπποῖ' ἄσσα for τινά, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οἷος in reference to τοῖος: ὀποῖόν κ' εἶπεςθα ἔπος, τοῖόν κ' ἐπακούσεις, such a word as thou shalt have spoken thou mayest hear (or shalt hear) again, Il. 20, 250. Od. 17, 421.

ὀπός, ὁ, prop. sap, the juice of plants; esp. the sap of the wild fig-tree, which was used for coagulating milk, 5, 902.† cf. Columell. de Re Rust. VII. 8.

ὀπός, see ὄψ.

ὀπόσε, Ep. ὀππόσε, adv. (πόσε), poet. for ὅποι, whither, Od. 14, 139.† h. Ap. 209.

ὀπόσος, η, ον, Ep. ὀππόσος and ὀπόσσος (πόσος), how great, how many, spoken of space and number, Il. 23, 238. Od. 14, 47.

ὀπόσος, Ep. for ὀπόσος.

ὀπότ' ἄν, see ὀπότε.

ὀπότε, Ep. ὀππότε, conj. (ποτέ), 1) To indicate simultaneousness: when, as. 1) With indic. when the declaration is represented as something real, mly with things past, 1, 399. Od. 4, 731. In Il. 8, 229, ὀπότ' ἐν Δήμῳ, supply ἦμεν. 2) In comparisons, chiefly ὡς ὀπότε, as when, 11, 492; also however with subjunct. 2) With subjunct. a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (fut. exact.), 13, 271. Od. 1, 77. By an annexed ἄν, κέ: ὀπότ' ἄν, ὀπότε κεν, the designation of time is indicated as a condition, Il. 4, 40. Od. 8, 444; φθέγξομαι, Ep. for φθέγξωμαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as, Il. 1, 163; with ἄν, Il. 4, 229. 9, 702. c) In comparisons, ὡς ὀπότε, only Ep., 11, 305. Od. 4, 335. 17, 126. 3) With optat. a) in reference to a historical tense of the main clause, Il. 7, 415. 19, 317. b) To mark an indefinite repetition, 3, 233. 4, 344. 13, 711. Also with ἄν or κέν annexed, 7, 415. II) In assigning a reason: as, since, whereas (quand o); according to Thiersoh, § 323, 8, here belongs Od. 20, 196; cf. Kühner, § 675, seq. Rost, § 121.

ὀπότερος, η, ον, Ep. ὀππότερος (πότερος), which of the two, uter, 3, 71. Od. 18, 46; spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the Ep. form.

ὀποτέρωθεν, Ep. ὀπποτέρωθεν, adv. (ὀπότερος), from which of two sides, from which of the two parts, 14, 59.†

ὅπου, adv. (πού), where, wherever, *Od. 3, 16. 16, 306.

ὀππόθεν, ὀππόθι, ὀπποῖος, ὀππόσε, ὀπόσος, ὀππότε, Ep. for ὀπόθεν, ὀπόθι, ὀποῖος, etc.

ὀππως, Ep. for ὅπως.

ὀπτάλεος, η, ον (ὀπτάω), roasted, κρέα, 4, 345. Od. 12, 396.

ὀπτάω, aor. 1 ὤπησα, to roast, spokes of flesh (never, to boil), κρέα, 1, 466. Od. 3, 33.

ὀπτήρ, ἦρος, ὁ (*ΟΠΤΩ), a spy, a scout, *Od. 14, 261. 17, 430.

ὀπτός, ἡ, ἦν (ὀπτάω), roasted, *Od. 4, 66. 16, 443. .

*ΟΠΤΩ, an obsol. root which furnishes some tenses to ὀράω.

ὀπνίω, infin. pres. ὀπνιέμεν and ὀπνιμέναι for ὀπνεῖν, only pres. and imperf. to marry, to take as a wife, spoken of the man, 13, 379. Od. 2, 336; absol. ὀπνόντες, those married. in opposition to ἡῖθεοι, Od. 6, 63. Pass. and mid. to marry, to be married, spoken of the woman, Il. 8. 304.

ὀπωπα, see ὀράω.

ὀπωπή, ἡ (ὀπωπα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, *Od. 9, 512.

*ὀπωπητήρ, ἦρος = ὀπτήρ, poet. h. Merc. 15.

ὀπώρη, ἡ, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the warmest time of the year, dog-days, or perhaps late summer or early autumn (H. recognizes four seasons: ἔαρ, θέρος, ὀπώρη, χειμῶν), 22, 27; in connexion with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, 16, 385; and because in it the fruits come to maturity, hence τεθαλυῖα ὀπώρη (the fruit-ripening season, Voss), Od. 11, 192.

ὀπωρινός, ἡ, ὅν (ὀπώρη), in or of the time of dog-days, autumnal; ἄστῆρ, the autumnal star, i. e. the dog-star, see κύων, 5, 5; Βορέης, the autumnal Boreas, which brought heat and drought, Od. 3, 328. (α in H. long; in itself, however, short.)

ὅπως, Ep. ὀππως (πῶς), I) Adverb.

1) Spoken of the way and manner: how, in what way, as. a) With indic. when the declaration is indicated as a real determination, 4, 37. 10, 545. The fut. frequently after verbs of considering, 1, 136. 4, 14. 17, 144. b) With subjunct. without ἄν or κέ, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; κέ is annexed when the sentence is at the same time to be taken as conditional, 11, 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: as soon as, as, like ut, with indic. Il. 12, 208. Od. 1, 373. In Od. 4, 109, it is almost equivalent to ἐπεὶ, since. II) Conjunct. that, in order that, in sentences indicating

Ὀρθαῖος, ὁ, a Phrygian of Ascania, 13, 791.

Ὀρθή, ἡ, a town in Thessaly (Perrhaëbia), in the neighbourhood of Phalauna, 2, 739.

ὀρθίος, ἡ, ον (ὀρθός), *upright, straight*. 2) Metaph. spoken of the voice: *high, loud, shrill*. The neut. plur. as adv. ὀρθία ἦυσε, 11, 11.† ἐβόησα ὀρθία φωνῇ, h. Cer. 432.

ὀρθόκραϊρος, ἡ, ον (κραῖρα), *having straight horns, high-horned*, epith. of cattle, 8, 231. Od. 12, 348. b) Spoken of ships: *high-beaked*; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last quarter, Il. 18, 3. 19, 344.

ὀρθός, ἡ, ὄν (ὀρνυμι), *upright, straight, erect*, with στήναι, 18, 246. 24, 359; with ἀναΐξας, Od. 21, 119. Batr.

ὀρθώω (ὀρθός), aor. ὤρθωσα, aor. 1 pass. ὀρθωθείς, *to erect, to set up, to lift up* (one fallen), τινά, 7, 272; often ὀρθωθείς ἐπ' ἀγκῶνος, supported upon the elbow, *2, 42.

*ὀρθριος, ἡ, ον (ὀρθρος), *early, in the morning*, h. Merc. 143.

*ὀρθρος, ὁ (ὀρνυμι), *the early dawn, the morning*, h. Merc. 98. ὑπ' ὀρθρου, at day-break, Batr. 103.

*Ὀριγανίων, ὁ, the *Origanon-eater*, prop. patronym. from τὸ ὀρίγανον, a plant of a sharp, bitter taste, of which there are mentioned espy two kinds: *Origanum onites* and *Orig. heracleoticum* (winter marjoram or wild mint), Batr. 259.

ὀρίνω (poet. form of ὈΡΩ, ὀρνυμι), aor. ὤρινα, Ep. ὀρινα, aor. pass. ὠρίνθην, Ep. ὀρίνθην. 1) *to excite, to move*, with accus. πόντον, 9, 4; θάλασσαν, Od. 7, 273; and pass Il. 2, 294; metaph. often θυμόν τινι, to move or excite any one's mind, by pity, fear, anger, etc. 2, 142. 4, 208. Od. 4, 366; and passive: ὀρίνθη πᾶσιν θυμός, Il. 5, 29; in like manner, κῆρ and ἦτορ, Od. 17, 47; γόον, Il. 24, 760. 2) In pass. also spoken of suppliants: *to be driven away*, 9, 243. 14, 14.

ὀρκιον, τό (ὀρκος), *the pledge or token of an oath, an oath, a covenant*, 4, 158. 2) Mly plur. τὰ ὀρκια subaud. ἱερεῖα, *the victims which were sacrificed in solemn covenants*, 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; *a covenant-sacrifice*, hence, *a covenant by oath, the covenant or treaty itself*. ὀρκια πιστὰ ταμεῖν, to conclude a faithful treaty, like *foedus ferire*, since victims were slaughtered on such occasions, 2, 124; ὀρκια μετ' ἀμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. ὀρκια φυλάσσειν, τελεῖν, to keep, to fulfil a covenant, 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατεῖν, συγχεῖναι. (ὀρκιον is not, as Buttm. would consider it, Lex. p. 433, a deriv. diminutive, but prob. a neut. of adj. ὀρκιος, belonging to an oath.)

ὀρκος, ὁ (from εἶργω, originally of like signif. with ἔρκος), prop. the check, which retains that which any one promised; therefore: *the object by which any one swears, the witness of an oath*, thus spoken of the Styx, by which the gods swore, 2, 755. 15, 38; men swore by Zeus, the Earth, and the Furies, 3, 276, seq. 19, 258, seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) an oath, 1, 239. 23, 42; cf. Buttm., Lex. p. 433.

ὀρμαβός, ὁ (ὀρμος), *a series or string of things hanging together, a flock of ban*, Od. 24, 8.†

ὀρμαίνω (poet. form of ὀρμάω), aor. ὤρμηνα, prop. to move here and there; in H. only metaph. *to move any thing here and there in mind*, animo volverē, *to ponder, to consider, to weigh*, often with the adjuncts κατὰ φρένα καὶ κατὰ θυμόν, 1, 193; κατὰ φρένα, alone, 10, 507; ἀνὰ θυμόν, 21, 137. Od. 2, 156; ἐνὶ φρεσίν, Od. 4, 843; and φρεσί, Il. 16, 4; without these adjuncts, 10, 28. Od. 3, 169. Constr. a) With accus. *to consider any thing, to purpose, to meditate*, πόλεμον, Il. 10, 28; ὁδόν, Od. 4, 732; χαλεπὰ ἀλλήλοισι, to devise evil against another, Od. 3, 151. b) Often absol. with ὅπως, Il. 21, 137; εἴ, ἤ, whether, Od. 4, 789; with ἤ—ἤ, whether—or whether, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16.

ὀρμάω (ὀρμή), aor. ὤρμησα, aor. mid. ὤρμησάμην, aor. pass. ὤρμηθην. 1) Trans. *to put in motion, to urge on, to excite, to stimulate*, spoken of persons and things with accus. τινὰ ἐς πόλεμον, 6, 338; πόλεμον, Od. 18, 376. Pass. ὁ δ' ὀρμήθει θεοῦ ἤρχετο, moved by a god, he began, Od. 8, 499. 2) Intrans. *to put oneself in motion, to raise oneself, to begin to address oneself to*. a) With infin. spoken of Achilles, Il. 21, 265; of the hawk: ὀρμᾷ διώκειν ὄρνειον, he rises to pursue a bird, 13, 64. b) *to rush upon, to attack*, τινός, any one, 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) *to put oneself in motion, to begin, (to be moved to do it)*, Od. 13, 82; with infin. Il. 8, 511. 10, 559; metaph. ἦτορ ὤρμητο πολεμίζειν, the heart desired to fight, 21, 572. 2) *to rush upon, to attack, to assault, to press*, with gen. τινός, 14, 484; μετὰ τινι, 17, 605; ἐπὶ τινι, Od. 10, 214; also ὤρματ' ἐκ θαλάμοιο, she hastened from her bed-chamber, 3, 142. 9, 178; often absol. *to rush upon, to press*, 13, 359. 16, 402; ἔγχεϊ, ξιφείσσι, σὺν τένχεσσι, Il.

*Ὀρμενίδης, ον, ὁ, son of Ormenus = Amyntor, 9, 448.

*Ὀρμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town Demetrias, 2, 734.

*Ὀρμενος, ὁ, 1) son of Kerkaphos (Cercaphus), grandson of Æolus, father of Amyntor, according to later mythology.

ὀστέον, τό, Ep. gen. plur. ὀστεόφιν, Ἰδ. 12, 45; *a bone*, spoken of the living, Ἰλ. 12, 185. Plur. ὀστέα, *the bones of the dead*, 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὐτινος, ἡστινος, οὐτινος, Ep. forms: sing. nominative, ὅστις, ὅ, τι, gen. ὅτεν, ὅττεο, ὅττεν, dat. ὅτεφ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, 22, 450; gen. ὅτεων, dat. ὀτέοισι, accus. ὀτινας, neut. ἄσσα, *whoever, whatever*; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated *each who, any one*, 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: *such as, which*, Od. 2, 124. 3) In the indirect question: *who, what*, Ἰλ. 3, 167. Od. 1, 401.

*ὀστοφυής, ἐς (φυνή), *of a bony nature, bony*, Batr. 298.

*ὀστρακόδερμος, ον (δέρμα), *having a testaceous covering, having a hard skin*, Batr. 297.

*ὀστρακον, τό, *the hard shell of the tortoise*, h. Merc. 33.

ὅταν, in H. ὅτ' ἄν, see ὅτε.

ὅτε, conjunct. of time: I) To mark a point of time: *as, when, after*, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33. 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: *when, in case, as soon as*, 1, 519. 4, 53; without ἄν and κέ, 2, 395. 782. b) To mark a frequently returning case: *as often as*, with ἄν, 2, 397. Od. 9, 6. c) Esplly frequently in comparisons with ἄν, Ἰλ. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Ἰλ. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Ἰλ. 18, 465. II) Spoken of a reason: *as, since*, quando, rarely, 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Ἰλ. 13, 319. 14, 248. IV) ὅτε for ὅτι, *that*, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15; 18. V) In connexion with other particles: ὅτε δή, ὅτε τε, ὅτε περ, πρίν γ' ὅτε, *before when*; εἰς ὅτε κε, *for the time when*, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὀτέ, adv. (orig.=ὅτε), *sometimes, now and then, oftentimes*, 17, 178; mly in double sentences: ὀτέ μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὀτέ δέ, *now—now, one while—another*, 18, 599. 11, 566.

ὀτέοισιν, Ep. for οἷστιν.

ὀτεν, Ep. for οὐτινος, Od.

ὀτέφ, Ep. for ὅτινα.

ὅτι, Ep. ὅτι, conj. *that, because*. I) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: *that*, always with indicat. in H. 4, 32. 6, 126; also ὅτι ῥά, οἷ δέ. 2) In assigning a reason: *since, because*, always with indic. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, *as quick as possible [quam citissime]*, 4, 193. Od. 5, 112.

ὀτινα, ὀτινας, see ὅστις.

ὅτις, Ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), *quickly, busily, fleetly, with despatch*, 19, 317. Od. 19, 100.

*Οτρεύς, ἦος, ὁ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὀτρηρός, ἦ, ὄν (ὀτρύνω), *busy, quick, fleet, hastily*, epith. of θεράποντες and εταμίη, 6, 381. Od. 1, 109.

ὀτρηρῶς, *busily, quickly*, Od. 4, 735.†

ὀτριχες, see ὀθριξ.

*Οτρυντείδης, ον, ὁ, son of Otrynteus = Iphition, 20, 383.

*Οτρυντεύς, ἦος, ὁ, king of Hydê on the Tmolus, father of Iphition, 20, 384.

ὀτρυντός, ύος, ἦ (ὀτρύνω), poet. for ὀτρυνσις, *encouragement, instigation, command*, V. *19, 234, 235.

ὀτρύνω, fut. ὀτρυνέω, Ep. for ὀτρύνω, aor. ὠτρύνω, *to urge on, to excite, to encourage*, τινά. 1) Mly spoken of persons: to awaken from sleep, 10, 158; εἰς τι, *to drive or send any one to any place*, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, *to drive to the war*, Ἰλ. 2, 589. 17, 383. b) For the most part with infin. *to arouse, to animate, to stimulate, polemίζειν, μάχεσθαι, ἰέναι*, 1, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Ἰλ. 16, 167. 18, 584. c) spoken of things: *to urge on, to accelerate, to further*, πομπή. Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην. Ἰλ. 12, 277. II) Mid. *to urge oneself, to move oneself, to make haste*, 14, 369; πόλινδε ἰέναι, Od. 17, 183; and thus once the act. ὠτρυνον, Ἰλ. 7, 420; where Aristarchus however read: ὠτρύνοντο νέεσθαι ἀγόμεν.

ὅτι, Ep. for ὅτι.

ὅ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκέ and οὐχί. q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι. i. e. I deny, I refuse, 7, 393; οὐκ εἰμι. 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) When

οὐλή, ἡ (οὐλώ), *a cicatrized wound, a scar*, *Od. 19, 391. 393. 464.

οὐλίος, ἡ, ον (= οὐλος), Ep. for οὐλος, *destructive, pernicious*, epith. of the dog-star, 11, 62.†

οὐλοκάρηνος, ον (κάρηνον), *having curled hair*, Od. 19, 246.† 2) οὐλοκάρηνα for ὅλα κάρηνα, *whole heads*, h. Merc. 137.

οὐλόμενος, ἡ, ον, prop. poet. for ὀλόμενος, partcp. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. *destructive, mischievous, deadly, pernicious*, spoken both of persons and of things, 1, 2. 14, 84. Od. 10, 304. (The pass. signif. *perditus, ruined, wretched*, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδός (ποῦς), from this οὐλόποδ' for ὅλους πόδας, *whole feet*, h. Merc. 137.

οὐλος, ἡ, ον, 1) Ep. and Ion. for ὅλος, *whole, unconsumed, entire*; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) *healthy, sound*; and generally, *powerful, vigourous, sound, stout*. a) Spoken of the voice: οὐλον κεκλήγοντες, *stoutly, loudly crying*, Il. 17, 756. 759. b) Spoken of material substances: *thick, firm, woolly* (V. 'curled'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, *thick wool*, Il. 10, 134. οὐλαι κόμαι, *thick hair*, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, *destructive* (V. 'noisy, raging'), epith. of Arēs and Achilles, Il. 5, 461. 21, 336; ὄνειρος, the pernicious dream, 2. 6; the dream is so denominated on account of its destination, cf. Nägel-b. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttmann, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, *whole*. 2) Ep. for ὀλοός from ὀλεῖν, *destructive, evil, dreadful*; to this add: οὐλον κεκλήγοντες, *to cry dreadfully*. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled*, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, *the bruised barley-corns*, which before the sacrifice were strewn upon the victim: 'sacred barley.' V., 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley*, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for *Ολυμπος.

οὐλώ (οὐλος), *to be healthy, well*, only imperat. οὐλε. as a greeting: *be well*. οὐλέ τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402.†

οὐμός, contr. for ὁ ἐμός, 8, 360.

οὐν, adv. *now, therefore*, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὐν, *since now*, 1, 57. Od. 16, 453; ὥς οὐν, 11, 8, 261; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἐνεκα, *wherefore, on which account*, Od. 3, 61. 2)

My therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦ ἐνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that*, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376 [4] In a single passage demonstrative=τοῦνεκα, Il. 9, 505.]

οὐνεσθε, Ep. for ὄνεσθε, see ὄνομαι.

οὐνομα, Ion. and Ep. for ὄνομα, q. v.

οὐπερ and οὐ περ, adv. *by no means, not at all*, 14, 416.

οὐπη, adv. (πή), *no where, in no place*. 2) *in no way, in no manner*, 13, 191. Od. 5, 140.

οὐ ποθι (οὐ ποθί), *nowhere*, 13, 399. 23, 463; οὐδέ ποθι, also *not in any way, in no way*, Od.

οὐποτε, adv. (ποτέ), *never*, often separated by several words, 1, 163. 4, 48.

οὐπω (πώ), *not yet*, often separated by a word, 1, 224; espily οὐ γάρ πω, Od. 1, 196. 216.

οὐπως, adv. (πώς), *not how, i. e. in no wise, not at all*, often οὐπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also οὐπως ἐτι εἶχεν, *he was no longer able*, Il. 7, 354; also separated, οὐ γάρ πως, 14, 63; οὐ μὲν πως, 2, 203.

οὐρά, ἡ, see σὺρή.

οὔρα, τά, see οὔρον.

οὔραϊος, ἡ, ον (οὔρά), *belonging to the tail*. τρίχες οὔρ., *the hairs of the tail*, 23, 520.

*Οὐρανίη, ἡ, name of a nymph. πρὸς τὴν ἡμετέραν [Urania], h. Cer. 423.

*οὔρανιος, ἡ, ον (οὔρανός), *heavenly*, ut in heaven, h. Cer. 55. οὔρανια πεταρά, Batr. 26.

[οὔρανίων, without a capital, defended by Freytag and Lange, see Οὔρανίων.]

Οὔρανίων, ὠνος, ὁ (οὔρανός), 1) *heavenly, dwelling in heaven*, epith. of the gods, 1, 570; as subst. οἱ Οὔρανιόνες, *the celestials*, 5, 373. 2) Patronym. the sons of Uranus=the Titans, 5, 898.

*οὔρανόδεικτος, ον (δείκνυμι), *showing itself in heaven*, αἶγλη, h. 32, 3.

οὔρανόθεν, adv. (οὔρανός), *from heaven, down from heaven*, ἐξ οὔρανόθεν, 8, 19; and ἀπ' οὔρανόθεν, 8, 365. Od. 11, 18.

οὔρανόθι, adv. (οὔρανός), *in heaven*, οὔρανόθι πρό, i. e. πρὸ οὔρανοῦ, *in the lower air*, 3, 3.†

οὔρανομήκης, ἐς (μήκος), *heaven-high, extending into heaven*, ἐλάτῃ [cloud-piercing fr. Cp.], Od. 5, 239.†

οὔρανός, ὁ, *heaven*, i. e. 1) *the vault of heaven*, which rests upon the tops of the highest mountains, hence: οὔρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called *brazen or iron*, 17, 425. 5, 504. Od. 13, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 606.

to Polyphēmus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι, adv. (τοι), *certainly not, verily not, assuredly not*, 6, 335. Od. 1, 203.

οὗτος, αὕτη, τοῦτο (ὅ, τος), demonstrat. pron. *this, that*. H. rarely connects οὗτος by the article with the subst. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Mly it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action, and can be translated only by an adverb: οὗτός τοι,—έρχεται ἀνὴρ, there comes a man, 10, 341. τίς δ' οὗτος—έρχεται, 10, 82. 3) Before a relative sentence with ὅς, it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433, seq.; also in exclamations, ἀλγίων, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὕτω, and before a vowel οὕτως, adv. (οὗτος), *of this kind, in this way*, i. e. *thus, so*, under these circumstances, in this condition. a) Mly the οὕτως has for its correlative ὥς, *so—as*, 4, 178. b) Emphatically with the fut. and imperf.: οὕτως ἔσται, *so shall it be*, Od. 11, 348; κεῖσ' οὕτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: *thus idly*, μὰψ οὕτω, 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὥς following: εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς εἶην, *if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus*, 13, 825. e) It also stands connected: οὕτω δῆ, *thus then*; οὕτω που, *thus indeed*: οὕτω πη, *thus perchance* [24, 373]. [f) *So = iam*, 13, 309; cf. II. δεύω.]

οὐχ, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not, no*, *15, 716. 16, 762.

ὀφείλω, Ep. also ὀφέλλω, Od. 8, 332. 462. 3, 367; aor. 2 ὤφελον, Ep. ὀφελον, ὀφελλον and ὤφελλον, 1) *to be indebted, to have to pay, to owe*, χρεῖός τινι, a debt to any man, Il. 11, 688; and pass. χρεῖος ὀφείλεται μοι, a debt is owed to me, 11, 688. Od. 3, 367. 2) Generally, *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in H. only aor. 2 ὤφελον mly with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Esply this aor. with and without αἶθε, εἶθε, ὥς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); αἶθ' ὀφελος παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *O that thou mightest sit tearless at the ships*, Il. 1, 415. ὥς, ὤφελος, αὐτόθ' ὀλέσθαι, *would that thou hadst perished there*, 3, 426. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὀφελος, *would thou hadst not* —, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ου, ὅ, 1) a Trojan, 8, 274 2) a Pæonian, 21, 210.

ὀφέλλω, Ep. for ὀφείλω, q. v.

ὀφέλλω, besides pres. and imperf. only optat. aor. ὀφέλλειεν, Od. 2, 334; *to augment, to increase, to enlarge. to strengthen, to bless*, πόνον, στόνον, μένος, ἀρετήν: spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383: οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 14, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφέλλειν τινὰ τιμῇ, *to increase any man's honour, i. e. to show him greater honour*, 1, 510.

ὀφελος, εος, τό (ὀφέλλω), *profit, advantage, furtherance*. αἶ κ' ὀφελός τι γέμεθα, *if perchance we may be of some use*, 13, 236. ὅς τοι πόλλ' ὀφελος γένηται, *who was of great use to thee*, *17, 151. h. Merc. 34.

Ὀφέλτιος, a Trojan, 6, 20. 2) a Greek, 11, 302.

ὀφθαλμός, ὅ (ὀφθῆναι). 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, Od. 4, 150. 2) Generally, *the sight, the countenance*, Il. 24, 204.

ὄφης, ιος, ὅ, a serpent, 12, 208.† (o is long through the arsis.)

ὄφρα, conjunc. Ep. and Ion. I) Conj. of time. 1) To indicate simultaneousness: *whilst, as long as*. a) With indic. when the declaration respects something real, 2, 769. 5, 788; in the apodosis mly τόφρα, 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, 4, 346. 5, 524; also ἄν, κέ are annexed, 11, 187; (ὄφρα κεν κεῖται, 24, 534: where Spitzner correctly reads κῆται.) 2) To indicate something following: *until, till, up to*. a) With indic. mostly preterite, 5, 557. 10, 488; fut. 5, 110. 16, 243. b) With subjunct. when an expected or designed end is expressed, mly in the aor. 1, 82. 6, 113. 17, 186; also ἄν and κέ are annexed, 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with ἄν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) Conjunct. of purpose: in sentences indicating design, *that*. a) With subj. after a primary tense: also with ἄν, κε, 2, 440. Od. 12, 52; and after an aor. with pres. signif. Od. 1, 311. Often with a short mood vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; ὄφρα μὴ, *that not*, Kühner. § 608, seq. 644, seq. Thiersch, § 316. 338. 341. Rost, § 121, 122.

ὀφρύνεις, εσσα, εν (ὀφρῦς), *having eminences, situated on lofty ground*. epith. of Troy, 22, 411.†

ὀφρῦς, ὕος, ῆ, accus. plur. ὀφρῦς, contr. for ὀφρῦας. 16, 740. 1) *the eye-brows*, mly plur. 13, 83. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

Οὔτοι.

to Polyphē
by the *dout*
οὔτοι, ad
ποι, *assured*
οὔτος, αὐ
pron. *this*,
οὔτος by the
τον τὸν ἀν
refers to the
not unfrequ
thing follo
2, 306. 2
point out the
action, and
adverb: οὐ
comes a ma
χεται, 10, 82
tence with
Od. 2, 40. 6,
ever omitt
11, 433, seq.
γιον, Od. 4,
often signifi
180. 11. 3, 39
οὔτω, and
(οὔτος), of *ti*
thus, so, und
this condition
for its correl
Emphatically
οὔτως ἐσται,
κεῖσ' οὔτω, lie
Like αὐτως:
120. d) In
also after εἰ α
εἰ γὰρ ἐγὼν
were indeed
as I wish it)
e) It also sta
thus then; οὔ
πη, thus perch
iam, 13, 309;
οὐχ, before
asper for οὐκ.
οὐχί, a stren
πο, *15, 716. 1
ὀφείλω, Ep.
462. 3, 367; ὀ
ὀφελον and ὠ
to have to pay,
to any man, 11
ὀφείλεται μοι,
688. Od. 3, 3
under obligati
expressed by
only aor. 2 ὠφε
353. 10, 117.
Esply this aor
εἴθε, ὥς, expres
be fulfilled; th
the wish refers
aor. when it
Rost's Gram. p
ιηυσὶν ἀδάκρυ
mightest sit te
415. ὥς, ὠφελε
that thou had
cf. 1, 173. 6, 31
negat. μὴ ὀφελε
—, 11. 9, 698. 0

23, 147. b) *to play*, σφαίρη, with a ball, *Od. 6, 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Pæon, prop. *the healer, the deliverer*, from πάω = παύω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arês, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Asklepîos (Æsculapius), as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. *the pæan*, a solemn hymn to Apollo for deliverance from pestilence, 1, 473; and generally, *a hymn of praise, a song of rejoicing*, *22, 391.

Παίονες, οἱ, sing. Παίων, *the Pæones*, or Pæonians; inhabitants of Pæonia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Pæon = *Agastrophus*, 11, 339.

Παιονίη, ἡ (Παίων), a region in the north of Thrace, on the Orbelus, between the Axius and Strymon, 17, 350.

παιπαλδεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλειν with the reduplication παι, much twisted or wound, hence *rough, rocky, jagged*, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. 11, 13, 33. [Döder. identifies the root παλ- with Germ. *Fels*, *rock*; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381; *a child*. a) In respect to age: *a boy, a girl, a lad, a virgin*; as adj. παῖς συφορβός, *a young swineherd*, 21, 282. b) In respect to descent: *a son, a daughter*, 1, 20. Od. 4, 263. παῖς παιδός, *a child's child, a grandchild*, Od. 19, 404; plur. 11, 20, 308.

Παισός, ἡ = Αἰαισός, q. v.

παιφάσσω (φάω), poet. *to look around wildly, restlessly*, only partic. παιφάσσουσα (V. far-shining), Il. 2, 450.† (Wolf in his Comment. on Il. explains it, with the Schol. and Eustath. *to rush wildly on*.)

Παίων, ονος, ὁ, see Παίονες.

πάλαι, adv. *anciently, from ancient times, formerly*, in opposition to νέον, 9, 527. 2) *long ago, even earlier*, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), *born long since, old, aged*, epith. of γεραιός, ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὅν (πάλαι), compar. παλαιότερος, ἡ, ον, 1) *old*, from former times, Ἴλος, ξείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) *old*,

aged, full of years, in oppos. to νέος, 14, 108. 136; γέρον, Od. 13, 432.

παλαιμοσύνη, ἡ, poet. (παλαίω), *wrestling, the art of wrestling*, 23, 701. Od. 1, 103.

παλαιστής, οὔ, ὁ (παλαίω), *a wrestler*, Od. 8, 246.†

παλαιφάτος, ον (φημί), *spoken a long time since, very old, ancient*, θόσφι, Od. 9, 507. 13, 172. b) of which there is an old fable, *fabulous*. οὐ γὰρ ἐστὶ δρυός ἐσσι παλαιφάτον, not from the oak in the fable art thou sprung, V., Od. 14, 163. cf. δρῦς.

παλαίω (πάλη), ἐπάλαισα, *to wrestle, to engage in a wrestling-match*, 23, 635. τινί, with any man, *Od. 4, 343. 14, 134.

καλάμη, ἡ (πάλλω), Ep. gen. and dat. καλάμηφι, 1) *the palm of the hand*, generally, *the hand itself*. 2) As a symbol of strength: *the hand or fist*, 2, 121. 5, 558.

παλάσσω (πάλλω), fut. παλάσω, pres. pass. πεπάλαγμαι, 1) *to sprinkle, to defile*; τί τινα, any thing with any thing, αἵματι τ' ἐγκεφάλῳ τε οἶδι, Od. 13, 395; often pass. 11, 5, 100; ἄθρο πεπαλαγμένος, 6, 268. ἐγκέφαλον πεπάλακτο, the brain was defiled (with blood) (V., mingled with blood), 11, 98. 12, 186. b) Mid. *to sprinkle oneself*; χεῖρας λύθρω, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 7. Like πάλλω only in the perf. pass. κληρ πεπαλάχθαι, *to be taken by lot, to decide by lot, to cast lots*, 7, 171. Od. 9, 331. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), *wrestling, a combat of wrestling* (lucta), 23, 635. Od. 8, 206.

καλίλλογος, ον (λέγω), *collected again*. καλίλλογα ἐπαγείρειν, *to bring together things again collected; to collect together again*, 1, 126.†

παλιμπετής, ἐς (πίπτω), prop. *falling back*, only the neut. παλιμπετές as adv. *back*; ἐέργειν, *to drive backwards*, 14, 395. ἀπονέεσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετέες, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partic. aor. pass. παλιμπλαγθεῖς, poet. *to wander back, to wander round again*. παλιμπλαγθέντες (Bothe: *iterum erroribus acti*), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by πλάζειν τινα, *to cause a man to wander from his road*; hence from his object; οἱ με μέγα πλάζουσι (Il. 2, 132). sc. τῆς ὁρμῆς. Hence he agrees with Eustath.: ἀντὶ τοῦ ὀπίσω μάτην (Schol. ἀπράκτους, *infecta re*) ἀπονοστήσαντας.]

πάλιν, adv. 1) *back, backwards*, always spoken of place in H. πάλιν δοῦναι, οἷχεσθαι, τρέπειν, *to give, go, turn back*, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, *to turn back the spear from any man*, 20, 439. πάλιν οἱ

452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλήνης, Τηρείης, 2, 603. 829 (prop. that which is raised, from ὀρνυμι).

ὀρός, ὁ, *whey*, the watery part of coagulated milk, *Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὀρούω, poet. (ὀρνυμι), fut. ὀρούσω, h. Ap. 417; aor. ὀρούσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, ἐπὶ and ἐν τινι, upon any one, 14, 401. 15, 625; ἐς δίφρον, *to leap upon the chariot*, 11, 359; of serpents: πρὸς πλατάνιστον, *2, 310.

ὀροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298.†

ὀροφος, ὁ (ἐρέφω), *a reed*, for thatching houses, 24, 451.†

ὀρόω, Ep. for ὀρώ, see ὀράω.

ὀρηξίς, ἡκός, ὁ, Att. *a sprout, a branch, a twig*, 21, 38.†

ὀρσας, see ὀρνυμι.

ὀρσασκε, see ὀρνυμι.

ὀρσεο, contr. ὀρσευ and ὀρσο, see ὀρνυμι.

Ὀρσίλοχος, ὁ, 1) son of Alpheios (Alpheus), father of Diocles, sovereign of Pheræ in Messenia, 5, 546. Od. 3, 488. 21, 16. 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. 4) a Trojan, Il. 8, 274.

ὀρσοθύρη, ἡ (ὀρνυμι, θύρα), prob. *a door to which there was an ascent by steps, a stair-door*, Voss, *Od. 22, 126. 233. [not: *a postern*, Cp.]

*ὀρσολοπεύω, poet. *to provoke, to attack, to assail*, τινά, h. Merc. 308.

Ὀρτυγίη, ἡ, prop. Quail-land. 1) According to the ancient critics, an old name of the island *Delos*; for here Artēmis slew Orion, Od. 5, 123. 15, 403. cf. Apd. 1, 43; or an island near Delos, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygia*, off Syracuse, is to be understood by it, cf. Völcker, Hom. Geogr. § 17.

ὀρυκτός, ἡ, ὄν (ὀρύσσω), *dug, excavated*, τάφρος, *8, 179. 15, 344.

ὀρρυμαγδός, ὁ, poet. (ὀρρυμός), *tumult, hubbub, noise of many men, voices*, Od. 1, 133; *the uproar, the tumult* of those in haste, Il. 2, 810; of hunters and dogs, 10, 185; of wood-cutters, 16, 633; spoken of the *roaring* of a stream, 21, 256; spoken of the *crash* of a fragment of rock, 21, 313; of a falling tree, Od. 9, 235.

ὀρύσσω, aor. ὀρυξα, *to dig, to excavate*, τάφρον, Ep. always without augm. (ὀρύξομεν, aor. subj.), 7, 341; *to dig up*, μῶλυ, Od. 10, 305.

ὀρφανικός, ἡ, ὄν, poet. for ὀρφανός, *orphan, parentless, fatherless*, παῖς, 6, 432. ὀρφ. ἡμαρ, *the day of orphanage*, i. e. the fate of an orphan, *22, 490.

ὀρφανός, ἡ, ὄν, *destitute, orphan*, Od. 20, 68.†

ὀρφναῖος, η, ον, poet. (ὀρφνη), *dark, gloomy*, epith. of night, 10, 83. 386. Od. 9, 143. h. Merc. 97

ὀρχαμος, ὁ (akin to ἄρχομαι), *the leader of a row, and generally, a leader, a commander, a sovereign*, always with ἀνδρῶν and λαῶν, 2, 837. Od. 4, 316.

ὀρχατος, ὁ, poet. (from ὀρχος), *a piece of ground planted in rows; a plot of garden-ground; a garden; φυτόν, a vegetable-garden, a fruit-garden*, 14, 123. Od. 7, 112. 24, 222.

ὀρχέομαι, depon. mid. imperf. ὀρχέσσομαι, aor. ὀρχησάμην, *to spring, to leap, esp. to dance*, 18, 594. Od. 8, 371. 14, 465.

ὀρχηθμός, ὁ (ὀρχέομαι), Ion. *the act of dancing, a dance, a choral dance*, 13, 637. Od. 8, 263.

ὀρχηστήρ, ἡρος, ὁ (ὀρχέομαι), *a dancer*, 18, 494.†

ὀρχηστής, οὔ, ὁ = ὀρχηστήρ, 16, 617. 24, 261.

ὀρχηστὺς, υῖος, ἡ, Ion. for ὀρχηστῆς, *the act of dancing, a dance*, 13, 731; dat. contr. ὀρχηστῦι, Od. 8, 253. 17, 605.

Ὀρχομενός, ὁ, 1) ὁ Μινυῆσιος, *a very ancient town in Boeotia, at the mouth of the Kephisos (Cephisus), on the lake Kōpāis (Copaïs), chief city of the kingdom of the Minyæ, esp. remarkable for the treasury of Minyas; the ruins are near the village Skripu*, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 685. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc. Am. Ed.]

ὀρχος, ὁ (prob. from ἔργω), *a row of trees or vines, or a single trellis of espalier-plants*, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὀρωρε, see ὀρνυμι.

ὀρώρεται, see ὀρνυμι.

ὀρωρέχεται and ὀρωρέχεται, see ὀρέγμαι, ὅς, ἡ, ὁ, *a relative pronoun, rarely demonstrative*, Ep. forms: sing. gen. rarely ὄου, 2, 325; ἔης for ἥς, 16, 208.† Plu. dat. ἧς, ῆσι:

1) *a relative pronoun, ὅς, ἡ, ὁ, which, that*, frequently in H. in connexion with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διὸς τέκος, ἦν, Il. 10, 278. b) In number: κῆτος, (such as)—βόσκει, Od. 12, 97. τοὺς ἀνδρῶν, ὃν κε κτερείω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), 9, 131. 17, 640. 4) Often the relative suffers attraction, 5, 265. 23, 649. 5) When two or more sentences connected by καί, τέ, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, 1, 78. 3, 235. Od. 1, 161. 6) Construct in relative sentences, 1) With infinitive without ἄν, where any thing is indicated

ὀστέον, τό, Ep. gen. plur. ὀστεόφιν, Od. 12, 45; *a bone*, spoken of the living, Il. 12, 185. Plur. ὀστέα, *the bones* of the dead, 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὗτινος, ἧστινος, οὗτινος, Ep. forms: sing. nominative, ὅστις, ὅ, τι, gen. ὅτεν, ὅττεο, ὅττεν, dat. ὅτεφ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, 22, 450; gen. ὅτεων, dat. ὀτέοισι, accus. ὀτινας, neut. ἄσσα, *whoever, whatever*; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated *each who, any one*, 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: *such as, which*, Od. 2, 124. 3) In the indirect question: *who, what*, Il. 3, 167. Od. 1, 401.

*ὀστοφυής, ἐς (φυνή), *of a bony nature, bony*, Batr. 298.

*ὀστρακόδερμος, ον (δέρμα), *having a testaceous covering, having a hard skin*, Batr. 297.

*ὀστρακον, τό, the hard *shell* of the tortoise, h. Merc. 33.

ὅταν, in H. ὅτ' ἂν, see ὅτε.

ὅτε, conjunct. of time: 1) To mark a point of time: *as, when, after*, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33. 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἂν or κέ, ὅτ' ἂν, ὅτε κεν, whereby the designation of time also appears as conditional: *when, in case, as soon as*, 1, 519. 4, 53; without ἂν and κέ, 2, 395. 782. b) To mark a frequently returning case: *as often as*, with ἂν, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with ἂν, Il. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: *as, since*, quando, rarely, 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, *that*, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15, 18. V) In connexion with other particles: ὅτε δή, ὅτε τε, ὅτε περ, πρίν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὀτέ, adv. (orig.=ὅτε), *sometimes, now and then, oftentimes*, 17, 178; mly in double sentences: ὀτέ μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὀτέ δέ, *now—now, one while—another*, 18, 599. 11, 566.

ὀτέοισιν, Ep. for οἷοισιν.

ὅτεν, Ep. for οὗτινος, Od.

ὀτέφ, Ep. for ὅττεν.

ὅτι, Ep. ὅττι, conj. *that, because*. 1) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: *that*, always with indicat. in H. 4, 32. 6, 126; also ὅτι ῥά, ὅτι δέ. 2) In assigning a reason: *since, because*, always with indic. 1, 56. 16, 35. 1) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, *as quick as possible* [quam citissime], 4, 193. Od. 1, 112.

ὀτινα, ὀτινας, see ὅστις.

ὅτις, Ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), *quickly, busily, fleetly, with despatch*, 19, 317. Od. 19, 100.

*Ὀτρεὺς, ἦος, ὅ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὀτρηρός, ἥ, ὄν (ὀτρύνω), *busy, quick, fleet, hasty*, epith. of θεράποντες and ἑταίμη, 6, 381. Od. 1, 109.

ὀτρηρῶς, *busily, quickly*, Od. 4, 735.†

ὀτριχες, see ὀτριξ.

*Ὀτρυντείδης, ον, ὅ, son of Otrynteus = Iphition, 20, 383.

*Ὀτρυντεύς, ἦος, ὅ, king of Hydē of the Tmolus, father of Iphition, 20, 384.

ὀτρυντός, ὅς, ἥ (ὀτρύνω), poet. for ὀτρυνσις, *encouragement, instigation, command*, V. *19, 234, 235.

ὀτρύνω, fut. ὀτρυνέω, Ep. for ὀτρύνω, aor. ὤτρυνα, *to urge on, to excite, to encourage*, τινά. 1) Mly spoken of persons: *to awaken from sleep*, 10, 158; εἰς τι, *to drive or send any one to any place*, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, *to drive to the war*, Il. 2, 589. 17, 383. b) For the most part with infin. *to arouse, to animate, to stimulate*, πολεμίζειν, μάχεσθαι, ἵέναι, 1, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) spoken of things: *to urge on, to accelerate, to further*, πομπήν, Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. *to urge oneself, to move oneself, to make haste*, 14, 369; πωλινδε ἵέναι, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρυνοντο νέεσσι ἀγόμεν.

ὀττι, Ep. for ὅτι.

ὅ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκί and οὐχι. q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι. i. e. I deny, I refuse, 7, 393; οὐκ εἶμι, 5, 256; sometimes in whole sentences. 1) In main clauses, οὐ stands, 1) When

οὐλή, ἡ (οὐλω), a cicatrized wound, a scar, *Od. 19, 391. 393. 464.

οὐλῖος, ἡ, ον (= οὐλος), Ep. for οὐλος, destructive, pernicious, epith. of the dog-star, Il. 62.†

οὐλοκάρηνος, ον (κάρηνον), having curled hair, Od. 19, 246.† 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, ἡ, ον, prop. poet. for ὀλόμενος, partcp. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. destructive, mischievous, deadly, pernicious, spoken both of persons and of things, l. 2. 14, 84. Od. 10, 304. (The pass. signif. perditus, ruined, wretched, as Od. 4, 92. Il. 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδός (ποῦς), from this οὐλόποδ' for ὅλους πόδας, whole feet, h. Merc. 137.

ὅλος, ἡ, ον, 1) Ep. and Ion. for ὅλος, whole, unconsumed, entire; ἄρτος, a whole loaf of bread, Od. 17, 343; μῆν, a whole month, Od. 24, 118. 2) healthy, sound; and generally, powerful, vigorous, sound, stout. a) Spoken of the voice: οὐλον κεκλήγοντες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly (V. 'curled'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, thick wool, Il. 10, 134. οὐλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, destructive (V. 'noisy, raging'), epith. of Arès and Achilles, Il. 5, 461. 21, 336; ὄνειρος, the pernicious dream, 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttmann, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, whole. 2) Ep. for ὀλοός from ὀλεῖν, destructive, evil, dreadful; to this add: οὐλον κεκλήγοντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, tough, woolly, bushy, curled, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, the bruised barley-corns, which before the sacrifice were strewn upon the victim: 'sacred barley.' V., 1, 449. Od. 3, 447. 2) the strewing of the sacred barley, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for Ὀλυμπος.

οὐλω (οὐλος), to be healthy, well, only imperat. οὐλε, as a greeting: be well. οὐλέ τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402.†

οὐμός, contr. for ὀμός, 8, 360.

οὐν, adv. now, therefore, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὐν, since now, 1, 57. Od. 16, 453; ὥς οὐν, Il. 8, 251; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἔνεκα, wherefore, on which account, Od. 3, 61. 2)

Μly therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦ ἔνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: therefore that, in as far, that, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 36. [4) In a single passage demonstrative= τοῦνεκα, Il. 9, 505.]

οὔνεσθε, Ep. for ὄνεσθε, see ὄνομαι.

οὔνομα, Ion. and Ep. for ὄνομα, q. v.

οὔπερ and οὐ περ, adv. by no means, not at all, 14, 416.

οὔπη, adv. (πή), no where, in no place.

2) in no way, in no manner, 13, 191. Od. 5, 140.

οὐ ποθι (οὐ ποθί), nowhere, 13, 39. 23, 463; οὐδέ ποθι, also not in any way, in no way, Od.

οὔποτε, adv. (ποτέ), never, often separated by several words, 1, 163. 4, 48.

οὔπω (πῶ), not yet, often separated by a word, 1, 224; espily οὐ γὰρ πω, Od. 1, 196. 216.

οὔπως, adv. (πῶς), not how, i. e. in no wise, not at all, often οὔπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 134; so also οὔπως ἐτι εἶχεν, he was no longer able, Il. 7, 354; also separated, οὐ γὰρ πως, 14, 63; οὐ μὲν πως, 2, 203.

οὔρά, ἡ, see σὺρή.

οὔρα, τά, see οὔρον.

οὔραιος, ἡ, ον (οὔρά), belonging to the tail. τρίχες οὔρ., the hairs of the tail, 21, 520.

*Οὐρανίη, ἡ, name of a nymph. pre-the heavenly [Urania], h. Cer. 423.

*οὔρανιος, ἡ, ον (οὔρανός), heavenly, or in heaven, h. Cer. 55. οὔράνια πεταρά, Batr. 26.

[οὔρανίων, without a capital, defended by Freytag and Lange, see Οὔρανίων.]

Οὔρανίων, ωνος, ὁ (οὔρανός), 1) heavenly, dwelling in heaven, epith. of the gods, 1, 570; as subst. οἱ Οὔρανῖον, the celestials, 5, 373. 2) Patronym. the sons of Uranus=the Titans. 5, 898.

*οὔρανόδεικτος, ον (δείκνυμι), showing itself in heaven, αἶγλη, h. 32, 3.

οὔρανόθεν, adv. (οὔρανός), from heaven, down from heaven, ἐξ οὔρανóθεν, 8, 19; and ἀπ' οὔρανóθεν, 8, 365. Od. 11, 18.

οὔρανόθι, adv. (οὔρανός), in heaven, οὔρανóθι πρό, i. e. πρὸ οὔρανοῦ, in the lower air, 3, 3.†

οὔρανομήκης, es (μήκος), heaven-high, extending into heaven, ἐλάτῃ [cloud-piercing fir, Cp.], Od. 5, 239.†

οὔρανός, ὁ, heaven, i. e. 1) the vault of heaven, which rests upon the tops of the highest mountains, hence: οὔρανός, a limit, from ὀρεῖν, ὀρίζεω. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called brazen or iron, 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 484.

to Polyphēmus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι, adv. (τοι), *certainly not, verily not, assuredly not*, 6, 335. Od. 1, 203.

οὗτος, αὕτη, τοῦτο (ὅ, τος), demonstrat. pron. *this, that*. H. rarely connects οὗτος by the article with the subst. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Mly it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action, and can be translated only by an adverb: οὗτός τοι,—ἔρχεται ἀνὴρ, there comes a man, 10, 341. τίς δ' οὗτος—ἔρχεται, 10, 82. 3) Before a relative sentence with ὅς, it signifies: *he, the one*. Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433, seq.; also in exclamations, ἀλγιον, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. 11. 3, 399.

οὕτω, and before a vowel οὕτως, adv. (οὔτος), *of this kind, in this way, i. e. thus, so*, under these circumstances, in this condition. a) Mly the οὕτως has for its correlative ὥς, *so—as*, 4, 178. b) Emphatically with the fut. and imperf.: οὕτως ἔσται, *so shall it be*, Od. 11, 348; κεῖσ' οὕτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: *thus idly*, μὰψ οὕτω, 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὥς following: εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς εἶην, *if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus*, 13, 825. e) It also stands connected: οὕτω δῆ, *thus then*; οὕτω που, *thus indeed*: οὕτω πε, *thus perchance* [24, 373]. [f) *So = iam*, 13, 309; cf. II. δένω.]

οὐχ, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not, no*, *15, 716. 16, 762.

ὀφείλω, Ep. also ὀφέλλω, Od. 8, 332. 462. 3, 367; aor. 2 ὤφελον, Ep. ὀφελον, ὀφελλον and ὠφελλον, 1) *to be indebted, to have to pay, to owe*, χρεῖός τινι, a debt to any man, Il. 11, 688; and pass. χρεῖός ὀφείλεται μοι, a debt is owed to me, 11, 688. Od. 3, 367. 2) Generally, *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in H. only aor. 2 ὤφελον mly with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Esply this aor. with and without αἶθε, εἶθε, ὥς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); αἶθ' ὀφελες παρὰ νηυσὶν ἀδάκρυτος ἦσθαι. O that thou mightest sit tearless at the ships, Il. 1. 415. ὥς, ὠφελες, αὐτόθ' ὀλέσθαι, *would that thou hadst perished there*, 3, 428. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὀφελες, *would thou hadst not*—, Il. 9, 698. Od. 8, 312.

Ὀφελέστης, ου, ὅ, 1) a Trojan, 8, 27; 2) a Pæonian, 21, 210.

ὀφέλλω, Ep. for ὀφείλω, q. v.

ὀφέλλω, besides pres. and imperf. only optat. aor. ὀφέλλειεν, Od. 2, 334; *to augment, to increase, to enlarge. to strengthen, to bless*, πόνον, στόνον, μένος, ἀρετήν: spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383: οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 11, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφέλλειν τινὰ τιμῇ, *to increase any man's honour, i. e. to show him greater honour*, 1, 510.

ὀφελος. εος, τό (ὀφέλλω), *profit, advantage, furtherance*. αἱ κ' ὀφελός τι γένεσθαι, *if perchance we may be of some use*, 13, 236. ὅς τοι πόλλ' ὀφελος γένηται, *who was of great use to thee*, *17, 152. h. Merc. 34.

Ὀφέλτιος, a Trojan, 6, 20. 2) a Greek, 11, 302.

ὀφθαλμός, ὁ (ὀφθῆναι). 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, O. 4, 150. 2) Generally, *the sight, the countenance*, Il. 24, 204.

ὄφης, ιος, ὁ, a serpent, 12, 208.† (ο is long through the arsis.)

ὄφρα, conjunc. Ep. and Ion. I) *Conj. of time*. 1) To indicate simultaneousness: *whilst, as long as*. a) With indic. when the declaration respects something real, 2, 769. 5, 788; in the apodosis mly τόφρα, 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, 4, 346. 5, 524; also ἄν, κέ are annexed, 11, 187; (ὄφρα κεν κεῖται, 24, 534; where Spitzner correctly reads κῆται.) 2) To indicate something following. *until, till, up to*. a) With indic. mostly preterite, 5, 557. 10, 488; fut. 5, 110. 16, 243. b) With subjunct. when an expected or designed end is expressed, mly in the aor. 1, 82. 6, 113. 17, 186; also ἄν and κέ are annexed, 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with ἄν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) *Conjunct. of purpose*: in sentences indicating design, *that*. a) With subj. after a primary tense: also with ἄν, κε, 2, 440. Od. 12, 52; and after an aor. with pres. signifi. Od. 1, 311. Often with a short mood vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; ὄφρα μὴ, *that not*, Kühner, § 668, seq. 644, seq. Thiersch, § 316. 338. 341. Rost, § 121, 122.

ὀφρυόεις, εσσα, εν (ὀφρύς), *having eminences, situated on lofty ground*. epith. of Troy, 22, 411.†

ὀφρύς, υός, ῆ, accus. plur. ὀφρύς, contr. for ὀφρύας, 16, 740. 1) *the eye-brows*, mly plur. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

23, 147 b) to play, σφαίρη, with a ball, *Od. 6, 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Πᾶον, prop. the healer, the deliverer, from πάω = παύω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arēs, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Asklēpios (Æsculapius), as even h. in Ap. 272.

παῖων, ονος, ὁ, as appell. the pæan, a solemn hymn to Apollo for deliverance from pestilence, 1, 473; and generally, a hymn of praise, a song of rejoicing, *22, 391.

Παῖονες, οἱ, sing. Παῖων, the Pæones, or Pæonians; inhabitants of Pæonia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ον, ὁ, son of Pæon = Agastrophus, 11, 339.

Παιονίη, ἡ (Παῖων), a region in the north of Thrace, on the Orbelus, between the Axios and Strymon, 17, 350.

παιπαλόεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλειν with the reduplication παι, much twisted or wound, hence rough, rocky, jagged, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. 11, 13, 33. [Dōd. identifies the root παλ- with Germ. Fels, rock; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381; a child. a) In respect to age: a boy, a girl, a lad, a virgin; as adj. παῖς συφορβός, a young swineherd, 21, 282. b) In respect to descent: a son, a daughter, 1, 20. Od. 4, 263. παῖς παιδός, a child's child, a grandchild, Od. 19, 404; plur. 11, 20, 308.

Παισός, ἡ = Ἀπαισός, q. v.

παιφάσσω (φάω), poet. to look, around wildly, restlessly, only partcp. παιφάσσουσα (V. far-shining), 11, 2, 450.† (Wolf in his Comment. on 11. explains it, with the Schol. and Eustath. to rush wildly on.)

Παῖων, ονος, ὁ, see Παῖονες.

πάλαι, adv. anciently, from ancient times, formerly, in opposition to νέον, 9, 527. 2) long ago, even earlier, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), born long since, old, aged, epith. of γεραιός. ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλαι), compar. παλαιότερος, ἡ, ον, 1) old, from former times, Ἴλος, ξείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) old,

aged, full of years, in oppos. to νέος, 1, 14, 103. 136; γέρον, Od. 13, 432.

παλαιμοσύνη, ἡ, poet. (παλαίω), wrestling, the art of wrestling, 23, 701. Od. 6, 103.

παλαιστής, οὔ, ὁ (παλαίω), a wrestler. Od. 8, 246.†

παλαιφάτος, ον (φημί), spoken a long time since, very old, ancient, θέσφατ. Od. 9, 507. 13, 172. b) of which there is an old fable, fabulous. οὐ γὰρ ἐν δρυός ἐσσι παλαιφάτων, not from the oak in the fable art thou sprung, V., Od. 14, 163. cf. δρῦς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, 23, 621. τινί, with any man, *Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμηφι, 1) the palm of the hand, generally, the hand itself. 2) As a symbol of strength: the hand or fist, 3, 123. 5, 558.

παλάσσω (πάλλω), fut. παλάσω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τιμι, any thing with any thing, αἵματι τ' ἐγκεφάλῳ τε σέβει. Od. 13, 395; often pass. 11, 5, 100; ἄθροφ πεπαλαγμένος, 6, 268. ἐγκεφάλῳ πεπάλακτο, the brain was defiled (with blood) (V., mingled with blood, 11, 98. 12, 186. b) Mid. to sprinkle oneself; χεῖρας λύθρω, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 7. Like πάλλω only in the perf. pass. εἴρη πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, 7, 171. Od. 9, 31. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), wrestling, a combat of wrestling (lucta), 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), collected again, παλίλλογα ἐπαγείρειν, to bring together things again collected; to collect together again, 1, 126.†

παλιμπετής, ἐς (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐέργειν, to drive backwards, 14, 395. ἀπονέεσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετέες, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partcp. aor. pass. παλιμπλαγχθείς, poet. to wander back, to wander round again. παλιμπλαγχθέντες (Bothe: iterum errantibus acti), 1, 59. Od. 13, 5. [Nägelsbach ad 11. explains it by πλάζειν τινα, to cause a man to wander from his road; hence from his object; οἱ με μέγα πλάζουσι (11, 132). sc. τῆς ὁρμῆς. Hence he agrees with Eustath.: ἀντὶ τοῦ ὁπίσω μέτρῳ (Schol. ἀπράκτους, infecta re) ἀποροστήσαντας.]

πάλιν, adv. 1) back, backwards, always spoken of place in H. πάλιν δόναι οἶχεσθαι, τρέπειν, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any man, 20, 439. πάλιν αὖ

452. 11, 474; *a mountain, an elevation, a height*, with gen. Κυλλήνης, Τηρείης, 2, 603. 829 (prop. that which is raised, from ὄρνυμι).

ὄρος, ὁ, *whey*, the watery part of coagulated milk, *Od. 9, 222. 17, 225. (Prob. from ῥέω, thin, fluid milk.)

ὀρούω, poet. (ὀρνυμι), fut. ὀρούσω, h. Ap. 417; aor. ὀρουσα, *to rise quickly or impetuously, to rush*, spoken of animate and inanimate objects, ἐπὶ and ἐν τινι, upon any one, 14, 401. 15, 625; ἐς δίφρον, *to leap upon the chariot*, 11, 359; of serpents: πρὸς πλατάνιστον, *2, 310.

ὀροφή, ἡ (ἐρέφω), *an arch, a roof*, Od. 22, 298.†

ὀροφος, ὁ (ἐρέφω), *a reed, for thatching houses*, 24, 451.†

ὀρώω, Ep. for ὀρῶ, see ὀράω.

ὀρπηξ, ἡκος, ὁ, Att. *a sprout, a branch, a twig*, 21, 38.†

ὀρσας, see ὀρνυμι.

ὀρσασκε, see ὀρνυμι.

ὀρσεο, contr. ὀρσεν and ὀρσο, see ὀρνυμι.

Ὀρσίλοχος, ὁ, 1) son of Alpheios (Alpheus), father of Diocles, sovereign of Pheræ in Messenia, 5, 546. Od. 3, 488. 21, 16. 2) son of Diocles, brother of Crethon, Il. 5, 542. 549. 3) a fabulous son of Idomeneus, Od. 13, 260. 4) a Trojan, Il. 8, 274.

ὀρσοθύρη, ἡ (ὀρνυμι, θύρα), prob. *a door to which there was an ascent by steps, a stair-door*, Voss, *Od. 22, 126. 233. [not: *a postern*, Cp.]

*ὀρσολοπεύω, poet. *to provoke, to attack, to assail*, τινά, h. Merc. 308.

Ὀρτυγίη, ἡ, prop. Quail-land. 1) According to the ancient critics, an old name of the island *Delos*; for here Artēmis slew Orion, Od. 5, 123. 15, 403. cf. Apd. 1, 43; or an island near *Delos*, *Rhenia*, h. Ap. 16. According to some modern critics, the little island *Ortygiæ*, off Syracuse, is to be understood by it, cf. Völscher, Hom. Geogr. § 17.

ὀρυκτός, ἡ, ὄν (ὀρύσσω), *dug, excavated*, τάφρος, *8, 179. 15, 344.

ὀρυμαγδός, ὁ, poet. (ὀρνυμός), *tumult, hubbub, noise of many men, voices*, Od. 1, 133; *the uproar, the tumult* of those in haste, Il. 2, 810; of hunters and dogs, 10, 185; of wood-cutters, 16, 633; spoken of the *roaring* of a stream, 21, 256; spoken of the *crash* of a fragment of rock, 21, 313; of a falling tree, Od. 9, 235.

ὀρύσσω, aor. ὀρυξα, *in dig, to excavate*, τάφρον, Ep. always without augm. (ὀρύξομεν, aor. subj.), 7, 341; *to dig up*, μῶλυ, Od. 10, 305.

ὀρφανικός, ἡ, ὄν, poet. for ὀρφανός, *orphan, parentless, fatherless*, παῖς, 6, 432. ὀρφ. ἡμαρ, *the day of orphanage*, i. e. the fate of an orphan, *22, 490.

ὀρφανός, ἡ, ὄν, *destitute, orphan*, Od. 20, 68.†

ὀρφναῖος, ἡ, ὄν, poet. (ὀρφνη), *dark, gloomy*, epith. of night, 10, 83. 386. Od. 9, 143. h. Merc. 97

ὀρχαμος, ὁ (akin to ἄρχομαι), *the leader of a row, and generally, a leader, a commander, a sovereign*, always with ἀνδρῶν and λαῶν, 2, 837. Od. 4, 316.

ὀρχατος, ὁ, poet. (from ὀρχος), *a piece of ground planted in rows; a plot of garden-ground; a garden; φυτῶν, a vegetable-garden, a fruit-garden*, 14, 121. Od. 7, 112. 24, 222.

ὀρχέομαι, depon. mid. imperf. ὀρχέσσο, aor. ὀρχησάμην, *to spring, to leap, esply to dance*, 18, 594. Od. 8, 371. 14, 463.

ὀρχηθμός, ὁ (ὀρχέομαι), Ion. *the act of dancing, a dance, a choral dance*, 13, 637. Od. 8, 263.

ὀρχηστήρ, ἡρος, ὁ (ὀρχέομαι), *a dancer*, 18, 494.†

ὀρχηστής, οὔ, ὁ = ὀρχηστήρ, 16, 617. 24, 261.

ὀρχηστὺς, υῖος, ἡ, Ion. for ὀρχησις, *the act of dancing, a dance*, 13, 731; dx. contr. ὀρχηστῦι, Od. 8, 253. 17, 605.

Ὀρχομενός, ὁ, 1) ὁ Μινυήϊος, *a very ancient town in Boeotia, at the mouth of the Kephisos (Cephisus), on the lake Kōpāis (Copaïs), chief city of the kingdom of the Minyæ, esply remarkable for the treasury of Minyas; the ruins are near the village Skripu*, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2, 685. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc. Am. Ed.]

ὀρχος, ὁ (prob. from ὄργω), *a row of trees or vines, or a single trellis of espalier-plants*, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

ὀρωρε, see ὀρνυμι.

ὀρώρεται, see ὀρνυμι.

ὀρωρέχεται and ὀρωρέχαιο, see ὀρέγμαι, ὅς, ἡ, ὁ, *a relative pronoun, rarely demonstrative*, Ep. forms: sing. gen. rarely δου, 2, 325; ἑὸς for ἥς, 16, 208.† Plu. dat. ἧς, ἧσι:

1) *a relative pronoun, which, that*, frequently in H. in connexion with ὁ, ἡ, τό. 1) Often the demonstrative, which should properly precede the relative, is omitted, and that not only in like, but also in unlike cases, Od. 1, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) In gender: Διὸς τέκος, ἦρ, Il. 10, 278. b) In number: κῆρες, αἱ (such as)—βόσκει, Od. 12, 97. τοὺς ἀνδρῶν, ὃν κε κιχείω, Il. 11, 367. 3) The relative clause is placed before the demonstrative (inversion), 9, 131. 17, 644. 4) Often the relative suffers attraction, 5, 265. 23, 649. 5) When two or more sentences connected by καί, τε, δέ, succeed each other, which require different cases of the relative, Homer either entirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, 1, 78. 3, 235. Od. 1, 161. 6) Construct in relative sentences, 1) With infinitives without ἄν, where any thing is indicated

ὀστέον, τό, Ep. gen. plur. ὀστέοφιν, Ἰλ. 12, 45; a bone, spoken of the living, Ἰλ. 12, 185. Plur. ὀστέα, the bones of the dead, 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὐτινος, ἥστινος, οὐτινος, Ep. forms: sing. nominative, ὅστις, ὅ, τι, gen. ὅτεν, ὅτεο, ὅτεν, dat. ὅτεφ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, 22, 450; gen. ὅτεων, dat. ὀτέοισι, accus. ὀτινας, neut. ὅσσα, whoever, whatever; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated each who, any one, 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: such as, which, Od. 2, 124. 3) In the indirect question: who, what, Il. 3, 167. Od. 1, 401.

*ὀστοφύης, ἐς (φνῆ), of a bony nature, bony, Batr. 298.

*ὀστρακόδερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

*ὀστρακον, τό, the hard shell of the tortoise, h. Merc. 33.

ὅταν, in H. ὅτ' ἄν, see ὅτε.

ὅτε, conjunct. of time: 1) To mark a point of time: as, when, after, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33. 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: when, in case, as soon as, 1, 519. 4, 53; without ἄν and κέ, 2, 395. 782. 3) To mark a frequently returning case: as often as, with ἄν, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with ἄν, Il. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. 6) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: as, since, quando, rarely, 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15, 18. V) In connexion with other particles: ὅτε δὴ, ὅτε τε, ὅτε περ, πρίν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὀτέ, adv. (orig.=ὅτε), sometimes, now and then, oftentimes, 17, 178; mly in double sentences: ὀτέ μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὀτέ δέ, now—now, one while—another, 18, 599. 11, 566.

ὀτέοισιν, Ep. for οἷσιν.

ὀτεν, Ep. for οὐτινος, Od.

ὀτέφ, Ep. for ὀτινι.

ὅτι, Ep. ὅτι, conj. that, because. 1) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: that, always with indicat. in H. 4, 32. 6, 126; also ὅτι ῥά, ὅτι δὴ. 2) In assigning a reason: since, because, always with indic. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [quam citissime], 4, 193. Od. 5, 112.

ὀτινα, ὀτινας, see ὅστις.

ὅτις, Ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), quickly, busily, fleetly, with despatch, 19, 317. Od. 19, 100.

*Ὀτρεὺς, ἦος, ὁ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὀτρηρός, ἥ, ὄν (ὀτρύνω), busy, quick, fleet, hasty, epith. of θεράποντες and of ταμίη, 6, 381. Od. 1, 109.

ὀτρηρῶς, busily, quickly, Od. 4, 735.†

ὀτριχες, see ὀθριξ.

*Ὀτρυντείδης, ου, ὁ, son of Otryntens = Iphition, 20, 383.

*Ὀτρυντεύς, ἦος, ὁ, king of Hydê on the Tmolus, father of Iphition, 20, 384.

ὀτρυντός, ύος, ἥ (ὀτρύνω), poet. for ὀτρυνσις, encouragement, instigation, command, V. *19, 234, 235.

ὀτρύνω, fut. ὀτρυνέω, Ep. for ὀτρύνω, aor. ὤτρυνω, to urge on, to excite, to encourage, τινά. 1) Mly spoken of persons: to awaken from sleep, 10, 158; εἰς τι, to drive or send any one to any place, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, Il. 2, 589. 17, 383. 2) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ἵέναι, 4, 294. 414. 2. 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) spoken of things: to urge on, to accelerate, to further, πομπήν, Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. to urge oneself, to move oneself, to make haste, 14, 369; πόλινδε ἵέναι, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρύνοντο νέεσσι ἀγόμεν.

ὅτι, Ep. for ὅτι.

ὅ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκέ and οὐχι. q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι, i. e. I deny, I refuse, 7, 393; οὐκ ἔστι, 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) Was

οὐλή, ἡ (οὐλώ), a cicatrized wound, a scar, *Od. 19, 391. 393. 464.

οὐλῖος, η, ον (= οὐλος), Ep. for οὐλος, destructive, pernicious, epith. of the dog-star, 11, 62.†

οὐλοκάρηνος, ον (κάρηνον), having curled hair, Od. 19, 246.† 2) οὐλοκάρηνα for ὅλα κάρηνα, whole heads, h. Merc. 137.

οὐλόμενος, η, ον, prop. poet. for ὀλόμενος, partic. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. destructive, mischievous, deadly, pernicious, spoken both of persons and of things, 1, 2. 14, 84. Od. 10, 304. (The pass. signif. perditus, ruined, wretched, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδός (ποῦς), from this οὐλό-ποδ' for ὅλους πόδας, whole feet, h. Merc. 137.

οὐλος, η, ον, 1) Ep. and Ion. for ὅλος, whole, unconsumed, entire; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) healthy, sound; and generally, powerful, vigorous, sound, stout. a) Spoken of the voice: οὐλον κεκλήγοντες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly (V. 'curled,'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, thick wool, Il. 10, 134. οὐλαι κόμαι, thick hair, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, destructive (V. 'noisy, raging'), epith. of Arès and Achilles, 11, 5, 461. 21, 336; ὄνειρος, the pernicious dream, 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttmann, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, whole. 2) Ep. for ὀλοός from ὀλεῖν, destructive, evil, dreadful; to this add: οὐλον κεκλήγοντες, to cry dreadfully. 3) From εἰλεῖν, οὐλαμός, rough, woolly, bushy, curled, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, the bruised barley-corns, which before the sacrifice were strewn upon the victim: 'sacred barley.' V., 1, 449. Od. 3, 447. 2) the strewing of the sacred barley, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for *Ολυμπος.

οὐλώ (οὐλος), to be healthy, well, only imperat. οὐλε, as a greeting: be well. οὐλέ τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402.†

οὐμός, contr. for ὁ ἐμός, 8, 360.

οὖν, adv. now, therefore, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὖν, since now, 1, 57. Od. 16, 453; ὥς οὖν, 11, 8, 251; γὰρ οὖν, Od. 2, 123; and οὐτ' οὖν, μήτ' οὖν.

οὐνεκα, by crasis for οὐ ἔνεκα, wherefore, on which account, Od. 3, 61. 2)

Mly therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦ ἔνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: therefore that, in as far, that, like ὅτι, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4) In a single passage demonstrative=τοῦνεκα, Il. 9, 505.]

οὔνεσθε, Ep. for ὄνεσθε, see ὄνομα.

οὔνομα, Ion. and Ep. for ὄνομα, q. v.

οὔπερ and οὔ περ, adv. by no means, not at all, 14, 416.

οὔπη, adv. (πή), no where, in no place.

2) in no way, in no manner, 13, 191. Od. 5, 140.

οὔ ποθι (οὐ ποθί), nowhere, 13, 309. 23, 463; οὔδέ ποθι, also not in any way, in no way, Od.

οὔποτε, adv. (ποτέ), never, often separated by several words, 1, 163. 4, 48.

οὔπω (πῶ), not yet, often separated by a word, 1, 224; espily οὐ γάρ πω, Od. 1, 196. 216.

οὔπως, adv. (πῶς), not how, i. e. in no wise, not at all, often οὔπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also οὔπως ἔτι εἶχεν, he was no longer able, 11, 7, 354; also separated, οὐ γὰρ πως, 14, 63; οὐ μὲν πως, 2, 203.

οὔρα, ἡ, see οὐρή.

οὔρα, τά, see οὔρον.

οὔραϊος, η, ον (οὔρά), belonging to the tail. τρίχες οὔρ., the hairs of the tail, 23, 520.

*Οὐρανίη, ἡ, name of a nymph. prop. the heavenly [Urania], h. Cer. 423.

*οὐράνιος, η, ον (οὐρανός), heavenly, or in heaven, h. Cer. 55. οὐράνια πετερεῖ, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, ωνος, ὁ (οὐρανός), 1) heavenly, dwelling in heaven, epith. of the gods, 1, 570; as subst. οἱ Οὐρανῖοι, the celestials, 5, 373. 2) Patronym. the sons of Uranus=the Titans. 5, 898.

*οὐρανόδεικτος, ον (δείκνυμι), showing itself in heaven, αἶγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), from heaven, down from heaven, ἐξ οὐρανόθεν, 8, 19; and ἀπ' οὐρανόθεν, 8, 365. Od. 11, 18.

οὐρανόθι, adv. (οὐρανός), in heaven, οὐρανόθι πρό, i. e. πρὸ οὐρανοῦ, in the lower air, 3, 3.†

οὐρανομήκης, es (μήκος), heaven-high, extending into heaven, ἐλάτῃ [cloud-piercing fir, Cp.], Od. 5, 239.†

οὐρανός, ὁ, heaven, i. e. 1) the vault of heaven, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called brazen or iron, 17, 425. 5, 504. Od. 16, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 406.

23, 147. b) to play, σφαίρη, with a ball, *Od. 6, 100. c) Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Pæon, prop. the healer, the deliverer, from πάω = παύω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arês, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Asklepîos (Æsculapius), as even h. in Ap. 272.

παῖήων, ονος, ὁ, as appell. the pæan, a solemn hymn to Apollo for deliverance from pestilence, l, 473; and generally, a hymn of praise, a song of rejoicing, *22, 391.

Παῖονες, οἱ, sing. Παῖων, the Pæones, or Pæonians; inhabitants of Pæonia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Pæon = Agastrophus, 11, 339.

Παιονίη, ἡ (Παῖων), a region in the north of Thrace, on the Orbelus, between the Axîus and Strymon, 17, 350.

παιπαλόεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλειν with the reduplication παι, much twisted or wound, hence rough, rocky, jagged, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Dôd. identifies the root παλ- with Germ. Fels, rock; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381; a child. a) In respect to age: a boy, a girl, a lad, a virgin; as adj. παῖς συμφορβός, a young swineherd, 21, 282. b) In respect to descent: a son, a daughter, 1, 20. Od. 4, 263. παῖς παιδός, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = Ἀπαισός, q. v.

παιφάσσω (φάω), poet. to look, around wildly, restlessly, only partcp. παιφάσσουσα (V. far-shining), Il. 2, 450.† (Wolf in his Comment. on Il. explains it, with the Schol. and Eustath. to rush wildly on.)

Παῖων, ονος, ὁ, see Παῖονες.

πάλαι, adv. anciently, from ancient times, formerly, in opposition to νέον, 9, 527. 2) long ago, even earlier, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), born long since, old, aged, epith. of γεραιός. ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλαι), compar. παλαιότερος, η, ου, 1) old, from former times, Ἴλος, ξείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) old,

aged, full of years, in oppos. to νέος, Il. 14, 108. 136; γέρων, Od. 13, 432.

παλαισμοσύνη, ἡ, poet. (παλαίω), wrestling, the art of wrestling, 23, 701. Od. 1, 103.

παλαιστής, ου, ὁ (παλαίω), a wrestler. Od. 8, 246.†

παλαίφατος, ον (φημί), spoken a long time since, very old, ancient, θεόφατος, Od. 9, 507. 13, 172. b) of which there is an old fable, fabulous. οὐ γὰρ ἐνὶ δρυός ἐσσι παλαίφατον, not from the oak in the fable art thou sprung, V., Od. 12, 163. cf. δρύς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, 23, 621. τινί, with any man, *Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμηφι, 1) the palm of the hand, generally, the hand itself. 2) As a symbol of strength: the hand or fist, 3, 125. 5, 558.

παλάσσω (πάλλω), fut. παλάξω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τινι, any thing with any thing, αἱματί τ' ἐγκεφάλῳ τε σῖδα, Od. 13, 395; often pass. Il. 5, 100; λίθῳ πεπαλαγμένος, 6, 268. ἐγκεφάλῳ πεπάλακτο, the brain was defiled (viz. with blood) (V., mingled with blood), 11, 98. 12, 186. b) Mid. to sprinkle oneself; χεῖρας λύθῳ, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. ? Like πάλλω only in the perf. pass. κλῆρῳ πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, 7, 171. Od. 9, 231. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), wrestling, a combat of wrestling (lucta), 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), collected again. παλίλλογα ἐπαγείρειν, to bring together things again collected; to collect together again, 1, 126.†

παλιμπετής, ἐς (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐέργειν, to drive backwards, 14, 395. ἀπονέεσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετέες, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partcp. aor. pass. παλιμπλαγθεῖς, poet. to wander back, to wander round again. παλιμπλαγθέντες (Bothe: iterum errantes acti), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by πλάζειν τινα, to cause to wander to wander from his road; hence from his object; οἱ με μέγα πλάζουσι (Il. 2, 132). sc. τῆς ὁρμῆς. Hence he agrees with Eustath.: ἀντὶ τοῦ ὀπίσω μέτρῳ (Schol. ἀπράκτους, infecta re) ἀπονοστήσαντες.]

πάλιν, adv. 1) back, backwards, always spoken of place in H. πάλιν δοῦναι, οἶχεσθαι, τρέπειν, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any man, 20, 439. πάλιν εἰ

ὀστέον, τό, Ep. gen. plur. ὀστεόφιν, Od. 12, 45; a bone, spoken of the living, Il. 12, 185. Plur. ὀστέα, the bones of the dead, 7, 334.

ὅστις, ἥτις, ὅ, τι, gen. οὐτινος, ἥστινος, οὐτινος, Ep. forms: sing. nominative, ὅστις, ὅ, τι, gen. ὅτεν, ὅττεο, ὅττεν, dat. ὅτεφ, accus. ὅτινα, ὅ, τι, plur. nomin. neut. ὅτινα, 22, 450; gen. ὅτεων, dat. ὀτέοισι, accus. ὀτινας, neut. ἄσσα, whoever, whatever; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated *each who, any one*, 2, 188. 19, 260. On the construct. with the moods, see ὅς. 2) Sometimes it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: *such as, which*, Od. 2, 124. 3) In the indirect question: *who, what*, Il. 3, 167. Od. 1, 401.

*ὀστοφυής, ἐς (φνή), of a bony nature, bony, Batr. 298.

*ὀστρακόδερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

*ὀστρακον, τό, the hard shell of the tortoise, h. Merc. 33.

ὅταν, in H. ὅτ' ἄν, see ὅτε.

ὅτε, conjunct. of time: 1) To mark a point of time: *as, when, after*, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact: also in comparisons, 3, 33. 4, 275. In the fut. the Ep. κέ is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expressed as ideal or possible: mostly with ἄν or κέ, ὅτ' ἄν, ὅτε κεν, whereby the designation of time also appears as conditional: *when, in case, as soon as*, 1, 519. 4, 53; without ἄν and κέ, 2, 395. 782. 3) To mark a frequently returning case: *as often as*, with ἄν, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with ἄν, Il. 2, 147. 3) With optat. a) Chiefly as with the subj. after a historical tense, Od. 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. b) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: *as, since*, quando, rarely, 1, 244. Od. 5, 357. III) ὅτε μή for εἰ μή, except when, always with optat. Il. 13, 319. 14, 248. IV) ὅτε for ὅτι, that, after οἶδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15, 18. V) In connexion with other particles: ὅτε δὴ, ὅτε τε, ὅτε περ, πρίν γ' ὅτε, before when; εἰς ὅτε κε, for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ὅτε, adv. (orig. = ὅτε), sometimes, now and then, oftentimes, 17, 178; mly in double sentences: ὅτε μὲν—ἄλλοτε δέ, or ἄλλοτε μὲν—ὅτε δέ, now—now, one while—another, 18, 599. 11, 566.

ὀτέοισιν, Ep. for οἰσισιν.

ὀτεν, Ep. for οὐτινος, Od.

ὀτέφ, Ep. for ὀτινι.

ὅτι, Ep. ὅτι, conj. *that, because*. 1) In introducing (dependent) explanatory clauses after verbs of thinking and declaring: *that*, always with indicat. in H. 4, 32. 6, 126; also ὅτι ῥά, ὅτι δὲ. 2) In assigning a reason: *since, because*, always with indic. 1, 56. 16, 35. 3) With a superl. adj. to indicate the highest degree: ὅτι τάχιστα, as quick as possible [*quam citissime*], 4, 193. Od. 1, 112.

ὀτινα, ὀτινας, see ὅστις.

ὅτις, Ep. for ὅστις.

ὀτραλέως, adv. (ὀτρύνω), *quickly, busily, fleetly, with despatch*, 19, 317. Od. 19, 100.

*Οτρεύς, ἦος, ὁ, son of Dymas, brother of Mygdôn, sovereign of Phrygia, 3, 186 h. Ven. 111.

ὀτρηρός, ἦ, ὄν (ὀτρύνω), *busy, quick, fleet, hastily*, epith. of θεράποντες and of ταμῖν, 6, 381. Od. 1, 109.

ὀτρηρῶς, *busily, quickly*, Od. 4, 735.†

ὀτριχες, see ὀθριξ.

*Οτρυνταΐδης, ον, ὁ, son of Otrynteus = Iphition, 20, 383.

*Οτρυντεύς, ἦος, ὁ, king of Hydē on the Tmolus, father of Iphition, 20, 384.

ὀτρυντός, ύος, ἦ (ὀτρύνω), poet. for ὀτρυνσις, *encouragement, instigation, command*, V. *19, 234, 235.

ὀτρύνω, fut. ὀτρυνέω, Ep. for ὀτρυνῶ, aor. ὤτρυνα, *to urge on, to excite, to encourage*, τινά. 1) Mly spoken of persons: *to awaken from sleep*, 10, 158; εἰς τι, *to drive or send any one to any place*, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, *to drive to the war*, Il. 2, 589. 17, 383. b) For the most part with infin. *to arouse, to animate, to stimulate*, πολεμίζειν, μάχεσθαι, ἰέναι, 1, 294. 414. 2. 94. Od. 14, 374. 2) Rarely spoken of brutes: ἵππους, κύνας, Il. 16, 167. 18, 584. c) spoken of things: *to urge on, to accelerate, to further*, πομπήν, Od. 8, 30; τινὶ ὁδόν, Od. 2, 253; μάχην, Il. 12, 277. II) Mid. *to urge oneself, to move oneself, to make haste*, 14, 369; πόλινδε ἰέναι, Od. 17, 183; and thus once the act. ὤτρυνον, Il. 7, 420; where Aristarchus however read: ὤτρυνοντο πάντες ἀγόμενοι.

ὅττι, Ep. for ὅτι.

ὅ, τι, Ep. for ὅ, τι.

οὐ, adv. of negation; before a vowel having the spiritus lenis, οὐκ; before a vowel having the spiritus asper, οὐχ; to this add the Ep. forms οὐκί and οὐχί. q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: οὐ φημι, i. e. I deny, I refuse, 7, 393; οὐκ οἶα, 5, 256; sometimes in whole sentences. I) In main clauses, οὐ stands, 1) When

οὐλή, ἡ (οὐλώ), *a cicatrized wound, a scar*, *Od. 19, 391. 393. 464.

οὐλῖος, ἡ, ον (= οὐλος), Ep. for οὐλος, *destructive, pernicious*, epith. of the dog-star, Il. 62.†

οὐλοκάρηνος, ον (κάρηνον), *having curled hair*, Od. 19, 246.† 2) οὐλοκάρηνα for ὅλα κάρηνα, *whole heads*, h. Merc. 137.

οὐλόμενος, ἡ, ον, prop. poet. for ὀλόμενος, partcp. aor. 2 mid. from ὀλλυμι; as adj. always in act. signif. *destructive, mischievous, deadly, pernicious*, spoken both of persons and of things, l. 2. 14, 84. Od. 10, 304. (The pass. signif. *perditus, ruined, wretched*, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzsch, Od. 4, 92.)

*οὐλόπους, ποδός (ποῦς), from this οὐλό-ποδ' for ὅλους πόδας, *whole feet*, h. Merc. 137.

οὐλος, ἡ, ον, 1) Ep. and Ion. for ὅλος, *whole, unconsumed, entire*; ἄρτος, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) *healthy, sound*; and generally, *powerful, vigourous, sound, stout*. a) Spoken of the voice: οὐλον κεκλήγοντες, *stoutly, loudly crying*, Il. 17, 756. 759. b) Spoken of material substances: *thick, firm, woolly* (V. 'curled'), epith. of woollen stuffs, 16, 224. Od. 19, 225. 4, 50. οὐλη λάχνη, *thick wool*, Il. 10, 134. οὐλαι κόμαι, *thick hair*, Od. 6, 231. 3) Ep. adj. from ὀλεῖν for ὀλοός, *destructive* (V. 'noisy, raging'), epith. of Arēs and Achilles, Il. 5, 461. 21, 336; ὄνειρος, the pernicious dream, 2. 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams,' according to 1, b.) Buttmann, Lex. arranges the signification of οὐλος in the following branches: 1) For ὅλος, *whole*. 2) Ep. for ὀλοός from ὀλεῖν, *destructive, evil, dreadful*; to this add: οὐλον κεκλήγοντες, *to cry dreadfully*. 3) From εἰλεῖν, οὐλαμός, *rough, woolly, bushy, curled*, spoken of wool and hair; so also Voss and Arat. Phæn.

οὐλοχύται, αἱ (χέω)=οὐλαί, *the bruised barley-corns*, which before the sacrifice were strewn upon the victim: 'sacred barley,' V., 1, 449. Od. 3, 447. 2) *the strewing of the sacred barley*, Od. 3, 445.

Οὐλυμπος, ὁ, Ep. for *Ολυμπος.

οὐλώ (οὐλος), *to be healthy, well*, only imperat. οὐλε, as a greeting: *be well*. οὐλέ τε καὶ χαῖρε, 'health and joy be with thee,' V., Od. 24, 402.†

οὐμός, contr. for ὁ ἐμός, 8, 360.

οὐν, adv. *now, therefore*, is connected in H. with other particles, and points back to something preceding, ἐπεὶ οὐν, *since now*, 1, 57. Od. 16, 453; ὥς οὐν, 11, 8, 261; γὰρ οὐν, Od. 2, 123; and οὐτ' οὐν, μήτ' οὐν.

οὐνεκα, by crasis for οὐ ἔνεκα, *wherefore, on which account*, Od. 3, 61. 2)

My therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, τοῦτ' ἔνεκα, Il. 1, 111; or a following τοῦνεκα, 3, 403. 3) In the Od. after some verbs: *therefore that, in as far, that*, like ὅν, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [4) In a single passage demonstrative= τοῦνεκα, Il. 9, 505.]

οὐνεσθε, Ep. for ὄνεσθε, see ὄνομαι.

οὐνομα, Ion. and Ep. for ὄνομα, q. v.

οὐπερ and οὐ περ, adv. *by no means, not at all*, 14, 416.

οὐπη, adv. (πή), *no where, in no place*.

2) *in no way, in no manner*, 13, 191. Od. 5, 140.

οὐ ποθι (οὐ ποθί), *nowhere*, 13, 300. 23, 463; οὐδέ ποθι, also not in any way, *in no way*, Od.

οὐποτε, adv. (ποτε), *never*, often separated by several words, 1, 163. 4, 48.

οὐπω (πῶ), *not yet*, often separated by a word, 1, 224; espily οὐ γὰρ πω, Od. 1, 196. 216.

οὐπως, adv. (πῶς), *not how, i. e. in no wise, not at all*, often οὐπως ἔστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also οὐπως ἔτι εἶχεν, *he was no longer able*, Il. 7, 354; also separated, οὐ γὰρ πως, 14, 63; οὐ μὲν πως, 2, 203.

οὐρά, ἡ, see οὐρή.

οὐρα, τά, see οὐρον.

οὐραῖος, ἡ, ον (οὐρά), *belonging to the tail*. τρίχες οὐρ., *the hairs of the tail*, 23, 520.

*Οὐρανίη, ἡ, name of a nymph. prop. *the heavenly [Urania]*, h. Cer. 423.

*οὐράνιος, ἡ, ον (οὐρανός), *heavenly*, or in heaven, h. Cer. 55. οὐράνια πεπερά, Batr. 26.

[οὐρανίων, without a capital, defended by Freytag and Lange, see Οὐρανίων.]

Οὐρανίων, ωνος, ὁ (οὐρανός), 1) *heavenly, dwelling in heaven*, epith. of the gods, 1, 570; as subst. οἱ Οὐρανῖοι, *the celestials*, 5, 373. 2) Patronym. the sons of Uranus=*the Titans*, 5, 398.

*οὐρανόδεικτος, ον (δείκνυμι), *showing itself in heaven*, αἶγλη, h. 32, 3.

οὐρανόθεν, adv. (οὐρανός), *from heaven, down from heaven*, ἐξ οὐρανόθεν, 8, 19; and ἀπ' οὐρανόθεν, 8, 365. Od. 11, 12.

οὐρανόθι, adv. (οὐρανός), *in heaven*, οὐρανόθι πρό, i. e. πρὸ οὐρανοῦ, *in the lower air*, 3, 3.†

οὐρανομήκης, ες (μήκος), *heaven-high, extending into heaven*, ἐλάτῃ [cloud-piercing str. Cp.], Od. 5, 239.†

οὐρανός, ὁ, *heaven*, i. e. 1) *the summit of heaven*, which rests upon the tops of the highest mountains, hence: οὐρανός, a limit, from ὀρεῖν, ὀρίζειν. It was conceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called *brazen* or *iron*, 17, 425. 5, 504. Od. 12, 329. In this vault the sun, moon, and stars daily accomplish their course, rising from Oceanus in the east, and sinking into it in the west, Od. 5, 275. Il. 18, 400.

to Polyphēmus, in order to deceive him by the *double entendre*, Od. 9, 369.

οὔτοι, adv. (τοι), *certainly not, verily not, assuredly not*, 6, 335. Od. 1, 203.

οὗτος, αὕτη, τοῦτο (ὅ, τος), demonstrat. pron. *this, that*. H. rarely connects οὗτος by the article with the subst. τοῦτον τὸν ἀναλτον, Od. 18, 114. 1) Mly it refers to the nearest preceding object, not unfrequently however also to something following, as Il. 13, 377. Od. 2, 306. 2) Frequently it is used to point out the near or remote place of an action, and can be translated only by an adverb: οὗτός τοι,—ἐρχεται ἀνὴρ, there comes a man, 10, 341. τίς δ' οὗτος—ἐρχεται, 10, 82. 3) Before a relative sentence with ὅς, it signifies: *he, the one*, Od. 2, 40. 6, 201. It is frequently however omitted before ὅς, Il. 10, 306. Od. 11, 433, seq.; also in exclamations, ἀλγίον, Od. 4, 292. 4) The neut. ταῦτα often signifies, *in this, therefore*, Od. 2, 180. Il. 3, 399.

οὕτω, and before a vowel οὕτως, adv. (οὗτος), *of this kind, in this way, i. e. thus, so*, under these circumstances, in this condition. a) Mly the οὕτως has for its correlative ὥς, *so—as*, 4, 178. b) Emphatically with the fut. and imperf.: οὕτως ἔσται, *so shall it be*, Od. 11, 348; κεῖσ' οὕτω, *lie there thus*, Il. 21, 184. c) Like αὕτως: thus idly, μὰψ οὕτω, 2, 120. d) In wishes and asseverations, also after εἰ and αἶθε with ὥς following: εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς εἶην, *if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus*, 13, 825. e) It also stands connected: οὕτω δῆ, *thus then*; οὕτω πον, *thus indeed*: οὕτω πη, *thus perchance* [24, 373]. [f) *So = tam*, 13, 309; cf. Il. δεύω.]

οὐχ, before an aspirate or a spiritus asper for οὐκ.

οὐχί, a strengthened form of οὐχ, *not*, no, *15, 716. 16, 762.

ὀφείλω, Ep. also ὀφέλλω, Od. 8, 332. 462. 3, 367; aor. 2 ὤφελον, Ep. ὀφελον, ὀφελλον and ὠφελλον, 1) *to be indebted, to have to pay, to owe*, χρεῖός τινι, a debt to any man, Il. 11, 688; and pass. χρεῖος ὀφείλεται μοι, a debt is owed to me, 11, 688. Od. 3, 367. 2) Generally, *to be under obligation, duty or necessity*, as expressed by *ought, should, must*, in H. only aor. 2 ὤφελον mly with infin. Il. 1, 353. 10, 117. 23, 546. Od. 4, 97. b) Esply this aor. with and without αἶθε, εἶθε, ὥς, expresses a wish which cannot be fulfilled; the infin. pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); αἶθ' ὀφελος παρὰ νηυσὶν ἀδάκρυτος ἦσθαι, *O that thou mightest sit tearless at the ships*, Il. 1, 415. ὥς, ὠφελος, αὐτόθ' ὀλέσθαι, *would that thou hadst perished there*, 3, 426. cf. 1, 173. 6, 346. Od. 1, 217; also with negat. μὴ ὀφελος, *would thou hadst not*—, Il. 9, 698. Od. 8, 312.

Ὀφελίστης, ου, ὅ, 1) a Trojan, 8, 21; 2) a Pæonian, 21, 210.

ὀφέλλω, Ep. for ὀφείλω, q. v.

ὀφέλλω, besides pres. and imperf. only optat. aor. ὀφέλλειεν, Od. 2, 334; *to augment, to increase, to enlarge. to strengthen, to bless*, πόνον, στόνον, μένος, ἀρετήν spoken of the wind: κύματα, *to increase the waves*, Il. 15, 383: οἶκος, *to enrich the house*, Od. 15, 21; pass. Od. 14, 233; μῦθον, *to amplify discourse, i. e. to make many words*, Il. 16, 631; ὀφέλλειν τινὰ τιμῇ, *to increase any man's honour, i. e. to show him greater honour*, 1, 510.

ὀφελος, εος, τό (ὀφέλλω), προξί, *edification, furtherance*. αἱ κ' ὀφελός τι γένημεθα, *if perchance we may be of some use*, 13, 236. ὅς τοι πόλλ' ὀφελος γένηται, *who was of great use to thee*, *17, 151. h. Merc. 34.

Ὀφέλιος, a Trojan, 6, 20. 2) a Greek, 11, 302.

ὀφθαλμός, ὅ (ὀφθῆναι), 1) *the eye*. ὀφθαλμῶν βολαί, *the looks of the eyes*, O. 4, 150. 2) Generally, *the sight, the contemplance*, Il. 24, 204.

ὄφιν, ιος, ὅ, a serpent, 12, 208.† (*o* is long through the arsis.)

ὄφρα, conjunc. Ep. and Ion. I) *Conj. of time*. 1) To indicate simultaneousness: *whilst, as long as*. a) With indic. when the declaration respects something real, 2, 769. 5, 788; in the apodosis mly τόφρα, 4, 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, 4, 346. 5, 524; also ἄν. κέ are annexed, 11, 187; (ὄφρα κεν κεῖται, 24, 531, where Spitzner correctly reads κῆται.) 2) To indicate something following *until, till, up to*. a) With indic. mostly preterite, 5, 557. 10, 488; fut. & 110. 16, 243. b) With subjunct. when an expected or designed end is expressed mly in the aor. 1, 82. 6, 113. 17, 186; also ἄν. κέ are annexed, 6, 258. Od. 4, 588. c) With optat. Il. 10, 571; and with ἄν, Od. 17, 298. 3) Absol. as an adv. *for a time, a while, in the mean time*, Il. 15, 547. II) *Conjunct. of purpose*: in sentences indicating design, *that*. a) With subj. after a primary tense: also with ἄν, κε, 2, 440. Od. 12, 52; and after an aor. with pres. signifi. Od. 1, 311. Often with a short mood vowel, Od. 3, 419. Il. 1, 147. b) With optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; ὄφρα μὴ, *that not*, Kühner, § 603, seq. 644, seq. Thiersch, § 316. 338. 341. Rost, § 121, 122.

ὀφρυόεις, εσσα, εν (ὀφρῦς), *having eminences, situated on lofty ground*. epith. of Troy, 22, 411.†

ὀφρῦς, υός, ῆ, accus. plur. ὀφρῦς, contr. for ὀφρύας, 16, 740. 1) *the eye-brows*, mly plur. 13, 88. Od. 4, 153. 2) *an elevation, an eminence, the brow of a hill*, Il. 20, 151.

23, 147. *b)* to play, σφαίρη, with a ball, *Od. 6, 100. *c)* Spoken of a musical instrument, h. Ap. 206.

Παιήων, ονος, ὁ, Ion. for Παιάν, Παιών, Πᾶων, prop. the healer, the deliverer, from πάω = παύω, according to Etym. Mag. in Hom. the physician of the gods, who cured the wounded Hades and Arēs, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Eustath. ad Od. 4, 232; later an appellation of Apollo and Asklēpios (Æsculapius), as even h. in Ap. 272.

παιήων, ονος, ὁ, as appell. the pæan, a solemn hymn to Apollo for deliverance from pestilence, 1, 473; and generally, a hymn of praise, a song of rejoicing, *22, 391.

Παίονες, οἱ, sing. Παίων, the Pæones, or Pæonians; inhabitants of Pæonia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, ὁ, son of Pæon = Agastrophus, 11, 339.

Παιονίη, ἡ (Παίων), a region in the north of Thrace, on the Orbelus, between the Axius and Strymon, 17, 350.

παιπαλόεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλειν with the reduplication παι, much twisted or wound, hence rough, rocky, jagged, epith. of mountains, 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. Il. 13, 33. [Döb. identifies the root παλ- with Germ. Fels, rock; the 'fell' of Cumberland, &c.]

παῖς, παιδός, ὁ and ἡ, often in the Ep. language, nom. παῖς, voc. παῖ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381; a child. *a)* In respect to age: a boy, a girl, a lad, a virgin; as adj. παῖς συμφορβός, a young swineherd, 21, 282. *b)* In respect to descent: a son, a daughter, 1, 20. Od. 4, 263. παῖς παιδός, a child's child, a grandchild, Od. 19, 404; plur. Il. 20, 308.

Παισός, ἡ = Ἀπαισός, q. v.

παιφάσσω (φάω), poet. to look, around wildly, restlessly, only partic. παιφάσσουσα (V. far-shining), Il. 2, 450.† (Wolf in his Comment. on Il. explains it, with the Schol. and Eustath. to rush wildly on.)

Παίων, ονος, ὁ, see Παίονες.

πάλαι, adv. anciently, from ancient times, formerly, in opposition to νέον, 9, 527. 2) long ago, even earlier, 23, 871. Opposed to νῦν, 9, 105. Od. 17, 366.

παλαιγενής, ἐς (γένος), born long since, old, aged, epith. of γεραιός. ἄνθρωπος, 3, 386. Od. 22, 395. h. Cer. 113.

παλαιός, ἡ, ὄν (πάλαι), compar. παλαιότερος, η, ον, 1) old, from former times, Ἴλος, ξείνος; spoken of things: οἶνος, neut. plur. παλαιά, Od. 2, 188. 2) old,

aged, full of years, in oppos. to νέος, Il. 14, 108. 136; γέρων, Od. 13, 432.

παλαισμοσύνη, ἡ, poet. (παλαίω), wrestling, the art of wrestling, 23, 701. Od. 1, 103.

παλαιστής, ου, ὁ (παλαίω), a wrestler, Od. 8, 246.†

παλαίφατος, ον (φήμι), spoken a long time since, very old, ancient, θέσφατ, Od. 9, 507. 13, 172. *b)* of which there is an old fable, fabulous. οὐ γὰρ ἐκ δρυός ἐσσι παλαίφατον, not from the oak in the fable art thou sprung, V., Od. 12, 163. cf. δρυς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, 23, 621: τινί, with any man, *Od. 4, 343. 17, 134.

παλάμη, ἡ (πάλλω), Ep. gen. and acc. παλάμηφι, 1) the palm of the hand, generally, the hand itself. 2) As a symbol of strength: the hand or fist, 3, 122. 5, 558.

παλάσσω (πάλλω), fut. παλάξω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τι, any thing with any thing, αἵματι τ' ἐγκεφάλῳ τε σῖδα, Od. 13, 395; often pass. Il. 5, 100; λίθῳ πεπαλαγμένος, 6, 268. ἐγκέφαλος πεπάλακτο, the brain was defiled (viz. with blood) (V., mingled with blood), 11, 98. 12, 186. *b)* Mid. to sprinkle oneself; χεῖρας λύθῳ, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 2) Like πάλλω only in the perf. pass. κλῆρ πεπαλάχθαι, to be taken by lot, to decide by lot, to cast lots, 7, 171. Od. 9, 331. (According to Eustath. παλάσσω signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)

πάλη, ἡ (πάλλω), wrestling, a combat of wrestling (lucta), 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), collected again παλίλλογα ἐπαγείρειν, to bring together things again collected; to collect together again, 1, 126.†

παλιμπετής, ἐς (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐέργειν, to drive backwards, 16, 395. ἀπονέσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. παλιμπετές, see Buttm., Lex. p. 296.

παλιμπλάζομαι (πλάζομαι), only partic. aor. pass. παλιμπλαγχθείς, poet. to wander back, to wander round again. παλιμπλαγχθέντες (Bothe: iterum errantes acti), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by πλάζειν τινα, to cause one to wander from his road; hence from his object; οἱ με μέγα πλάζουσι (Il. 2, 132). sc. τῆς ὁρμῆς. Hence he agrees with Eustath.: ἀντὶ τοῦ ὀπίσω μέτρῳ (Schol. ἀπράκτους, insecta re) ἀπονοστήσαντας.]

πάλιν, adv. 1) back, backwards, always spoken of place in H. πάλιν δοῦναι οἶχεσθαι, τρέπειν, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν ἔγχος τινός, to turn back the spear from any man, 20, 439. πάλιν αἰ

παναίολος, ον, poet. (αἰόλος), *very easily moved, very flexible* (Lexil. p. 66); less probably, *very bright, exceedingly variegated*: epith. of the girdle, shield, and cuirass, *4, 186. 13, 552 [cf. αἰόλος].

πανάπαλος, ον, poet. (ἀπαλός), *very tender, very young*, Od. 13, 223 † (here the first α is long).

πανάποτος, ον, poet. (ἀποτος), *very unfortunate*, *24, 493. 255.

πανάργυρος, ον (ἄργυρος), *all of silver, very silvery*, *Od. 9, 203. 24, 275.

παναφήλιξ. Gen. ἱκος, ὁ, ἡ (ἀφήλιξ), *without youthful companions*. παῖδα παναφήλικα τιθέναι, to rob the child of all playmates, 22, 490. †

*πανάφυλλος, ον (φύλλον), *all-leafless*, h. Cer. 452.

Παναχαιοί, οἱ, *the collective Achæans*, by which name in Hom. the wide-spread tribe of the Achæans was designated, 2, 404. Od. 1, 239. 14, 369. cf. Ἀχαιοί.

παναώριος, ον, poet. (ἁώριος), *very untimely*; παῖς, a child dying prematurely, 24, 540. †

πανδαμάτωρ, ορος, ὁ, poet. (δαμάω), *that subdues all, all conquering* (V. 'all-powerful'), epith. of sleep, 24, 5. Od. 9, 373.

Πανδάρεος, ὁ, son of Merops from Miletus in Crete, and friend of Tantalus; his eldest daughter Aëdon, according to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518, seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers called Merope and Cleothêra, Paus. 10, 30. 1.

Πάνδαρος, ὁ, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, 2, 827. 4, 93. He was slain by Diomêdes, 5, 290.

πανδήμιος, ον, poet. (δῆμος), *amongst or of the whole people*, πτωχός, a common beggar, who begs of all, Od. 18, 1. †

*Πανδίη, ἡ, daughter of Zeus and Selene, h. 32, 15.

Πανδίων, ονος, ὁ, a Greek, a companion of Teucer, 12, 372.

Πάνδοκος, ὁ, a Trojan slain by Ajax, 11, 490.

*πάνδωρος, ον (δῶρον), *giving every thing, all-yielding*, epith. of the earth, Ep. h. 7.

Πανέλληνες, οἱ, *the collective Greeks*, a comprehensive name of the Grecian tribes in connexion with Ἀχαιοί, 2, 530; see Ἑλληνες. [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

πανῆμαρ, adv. (ἡμαρ), *the whole day long*, Od. 13, 31 †

πανημέριος, η, ον (ἡμέρα), *lasting or doing something the whole day*, adj. for adv. 1, 572. Od. 3, 486. 4, 356. The neut. as adv. Il. 11, 279.

Πανθοίδης, ον, ὁ, son of Panthous = Polydamas, Euphorbus, 13, 756. 16, 86.

Πάνθοος, ὁ, contr. gen. Πάνθον, ἰ. 9: Πάνθω, v. 40; son of Othryades, father of Euphorbus and Polydamas; a priest of Apollo at Delphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, 3, 146.

πανθύμαδόν, adv. (θυμός), *in high anger in vehement wrath*, Od. 19, 33. †

παννύχιος, η, ον (νύξ), *lasting the whole night, or doing any thing the whole night*, adj. for adv. 2, 2. 24. Od. 2, 434.

πάννυχος, ον = παννύχιος, 10, 159.

*πανόλβιος, ον (ὀλβιος), *very happy*, h. 6, 54.

πανομφαῖος, ὁ, poet. (ὁμφή), *the author of all omens* ('all-disclosing,' V.), appellation of Zeus, as the giver of all oracles and signs, 8, 250. †

Πανοπεύς, ἦος, ὁ, a town in Phocis on the Cephîsus on the borders of Boeotia, now Blasias, 2, 520. 17, 307. Od. 11, 581. (2) Prop. name of a man, the father of Epeus, 23, 665.

Πανόπη, ἡ, daughter of Nereus and Doris, 18, 45.

πάνορμος, ον (ὄρμος), *very convenient for landing*, λιμὴν ('sheltering,' V.), 11, 195. †

πανόψιος, ον, poet. (ὄψις), *visible to all, clear-shining*, ἔγχος, 21, 397. †

πανουδίη, adv. (σένω), *with all haste, with all dispatch*, 2, 12. 29. 11, 709.

πάντη or πάντη, adv. (πᾶς), *everywhere, at all events*, in every direction, 1, 384. 11, 156. Od. 2, 383.

*παντοδαπός, ἡ, ὄν (πᾶς), *every kind, manifold*, h. Cer. 402.

πάντοθεν, adv. poet. (πᾶς), *from all sides or places*, 13, 28. Od. 14, 270.

παντοῖος, η, ον (πᾶς), *of every kind, manifold* ('from all sides,' V.), both sing. and plur. παντοῖοι ἀνεμοί, winds from all sides, i. e. a confusion of gusts, 2, 307. Od. 5, 293.

πάντοσε, adv. (πᾶς), *in every direction, to all sides*, 5, 300. Od. 11, 606.

πάντως, adv. (πᾶς), *entirely, altogether, exceedingly*, always with οὐ, 8, 450. Od. 19, 91.

πανυπέρτατος, η, ον, poet. *exceedingly elevated, the highest of all*, Od. 9, 25. †

πανυστατος, η, ον, poet. (ὑστατος), *the very last, the last of all*, 23, 532. Od. 4, 452.

πάομαι, furnishes tenses to πατέομαι, q. v.

παπιάζω (πάππας), *to say papa, to call any one father*, 5, 408. †

πάππας, ον, ὁ, vocat. πάππα, papa, father, a tender mode of address, formed from the language of children, Od. 6, 57. †

παπταίνω, aor. 1 ἐπάπτηνα, *always without augm.; prop. to be timorous, as to look around uneasily*, and generally, absol., ἀμφὶ εἰ, 4, 497; ἀνά, κατά τι, 11,

*παραίβολος, ον, poet. for παράβολος.

παραιπεπίθῃσιν, see παραπείθω.

παραίσιος, ον, poet. (αἰσιος), of unfavorable omen, inauspicious, σήματα, 4, 381.†

παράϊσσω (ἀϊσσω), aor. παρήϊξα, to spring away from, to rush or run by, 5, 690. 20, 414; τινά, any one, *11, 615.

παραϊφάμενος, see παράφημι.

παραϊφασις, ιος, Ep. for παράφασις.

παρακάββαλε, see παρακαταβάλλω.

παρακαταβράλλω (βάλλω), only aor. 2 παρακάββαλον, Ep. for παρακατέβαλον, prop. to cast down beside, to lay down, ὕλην, 23, 127; ζῶμά τινι, to put a girdle about any one, *23, 683. cf. 685. (Voss, on the other hand, 'he laid the girdle by him.')

παρακαταλέγομαι, mid. (λέγομαι), only sync. Ep. aor. 3 sing. παρακτέλεκτο, to lie down beside any one, τινί, *9, 565. 664.

παρακείμαι (κείμαι), iterat. imperf. παρεκέσκετο, Od. 14, 521; to lie beside, to stand or be placed beside, Il. 24, 476; with dat. τραπέζῃ, by the table, Od. 21, 416. 2) Metaph. to lie before, to be free to, ὑμῖν παρακείται, Od. 22, 65.

παρακίω (κίω), to go by, τινά, in tmesis, 16, 263.†

παρακλιδόν, adv. (κλίνω), in the manner of averting, turning aside. τρέπειν ὅσσε, to avert the eyes, h. Ven. 183; ἄλλα παρὲς εἰπεῖν παρακλιδόν, turning aside to speak other things, i. e. to deviate from the truth, Od. 4, 348. 17, 139.

παρακλίνω (κλίνω), aor. 1 παρέκλινα, to incline or bend sideways, κεφαλὴν, Od. 20, 301. 2) Intrans. to turn aside, 23, 424.

παρακοίτης, ον, ὁ (κοίτη), a bed-fellow, a husband, *6, 430.

παρακοίτις, ιος, ἡ, Ep. dat. παρακοίτι, Od. 3, 381; a female bed-fellow, a wife, Il. 3, 53.

παρακρεμάννυμι (κρεμάννυμι), aor. particp. παρακρεμάσας, to hang beside, to let hang, with accus. χεῖρα, 13, 597.†

παραλέγομαι, mid. (λέγω), only aor. 3 sing. παρελέξατο and subj. 1 sing. παραλέξομαι, Ep. for παραλέξωμαι, 14, 237; syncop. 2 aor. 3 sing. παρέλεκτο, h. Ven. 168; to lay oneself beside; τινί, to sleep with any one, 2, 515. Od. 4, 305; ἐν φιλότῃ, to have amorous commerce with any one, Il. 14, 237.

παραμείβομαι, mid. (ἀμείβω), only aor. παρεμειψάμην, to go by, to ride by, τινά, any one, *Od. 6, 310. h. Ap. 409.

παραμένω, Ep. παρμένω and παραμίνω (μένω), aor. 1 παρέμεινα, to remain by or beside, to persist, to hold out, 13, 151; τινί, to remain with any one, *11, 402.

παραμίνω, poet. for παραμένω, *Od. 2, 297. 3, 115.

παραμῦθέομαι, depon. mid. (μῦθος), aor. 1 παρεμῦθῆσάμην, to address, in order to comfort or animate, τινί, any one, 9, 417. 684; with infin. *15, 45.

παρηνέω, poet. for παρηνέω (νέω), to hear up by, to store up, σίτον ἐν κανόεσιν, *Od. 1, 147. 16, 51.

παρηνήχομαι, depon. mid. (νήχομαι), fut. παρηνήξομαι, to swim beside or by, Od. 5, 417.†

*παρηνίσσομαι, depon. mid. (νίσσομαι), to go by, with accus. h. Ap. 430.

πάραντα, adv. (ἄντα), sideways, obliquely, 23, 116.†

παραπαφίσκω (ἀπαφίσκω), aor. παρήπαφον, to mislead, to seduce, to infatuate, with infin. 14, 360.†

παραπείθω, poet. παραιπείθω (πείθω), aor. παρέπεισα, Ep. aor. 2 with Ep. reduplic. παραπέπιθον, whence the subj. παραιπείθῃσι, Od. 22, 213; particp. παραιπείθων, οὔσα, and παρπεπιθών, prop. by crafty discourse to convert from one opinion to another, generally, to persuade, to wheedle, to win over, with accus. τινά, Od. 24, 119; φρένας τινός, Il. 7, 120. 13, 788; τινά ἐπέεσσιν, 14, 283; with infin. Od. 22, 213.

παρπεπιθών, see παραπείθω.

παρπέμπω (πέμπω), aor. παρέπεμψα, to send by, to convey by, Od. 12, 72.†

παρπλάζω (πλάζω), aor. 1 παρέπλαγξα, aor. pass. παρπλάγχθην. 1) to lead from the right way, to conduct astray, to cause to err, τινά, with gen. of the place, Od. 9, 181. 19, 187; hence pass. to turn aside, to wander, spoken of the arrow, Il. 15, 464. 2) Metaph. to cause to err, to confuse, νόημα, Od. 20, 346.

παρπλήξ, ἦγος, ὁ, ἡ (πλήσσω), prop. beaten sideways. παρπλήγες ἡῖόνες, shores on which the waves beat only sideways, i. e. low (V. sloping) shores, Od. 5, 418. 440.

παρπλώω (πλώω), Ep. for παραπλώω, 3 sing. Ep. aor. παρέπλω, to sail by, Od. 12, 69.†

παρπνέω (πνέω), aor. subj. παρπνέσῃ, to breathe through a side opening, to blow by, to breathe by, spoken of the bottle of Æolus, Od. 10, 24.

παρῤῥητός, ἡ, ὃν (ῤῥητός), addressed, a) that can be addressed, appeased; ἐπέεσσιν, by words, 9, 526. b) τὰ παρῤῥητά, addresses, admonitions (πειναι), cf. ἀμήχανος, *13, 726.

*παρῥασκώπτω (σκώπτω), to deride aside, to deride covertly, h. Cer. 203.

παρῥασταδόν, adv. (παρίστημι), standing near, 15, 22. Od. 10, 173.

*παρῥαστείχω (στείχω), aor. παρῥαστείχω, to go by, with accus. h. Ap. 217.

παρῥασφάλω (σφάλω), aor. 1 παρῥασφάλα, to thrust aside, to drive away, οἰσίν, 8, 311.†

παρῥασχέμεν, see παρέχω.

παρῥατάνω (τανύω), to place beside, τράπεζαν, Od. 1, 138. 7, 174; in tmesis.

παρῥατεκταίνομαι, mid. (τεκταίνω), aor. 1 παρῥατεκτηνάμην, to ruin in constructing, to construct falsely, metaph. to transform, to metamorphose, τί, 14, 34; ἔπος, to falsify a word, i. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρῥατίθημι (τίθημι), pres. 3 sing. παρῥατιθεῖ, fut. παρῥαθήσω, aor. παρῥαθήκα, 1 aor. 3 plur. παρῥαθεσαν for παρῥαθεσαν,

the truth, Od. 4, 348. 17, 139. *παρὲξ ἐρεῖν*, Od. 23, 16. *παρὲξ ἀγορεύειν*, contrary to propriety, i. e. unskillfully, foolishly, Il. 12, 213. *b) besides, yet*, Od. 14, 168.

παρεκέσκετο, see *παράκειμαι*.

παρεκπροφεύγω (φεύγω), aor. subj. *παρεκπροφύγω*, to flee away from, metaph. to escape, *τινά*, 23, 314.†

παρελαύνω (ἐλαύνω), fut. *ἐλάσω*, aor. *παρήλασα*, poet. *παρέλασα* (σ), to drive by, hence *a) Intrans. to ride by, to travel by* (subaud. ἵππους or ἄρμα), 23, 382; *τινα ἵπποισιν*, beyond any one, to conquer one in a chariot-race, 23, 638. *b) to sail by*, *νηί*, Od. 12, 186; *τινά*, beyond any one, Od. 12, 197.

παρέλκω (ἐλκω), to draw beside, to prolong, to delay any thing; absol. to loiter, to linger, *μύνησι*, by pretexts, Od. 21, 111. Mid. to draw to oneself, to procure for oneself, by cunning and deceit, *δῶρα*, *Od. 18, 282.

παρέμμεναι, see *πάρεμι*.

παρενήνεον, see *παρηνένω*.

παρέξ, see *παρέκ*.

**παρέξειμι* (εἶμι), to go out by, metaph. to overstep, to exceed, to transgress, h. Cer. 478.

παρεξελαύνω (ἐλαύνω), aor. subj. *παρεξελάσῃσθα*, ed. Spitzner (*παρὲξ ἐλάσῃσθα*, ed. Wolf), to drive out by; only intrans. to ride out by, 23, 344.†

παρεξέρχομαι, depon. mid. (ἐρχομαι), aor. 2 infin. *παρεξελθεῖν*, 1) to go out by, to go over, to go by, Od. 10, 573; *πεδίοιο*, Il. 10, 344. 2) Metaph. to overstep, to transgress, to violate, *Διὸς νόον*, etc. Od. 5, 104; *ἄλλον θεόν*, Od. 5, 138.

παρέπλω, see *παραπλώω*.

παρέρχομαι, depon. mid. (ἐρχομαι), fut. *παρелеύσομαι*, aor. 2 *παρήλυθον* and *παρήλθον*, infin. Ep. *παρελθέμεν*, 1) to go by, to pass over, Od. 12, 62; *τί*, before a thing, Il. 8, 239; hence absol. to pass away, *κύμα*, Od. 5, 429. With accus. to come before any one, to surpass him, to outstrip, *τινά*, Il. 23, 345. 8, 239; *ποσίν*, in running, Od. 8, 230; *ἐν δόλοισιν*, Od. 13, 291; hence generally to overreach, to deceive, Il. 1, 132.

πάρεσαν, see *πάρεμι*.

παρεννάσσομαι, pass. (εὐνάζω), to lie or sleep by, *τινί*, any one, Od. 22, 37.†

παρέχω (έχω), fut. *παρέξω*, aor. 2 *παρέσκον*, Ep. *παρέσχεθον*, subj. *παρασχω*, infin. Ep. *παρασχέμεν*, 1) to hold near, to present, *τί*, any thing: *δράγματα*, 18, 556. cf. 23, 50; *φάος*, Od. 18, 317. 2) Generally, to reach to, to present, to give, to accord, to bestow, *ιερχῆα*, *δῶρα*, *σίτον*, *ἰχθύς*, *φιλότητα*, to accord friendship, hospitality, Il. 3, 354; *ἀρετήν*, Od. 18, 133; *γέλω τε καὶ εὐφροσύνην*, Od. 20, 8; with infin. *παρέχουσι γάλα θῆσθαι*, they always give milk for milking, Od. 4, 89. Mid. *παρεχέσκετο*, var. lec. for *παρεκέσκετο*, Od. 14, 521.

παρηέρθη, see *παραίρω*.

παρήϊον, τό, Ion. for the unusual *πα-*

ρεῖον, 1) the cheek, spoken of animals, 16, 159. Od. 22, 404. 2) a cheek-ornament upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142.

παρήλασε, see *παρελαύνω*.

πάρημαι, depon. mid. (ἤμαι), to sit by or near: absol. and with dat. *τινί*, any one, Od. 1, 339; *νηυσί*, Il. 1, 421. *b) Generally, to remain by, to dwell, to reside at or in*, 9, 311. Od. 11, 573.

παρηορή, ἡ, poet. (*παρηόρος*), the ring of the *παρηόρος* (vid.), the thong with which he is attached, *8, 87 16, 152.

παρηόρος, ον, poet. (*παραίρω*), 1) *lying at the side*, subaud. ἵππος, an extra horse not attached to the yoke with the regular pair, but going beside, an outrigger, 16, 471. 474: elsewhere *παράστροφος*. 2) *lying beside, extended near*, 4, 156; metaph. *beside oneself, crazy, infuriated*, *23, 603.

παρήπαφε, see *παραπαφίσκω*.

παρθέμενος, see *παρτιθέμι*.

παρθενική, poet. for *παρθένος*, a virgin, 18, 567. Od. 11, 39; prop. fem. of *παρθενικός* = *παρθένιος*; hence *παρθενική νεήνις*, Od. 7, 20.

παρθένιος, η, ον (*παρθένος*), pertaining to virgins, *ζώνη*, Od. 11, 245; subst. ὁ *παρθένιος*, sc. *παῖς*, a virgin's son, Il. 16, 180. 2) *innocent, pure, clear*, h. Cer. 99.

Παρθένιος, ἡ, a river in Paphlagonia which separates it from Bithynia, and flows into the Pontus; now *Bartia*, 2, 854.

παρθενοπίπης, ον, ὁ (*ὀπιπτεύω*), one who eyes maidens, a *maid-gazer*, 11, 385.†

παρθένος, ἡ, a virgin, a *maiden*, Il. and Od. 2) a young wife, 2, 514.

πάρθεσαν, see *παρτιθέμι*.

παριαύνω (ιαύνω), to sleep by or with *τινί*, any one, 9, 336.†

παρίζω (ίζω), to seat oneself by, *τινί*, any one, Od. 4, 311.†

παρίημι (ιῆμι), aor. 1 pass. *παρείδω*, to let down beside; pass. to hang down, 21, 868.†

Πάρις, ιος, ὁ, also called *Ἀλέξανδρος*, son of Priam; he seduced Helen, under the protection of Aphrodītē, and was the cause of the Trojan war, 3, 45, seq. The poet mentions the occasion of this seduction, 24, 25, seq.; of his voyage, he only mentions that he returned with Helen by way of Phœnicia, 6, 290, seq. He was a friend of the female sex and of music, 3, 39, seq.; and also not unacquainted with war, though often dilatory and cowardly, 6, 350.

παρίστημι (ἵστημι), aor. 2 *παρίστην*, subj. Ep. *παρστήτεον* for *παρστήτω*, optat. *παρσταῖην*, partep. *παρστάς* and *παρστάς*, perf. *παρίστηκα*, infin. *παρεστάμεναι*, 3 plur. pluperf. *παρέστασαν*, fut. mid. *παραστήσομαι*, Od. 24, 28. 1) Trans. to place near, in H. not used. II) Intrans. mid. also aor. 2 perf. and pluperf. *a) to place oneself near*, *

mortals, 22, 76. σὺ δ' ἐκ πάντα πέλονται. from thee comes every thing, 13, 632. c) With adv. κακῶς πέλει αὐτῇ. it goes ill with it (the bird), 9, 324. 3) = εἶναι: τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν, and attached to it was a silver pole [or, from it proceeded a silver pole], 5, 729. (On the imperf. which seems to stand as a pres. see Kühner, Gram. § 332. 4. Rost, § 116, p. 574.)

πέλωρ, only nom. and accus. *a monster, a prodigy*, spoken of the Cyclopes, Od. 9, 428; of Scylla, Od. 12, 87; of the serpent Python, h. Ap. 374; of Hēphæstus, Il. 18, 410.

πελώριος, η, ον (πέλωρ), *monstrous, huge, gigantic, prodigious*, spoken of every thing remarkable for its size; of persons and things, ἔγχος, 5, 594; λᾶας, Od. 11, 594. θαῦμα πελώριον, a prodigious spectacle, Od. 9, 190.

πέλωρον, τό = πέλωρ, *a monster, a prodigy*, Gorgō, 5, 741; a large stag, Od. 10, 168. δεινὰ πέλωρα, frightful prodigies of the gods, Il. 2, 321; spoken of the men changed into brutes by Calypsō, Od. 10, 219.

πέλωρος, η, ον = πελώριος, *monstrous*, epith. of a serpent, 12, 202; of a gouse, Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst. *a monster*, spoken of the Cyclops, Od. 9, 257. (In H. πέλωρος is common gend., see Od. 19, 161; in Hesiod we find also πελώρη.)

πεμπάζομαι, mid. (πέμπε, πέντε), only aor. mid. subj. πεμπάσσεται, with shortened mood-vowel, *to count on the five fingers*, and generally, *to count*, τί, Od. 4, 412.†

πεμπταῖος, η, ον (πέμπτος), *on the fifth day*, adj. for adv. Od. 14, 257.†

πέμπτος, η, ον (πέντε), *the fifth*, Il. πέμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven.

πέμπω, fut. πέμψω, aor. 2 ἔπεμψα, Ep. πέμψα, also mid. *to send*, i. e. 1) *to send away, to dismiss, to send to*, spoken of persons and things: τινά or τί τινι; κακόν τινι, 15, 109; also a) With prep. ἐς πόλεμον, 18, 237; ἐς Χρύσην, 1, 390; ἐπὶ τινά, against or upon any one, 10, 464; ἐπὶ τινι, to any one, 2, 6. b) With adv. ἐνθάδε, οἴκαδε, πόλεμόνδε. c) With infin. φέρειν, in order to bring, 16, 454; ἔπεσθαι, 16, 575. cf. 7, 227. 18, 240. 2) *to send away from oneself, to let go, to dismiss, to send home*, Od. 4, 29. 13, 39. 3) *to escort, to accompany*, Il. 1, 390. 6, 255. 11, 626; also *to send with*, εἶματα, Od. 16, 83.

πεμπώβολον, τό (πέντε, ὀβελός), *a fork with five prongs or tines*, used espily in sacrifices, 1, 463. Od. 3, 460.

πενθείετον, see πενθέω.

πενθερός ὁ (πενθέω), *the wife's father, a father-in-law*, 6, 170. Od. 8, 582.

πενθέω, Ep. πενθείω, 23, 283 (πένθος), infin. pres. πενθήμεναι, Ep. for πενθεῖν, Od. 18, 174; aor. infin. πενθήσθαι, 1) Intrans. *to mourn, to grieve*, Od. 19, 120. 2) Trans. *to bewail, to lament*, τινά, Il.

23, 285; νέκυν γαστέρι, a dead person with the stomach, i. e. to mourn for by fasting, 19, 225.

πένθος, εος, τό, *sorrow, grief, lamentation*. πένθος τινός, grief for any one, Il. 249. Od. 21, 423.

πενίη, ἡ (πένομαι), *poverty, penury*. Od. 14, 157.†

πενιχρός, ἡ, ὄν, poet. for πενής, *poor, needy*. Od. 3, 348.†

πένομαι, depon. only pres. and imperf. to earn one's support by labour; hence generally, 1) *to labour, to be employed*, 1, 318. Od. 10, 347; περί τι, about any thing, Od. 4, 624. 2) Trans. *to prepare, to make ready*, with accus. espily δαῖτα, δειπνον, Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον, poet. (ἔτος), *five years old*, of five years, βούς, ὄς, 2, 403. Od. 14, 419.

πενταετής, ἐς (ἔτος), *five years old*, from which adv. πεντάετες, five years long. Od. 3, 115.†

πένταχα, adv. (πέντε), *five fold, in five folds or parts*, κοσμηθέντες, 12, 87.†

πέντε, indeclin. *five*, Il. and Od.

πεντήκοντα, indeclin. *fifty*. Il. and Od. πεντηκοντόγυος, ον, poet. (γύα), *hairy fifty acres*, τέμενος, 9, 579.†

πεντηκόσιοι, αι, α, Ep. for πεντακ., *for hundred*, Od. 3, 7.† (Nitzsch conjectures the reading should be πεντηκοστής.)

πεπαθυῖα, see πάσχω.

*πεπαῖνω (πέπων), *to make ripe, ripe to become ripe*, from which aor. 1 pres. optat. 3 plur. πεπανθεῖεν, Ep. 14, 3.

πεπάλαγμα, see παλάσσω.

*Πεπάρηθος, ἡ, one of the Cyclades famed for its wine, now *Scorilo*, h. Ap. 32.

πεπαρμένος, see πείρω.

πεπάσμεν, see πατέομαι.

πεπαρημένος, see περάω.

πέπηγε, see πήγνυμι.

πεπιθεῖν, see πείθω.

πέπιθμεν, see πείθω.

πεπιθήσω, see πείθω and ΠΙΘΩ.

πέπληγον, see πλήσσω.

πεπληγώς, see πλήσσω.

πεπλημένος, see πελάω.

πέπλος, ὁ, 1) *the upper garment of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body*, 5, 74. Od. 6, 38. 18, 292; fastened at the breast with a brooch or clasp, Il. 5, 425. 14, 180; 2) Generally, *a covering, a coverlet*, for covering a chariot, 5, 194. 24, 774; also to spread over a chair, Od. 7, 96.

πέπνυμαι, see πνέω.

πέποιθα, see πείθω.

πέπονθα, see πάσχω.

πέποσθα, see πάσχω.

πεποτήταται, see ποτάομαι.

πεπρωμένος, πέπρωτο, see πόρω.

πέπταμαι, see πετάννυμι.

πεπτεῶτα, see πίπτω.

πεπτηώς, see πτήσσω.

πεπύθοιτο, see πυνθάνομαι.

πέπυσμαι, see πυνθάνομαι.

or to protect: μάχεσθαι περὶ νηός, to fight about the ship, Il. 16, 1. περὶ θανόντος, 8, 476. περὶ τρίποδος θεῖν, to run for a tripod, 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, 17, 147. ἀμύνεσθαι περὶ πάτρός, to withstand for one's country, 12, 142. 243. β) With verbs of hearing, knowing, saying, asking, etc. ἀκούειν; εἰδέναι περὶ τίνος, to hear of or about any one, Od. 19, 270. 17, 563. ἐρεσθαι περὶ πατρός, to ask about one's father, Od. 1, 135. γ) With verbs denoting anxiety or fear: μερμηρίζειν περὶ τίνος, to be concerned about any one, Il. 20, 17. δ) In assigning the reason or motive: *on account of, out of*. περὶ ἐριδος μάχεσθαι, to contend out of strife, 7, 301. ε) In indicating worth and preference: *above, before (præ)*. περὶ πάντων ἔμμεναι ἄλλων, to be above all, to excel all, 1, 287. 417. Od. 1, 66. Β) With dat. 1) Spoken of place, in indicating continuance in the immediate region or vicinity of an object: *about, around about*. περὶ στήθεσσι, περὶ χροῦ; ἀσπαίρειν περὶ δουρί, to palpitate about the spear, 13, 570. περὶ δουρί πεπαρμένη, pierced about the spear, i. e. pierced by the spear, 21, 577. ἐλισσομένη περὶ καπνῷ, 1, 317. περὶ κῆρι, in the heart (according to Thiersch, § 264, 1, and Spitzner ad Il. 4, 46; on the other hand, Wolf πέρι, see κῆρ), *at, near*. περὶ πύλῃσιν, 18, 453. περὶ χειρῇ, 22, 95. 2) In a causal relation, like ἀμφί, with dat. α) In assigning the object which occasioned the action, almost local: *about, concerning*, μάχεσθαι περὶ τινι, Od. 17, 471. περὶ δαιτί, Od. 2, 245. δεδιέναι περὶ τινι, to fear for any one, Il. 10, 240. β) In assigning a cause or reason; *on account of, by*. ἀτύξεσθαι περὶ καπνῷ, to be confounded by the smoke, 8, 183 (Wolf: ὑπὸ καπνῷ). περὶ χάρματι, for joy, h. Cer. 249. Γ) With accus. 1) Of place: α) To indicate a motion in the circumference or vicinity of an object: *about, round about*. περὶ φρένας ἤλυθ' ἰωή, the shout came round about the senses, 10, 139. β) Mly to indicate quiet continuance: *about, through, at*. ἐστάμεναι περὶ τοῖχον, to stand round about the wall, 18, 374. περὶ τινα οἷζυειν, 3, 408. 2) In a causal relation in assigning the object to which the action relates: *about*. πονεῖσθαι περὶ δόρπα. ἔπειν περὶ τεύχεα, 24, 444. 15, 555. N.B. περί may stand after the subst. in any case, and is then in anastrophe. II) Adv. 1) *round about, around, beside, near*, 1. 236. Od. 9, 184; also περί τ' ἀπφί τε, h. Cer. 277. 2) *above, beyond*; hence, *especially, exceedingly, excellently, very much*, in this signif. it should always be written πέρι, Il. 1, 161. Od. 1, 66. III) In composition it has the signif. of the adv.

πέρι, in anastrophe stands: 1) When it stands after its subst. 5, 739. 7, 301. 2) When as an adv. it means, *especially, very much, for the most part*; esply after

πέρι κῆρι, ed. Wolf: see κῆρ and περί. When it stands for περίεστι.

περιάγνυμι (ἄγνυμι), *to break round about*; pass. metaph. *to break*, spoken in the voice: Ἑκτορος (sc. ὄψ) περιέγνυται. Hector's voice breaks round about, i. e. resounds round about, 16, 77 †

*περιᾶλλος, η, ον (ἄλλος), *above other*, only in neut. plur. as adv. *perially, chiefly, remarkably*, h. 18, 46.

περιβαίνω (βαίνω), only aor. 2 περιβην, without augm. partcp. περιβάς, 1) *to go about, to walk around, to defend any one*, absol. 8, 331. 13, 420. 2) *to stand before any one, hence: to protect, to shelter*, τινός, one, 5, 21; and τινί, 17, 80. 313.

περιβάλλω (βάλλω), aor. 2 περιέβαλον, also mid. 1) *to cast about, to put about* with accus. 18, 479; absol. in tmesis, πείσμα τίνος, to draw a rope about anything, Od. 22, 466. 2) *to cast out beyond*; hence, *to excel, to overmatch*, τινι, any one in any thing, Od. 15, 17, without accus. *to be superior in any thing*, Il. 23, 276. Mid. *to cast about oneself, to put on*, with accus. τεύχεα, Od. 22, 148: τί τινι; ξίφος ὤμοις, to put the sword on the shoulders, only in tmesis, Od. 10, 262.

Περίβοια, ἡ, 1) daughter of Accamēnus, who bore Pelagon to Axius, 11, 142. 2) Daughter of Eurymēdon, king of the gianis, mother of Nausithōus by Poseidōn, Od. 7, 58.

περιγίγνομαι (γίγνομαι), aor. περιγενήμην, prop. *to be about*; hence, *to overmatch, to excel*, τινός τινι, any one in any thing, 23, 318. Od. 8, 102. 252.

περιγλαγῆς, ἐς, poet. (γλάγος), *full of milk*, πέλλαί, 16, 642. †

περιγνάμπω (γνάμπω), *to bend around to sail around*, Μάλειαν, Od. 9, 80. †

περιδείδω, poet. (δείδω), only aor. περιδαισα, partcp. περιδδίσας, and perf. περιδεδίδια, with pres. signif. *to fear greatly, to be very anxious*, τινί, for any one, 11, 508; and often; more rarely τινός, on any one's account, 10, 93. 11, 240.

περιδέξιος, ον (δεξιός), *having both hands right hands, dexterous with each hand*, 23, 163. †

περιδίδωμι (δίδωμι), only mid. fut. περιδώσομαι, aor. subj. 1 dual περιδώμεθον, *to stake, to wager*, with gen. pret. tripodος ἢ λέβητος, 23, 485. ἐμέθεν περιδοῖσμαι αὐτῆς, I will wager myself, i. e. I will put my own life in pledge, Od. 21, 78.

περιδινέω (δινέω), aor. pass. περιδινήτην, *to turn around in a circle*; pass. *to turn oneself around*, πόλιν, to run round about the city, 22, 165. †

περιδραμον, see περιτρέχω.

περίδρομος, ον (περιδραμεῖν), 1) *Act. running around, rounded, circular*, κῆρ μνοι, ἀντρες, 5, 726. 728. 2) *Pass. that may be run around ('clear all around from all obstruction,' Cp.), i. e. accessible*.

αι), only syncop. partcp. περιπλόμενος, 1) *to turn oneself around, to roll around, to revolve in a circle*, spoken of time: περιπλομένων ἐνιαυτῶν, in the course of the seasons (lit. the years), Od. 1, 16. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. *to go about any thing, to encompass*, 18, 220.

περιπευκής, ἐς, poet. (πεύκη), *very bitter, very unpleasant, very painful*, βέλος, 11, 845.†

περιπλέκω (πλέκω), only aor. pass. Ep. περιπλέχθην, without augm. *to twist around, to wind about*; pass. *to wind oneself about any thing, to coil or twine about*, with dat. ἰστώ, Od. 14, 313; *to embrace*, γρηῒ, *Od. 23, 33.

περιπληθής, ἐς (πλήθος), *very full, very populous*, Ὀρτυγίη, Od. 15, 404.†

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), *very much, exceedingly, particularly*, 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only partcp. aor. pass. περιπροχυθείς. *to pour round about*; pass. *to pour oneself about*, metaph. ἔπος θυμὸν περιπροχυθείς ἐδάμασσε, love has overpowered my heart, poured about it [a full tide of love is poured into my breast, Cp.], 14, 316.†

περιῤῥέω (ῥέω), imperf. περιῤῥέε, *to flow round about*, with accus. Od. 9, 388.†

περιῤῥήδης, ἐς (περιῤῥέω), *falling about any thing*. περιῤῥήδης τραπέζῃ κάππεσε δινθεῖς, staggering he fell prostrate upon the table, Od. 22, 84.†

περιῤῥντος, ον (ῥέω), *flooded all around*, sea-girt, epith. of Crete, Od. 19, 173.†

περισαίνω (σαίνω), Ep. περισσαίνω, only pres. *to wag with the tail around, to flatter, fawn upon*, τινά, Od. 16, 4. 10; οὐρήσιν. *Od. 10, 215.

περισεῖω (σεῖω), Ep. περισσεῖω, only Ep. form, *to shake round about*; only pass. *to shake oneself round about, to wave*, spoken of the crest, *19, 382 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only partcp. pres. περισθενέων, *to be superior, to be very strong*, Od. 22, 368.†

περίσκεπτος, ον (σκέπτομαι), *to be seen round about*; hence, *lying open, elevated*, (V. 'wide looking,') *Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for περισαίνω.

περισσεῖω, poet. for περισεῖω.

περισταδόν, adv. (περιῖστημι), *standing around*, 13, 514.†

περιστάθῃ, see περιῖστημι.

περιστεῖχω (στεῖχω), aor. 1 partcp. περίστειχας for περιέστειχας, *to go round about, to walk around*, Od. 4, 277.†

περιστελλω (στέλλω), aor. 1 partcp. περιστείλας, *to dress, to clothe*, esp. *to dress or lay out a corpse*, with accus. Od. 14, 293.†

περιστεναχίζω, poet. (στεναχίζω), only in the mid. pres. and imperf. *to resound round about, to echo*, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis,

Od. 10, 454. δῶμα περιστεναχίζεται αὐλῇ, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αὐλῷ, i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναχίζω, *to groan around, to echo around*, with accs. h. Ap. 18, 21. 2) = στείνω, only mid. περιστένεται γαστήρ, the stomach is too small, is filled up, 16, 163.†

περιστήωσι, see περιῖστημι.

περιστέφω (στέφω), *to crown round about, to surround*, τί τι, any thing with another, Od. 5, 303.†

περιστοναχίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), partcp. aor. περιστρέψας, *to turn round about, to whirl around*, with accus. δίσκον, Od. 8, 189; τινὰ χειρί, Il. 19, 131. h. 2, 409. Pass. μάλα ὥκα περιστρέφεται κυκλώντι, κ. γάλα, very quickly is it stirred by the mixer, 5, 903; the reading περιτρέφεται is better, according to Eustath., *to curdle, to coagulate*.

περίσχεο, see περιέχω.

περιτάμνω, Ep. and Ion. for περιτέμνω (τέμνω), *to cut off round about*, hence mid. *to cut off any thing for oneself*, and bear away as booty: *to plunder, to pillage*, βούς, *Od. 11, 402. 24, 112; cf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω), poet. only pres. *to accomplish its course, to roll around, to revolve*. ἅψ περιτελλόμενον ἔτος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλόμενων ἐνιαυτῶν, in the course or revolution of the years, i. e. as often as the day of the feast returned, Il. 2, 551; cf. 8, 404 418; see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι.

*περιτίμῃεις, εσσα, εν (τιμῃεις), greatly honoured, highly valued, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469;† see τρέπω.

περιτρέφω (τρέφω), *to cause to congeal or congeal round about*; pass. *to curdle or congeal round about*, τινί, any thing. σакέεσσι περιτρέφετο κρύσταλλος, the ice formed about the shields, Od. 14, 477;† and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about* in tmesis, περὶ δ' ἔδραμε, 14, 413.†

περιτρέω, poet. (τρέω), aor. Ep. περιτρεσα, *to tremble round about, to scatter in every direction in terror*, 11, 676.†

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about*. σάκεσσι περιτρομέοντο μέλεσσι, upon the limbs, Od. 18, 77.†

περιτροπέω, Ep. and Ion. for περιτρέπω, only partcp. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, 2, 295. 2) Spoken of persons: *to turn in every direction*. μάλα περιτροπέοντες ἐλαύνομεν, we drove the sheep away, i. e. very circuitously, Od.

clay is used, with lines, the middle of which is called *ισρά*. The stones of the two parties, of different colours, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus, I. p. 61, seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called *Penelōpē*. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the *Penelōpē*, and jerked her from her place, he placed his stone in the place of *Penelōpē*. Then he put up *Penelōpē* upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. I. c.

πέσσω, Ep. infin. pres. *πεσσόμεν*, to soften by heat, hence 1) Spoken of the sun, *to soften, to ripen, to mature*, τί, Od. 7, 119. 2) Metaph. *to digest*, hence *χόλον*, to digest (or *swallow one's*) anger, i. e. to restrain, Il. 4, 513. 9, 565; *κήδεα*, to keep troubles to oneself, 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, 2, 237. *δ*) *to nurse, to heal*, βέλος, 8, 513.

πεσών, see *πίπτω*.

πέταλον, τό (*πετάννυμι*), a leaf, mly plur. 2, 312. Od. 19, 520.

πετάννυμι, aor. *ἐπέτασα*, Ep. *πέτασα* (σσ), perf. pass. *πέπταμαι*, aor. pass. *ἐπετάσθην*, also *πιτνάω*, 1) *to spread out, to unfold*, with accus. *λίτα*, *ιστία*, Od. 5, 269. 6, 94; *χειρέ τινι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open. 21, 531. 2) Metaph. *θυμόν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἶθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αὐγὴ Ἡελίοιο*, Il. 17, 371.

πετεηνός, ἡ, ὄν (*πέτομαι*), poet. for *πετηνός*, *flying, winged, feathered*, epith. of birds; plur. subst. *τὰ πετεηνά*, *fowls, birds*, 15, 238. 2) Spoken of young birds; *fledglings*, *calow birds*, Od. 16, 218.

Πετρών, ὠνος, ἡ, a village of the Theban dominion in Boeotia, near *Haliartus*, 2, 500.

Πετρώς, ὦ. poet. ὦο, ὅ (according to Eustath. Att. for *Πετρώς*, from which gen. *Πετρώιο* and *Πετρώο* [Buttm. § 2. note 3]), son of Orneus, father of *Μετρίσθευς*, who was expelled by *Θηκεύς* from Attica, 2, 552.

πέτομαι, depon. mid. aor. *ἐπέταμ*, subj. 3 sing. *πτήται*, 15, 170; and w. act. form *ἐπτην*, Batr. 207 (Ep. *τοῖς πετόμαι, πωτάομαι*), 1) *to fly*, primarily spoken of birds and insects, 2, 89. 15, 265. 2) Spoken of the rapid movement of gods, men, and brutes: *to fly, to hasten, to run*, 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; often of horses: *οὐκ ἄκοντε πετέσθην*. *δ*) Spoken of inanimate things: of arrows, *αἶετα*, and hail; of a river: *το βίω away*, L. 13, 140. 592. 15, 170.

πετραῖος, ἡ, ὄν, *rocky, stony, dwelling in rocks*, Σκύλλη, Od. 12, 231; *προχῆ*, h. Ap. 385.

πέτρη, ἡ, Ion. for *πέτρα*, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness, Od. 1, 463; and of insensibility, Il. 16, 5; proverbial: *οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης*, see *δρῦς*.

πετρήεις, εσσα, εν, poet. (*πέτρη*), *rocky, stony*, Πυθώ, 9, 405; *νήσος*, Od. 4, 118. h. 18, 7.

πέτρος, ὁ, poet. a rock, a stone, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for *πυνθάνομαι*, q. v. *πυκαλῖμος*, ἡ, ὄν, H. epith. *αἰκνὴ φρεσὶ πυκαλῖμῳ*, Il. 8, 366. 14, 115. 15, 81; *prudent, intelligent*. (Prob. according to Buttm., Lex. p. 321, a *πυκαλῖμος*, like *λυγαλέος* from *λυγρός*, according to the Gramm. from *πυκαλῖμος* point; *sharp, piercing*.) *Il.

πυκεδανός, ἡ, ὄν, poet. (*πύκη*), explained, *bitter, sour*, as an epith. of war, 10, 8.† (According to Buttm., Lex. p. 320, from *πύκη*, prop. the pointed tree, the pricking-tree, a point, pointed; hence *sharp, painful*, cf. *ἐχεπυκῆς*.)

πύκη, ἡ, a fir tree, a pine tree, 494.

πύσομαι, see *πυνθάνομαι*.

πέφανται, see *φαίνω*.

πέφανται, see *ΦΕΝΩ*.

πεφάσθαι, see *ΦΕΝΩ*.

πεφασμένος, 14, 127, partic. perf. from *φαίνω*.

πεφήσομαι, Ep. 1) Fut. pass. of *φαίνω*, 17, 155. Od. 22, 217. 2) Fut. pass. from *ΦΕΝΩ*, Il. 13, 829. 15, 14. q. v.

πεφιδέσθαι, see *φείδομαι*.

πεφιδήσομαι, see *φείδομαι*.

πέφνον, Ep. for *ἐπεφνον*, see *ΦΕΝΩ*.

πέφραδον, *πεφραδέειν*, see *φράζω*.

πέφρικα, see *φρίσσω*.

πεφύασι, see *φύω*.

πεφυγμένος, see *φεύγω*.

πεφυζότες, Ep. for *πεφευγότες*, partic. perf. nom. plur. *flying*, from *ΦΥΖΩ* or *φεύγω*, 21, 6. 528.

πεφυλαγμένος, see *φυλάσσω*.

to do injury, to do wrong; ὑπὲρ ὄρκια, contrary to the treaty, 3, 299. 24. 781. 2) Trans. with accus. to injure, to harm, to destroy, 15, 42. Pass. Od. 8, 563. 14, 255.

Πηνειός, ὁ, *Penēus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now *Salambría*, 2, 752.

Πηνελέως, ω, Att. for Πηνελάος, Ep. ωο (that cares for the people, from πένωμαι and λαός), from the form Πηνέλεος, gen. Πηνελέοιο, 14, 489 (according to Thiersch, § 184. 17, the reading Πηνελάω is to be preferred, which Bothe has adopted); son of Hippalcemus, leader of the Boeotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, 2, 494. 17, 597.

Πηνελόπεια, ἡ, Ep. for Πηνελόπη (unravelling the web, from πῆνῃ and λέπω), daughter of Icarius and Periboea, Od. 1, 329; the wife of Odysseus (Ulysses); her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Odysseus (Ulysses), there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88, seq. 19, 139, seq. A female slave at last betrayed her artifice; when Odysseus (Ulysses) returned, after twenty years, and slew the suitors, Od. 21, 22.

πηνίον, τό (πῆνός), dimin. the thread of the woof wound upon a spool or bobbin (the yarn for the woof, V.), 23, 762. † Close after Ajax, hastened Odysseus (Ulysses) on, and was as near to him, as the shuttle with which the woof (πηνίον) is drawn through the warp is to the breast of the woman weaving. According to others, the spool upon which the web was wound. Damm incorrectly makes πηνίον an adject. to be connected with μέτον, the thread spun upon the spindle, see μέτος.

πηρός, ὁ, poet. a relative, esply a relative by marriage, 3, 163. Od. 8, 581. 10, 441. (Prob. from πέπαμαι, to acquire.)

Πῆρεια, according to Eustath. a place in Thessaly, prob. the region about Pheræ, 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss. in transl. Bothe has adopted the reading of the old editions, Πιερίη; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: Φηρείη, the region about Pheræ.

πήρη, ἡ, Ion. for πήρα, a travelling sack, a wallet, *Od. 13, 432. 17, 197.

πηρός, ἡ, ὄν, disabled, maimed, esply blind, 2, 599. † [Related to πῆ-μα? Rost.]

Πηρώ, οὖς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his

daughter the cattle of Iphiclus. Bim loved her, and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225, seq.; see Bim.

πῆχυς, εὖς, ὁ (prob. akin to παχύς), the elbow; the arm from the wrist to the elbow, the arm itself, 5, 314. in H. only dual. 2) the central curve which connected the two ends (τόξα) of the bow together, and upon which the arrow was laid in shooting, 11, 375. 13, 542. Od. 21, 419. 3) In the plur. the curved ends or handle of the lyre, h. Merc. 50.

πῆαρ, τό (πίων), poet. only nom. and accus. fat, tallow, grease. βοῶν ἐκ πῆ, ἐλέσθαι, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lex. p. 47) and Heyne), or it is equivalent to 'the fattest of the cattle,' 11, 550. 17, 633. πῆαρ ἐλοῦσα, h. Ven. 30. metaph. fertility. 2) It is explained as adj. Od. 135. h. Ap. 60. ἐπεὶ μάλα πῆαρ ὑπ' αἶδα [so unctuous is the glebe, Cp.]. According to Buttm. l. c. πῆαρ is a subst. and ὑπό is prep., for there is great fatness (richness, fertility) under the surface.

πίδαξ, ακος, ἡ, a fountain, a spring, 16, 825. †

πίδηεις, εσσα, εν, poet. (πίδαξ), springs, abounding in fountains, epith. of Ida, 11, 183. †

Πιδότης, ον, ὁ, a Trojan from Percote whom Odysseus (Ulysses) slew, 6, 30.

πίε, πίειν, see πίνω.

πιέζω, Ion. and Ep. πιεζέω, from which imperf. πιέζεν for ἐπιέζουν, Od. 12, 171. aor. pass. ἐπιέσθην, to press, to squeeze and generally, to press down, to hold fast, τί, 11, 16, 510. 4, 419; τινὰ ἐν δεσμοῖς, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πίειρα, ἡ, a pecul. fem. of πίων, q. v.

Πιερίη, ἡ (prob. from πῆαρ), a region of Macedonia, on the borders of Thessaly in the vicinity of mount Olympus, 11, 226. Od. 5, 50. Adv. from it, Πιερίησιν, h. Merc. 85.

πιθέσθαι, see πείθω.

ΠΙΘΕΩ, from which are derived the Ep. forms of πείθω (prop. from the aor. 2, ἐπιθον), fut. πιθήσω, aor. ἐπιθήσα; the signif. to obey, to follow, to trust, τινί, esply partec. aor. 4, 398. 6, 131. Od. 21, 315.

πίθος, ὁ, a vessel, mly an earthen one, prop. a large earthen jar, for keeping wine, 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of πείθω.

πικρόγαμος, ον (γάμος), whose marriage is unfortunate, unhappily wedded, *Od. 1, 266. 4, 346. 17, 137.

πικρός, ἡ, ὄν (from πικρή), also of two endings, Od. 4, 406. 1) Prop. pungent, sharp, piercing, βέλος, δίσκος, 11, 4, 113. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, ρίζα, 11, 846. δάκρυον, Od. 4, 406. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, ὠδίνες, 11, 11, 271; and

πιφαύσκω, and mid. πιφαύσκομαι, Ep. form by lengthening and prefixing redupl. from ΦΑΩ, i. e. φαίνω, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: *to indicate, to point out*, τινί, Il. 10, 502; esply by speaking: *to give to understand, to tell, to report*, τινί τι, Il. 10, 478. Od. 11, 442; also ἔπεα ἀλλήλοισι, *to speak words with one another*, Il. 10, 202; cf. Od. 22, 131. II) Mid. πιφαύσκομαι, like the act. I) τί τινι, e. g. of Zeus: τὰ κῆλά τινι, *to show his bolts to any one*, i. e. *to send*, Il. 12, 280; φλόγα, Il. 21, 333. 2) To indicate by words, *to tell, to report, to communicate*, τί, 15, 97. Od. 2, 32; τί τινι, Il. 16, 12, 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. πίονος, to this an Ep. fem. πίειρα (as if from πίηρ), compar. πίοτερος, η, ον, superl. πίοτατος, η, ον, 9, 577. I) Fut. in a literal sense, *μηρία, δημός*, Il. 2) Metaph. spoken of the soil: *fat, fertile, fruitful*, πεδίων, ἔργα, πίειρα ἄρουρα, 18, 541. Od. 2, 328. b) *rich, opulent, wealthy*, νηός, οἶκος. Il. 2, 549. Od. 9, 35; πειρας πόλεις, Il. 18, 342.

Πλαγκταί, αἱ, πέτραι (from πλάζω), *the wandering rocks*; two rocks, which, upon the approach of a ship, struck together like the Symplēgades; according to the ancient critics, they lay before the western opening of the Sicilian straits. Modern critics understand by them the volcanic islands Lipari, Od. 12, 61.

πλαγκτός, ἡ, ὄν (πλάζω), *wandering, restless*. 2) Metaph. *wandering, out of one's senses, simple*, Od. 21, 363.†

πλαγκτοσύνη, ἡ, poet. (πλαγκτός), *the act or state of wandering, roaming*, Od. 15, 313.†

πλάγχθη, see πλάζω.

πλάζω, syncop. form of πελάζω; ἐπλάζε δὲ καὶ ὤμους καθύπερθεν, i. e. according to Eustath. *eis tous ōmους ἐπέλαζεν*, 'the water washed his shoulders from above' (Voss). Others refer the form to πλάζω, i. e. ἐπλάνα καὶ διεσάλευεν ὤμους, *the water shook his shoulders* (so that he could not go straight on). Thus Damm, and perhaps the Gramm. in better keeping with the context, 21, 269.†

πλάζω, aor. ἐπλάξα, fut. mid. πλάγξομαι, Od. 15, 312; aor. pass. ἐπλάχθην, Ep. πλάγχθην. I) Act. *to drive around, to cause to wander*, esply to turn from the right way, to drive from, τινὰ ἀπὸ πατρίδος, Od. 1, 75. 24, 307. Il. 17, 751. b) Metaph. *to confuse, to lead astray*, Od. 2, 396; *to mislead, to hinder*, τινὰ, Il. 2, 132. II) Pass. with fut. mid. *to wander, to roam about*, ἐπὶ πόντον, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol. Il. 10, 91. Od. 1, 2. 3, 95. b) *to be turned aside, to wander*; spoken of a missile, *to rebound*, Il. 11, 351.

Πλάκος, ἡ, a mountain in Mysia, at which lay the city Thebe, 6, 396; see Υποπλάκιος.

*πλακοῦς, οὔντος, ὁ, contr. from πλακοῦς, a cake, Batr. 36.

πλανάω (πλάνη), prose, = πλάζω, fut. ἤσω, *to lead astray*, Batr. 96. Mid. *to go astray, to wander about*, 23, 321.†

*πλανοδίη, ἡ (ὁδός), a wrong way, a maze (only h. Merc. 75: πλανοδίας ἢ ἤλανε διὰ ψαμαθώδεα χῶρον; it is more correct to consider it as accus. plur. fem. of an adj. πλανόδιος, *going astray*, and to refer it to βούς, v. 74).

Πλάταια, ἡ, poet. mly αἱ Πλαταιαί, a town in Bœotia, in a plain on the Asopus, between Helicon and Cithæron, now Palæo-Castro, 2, 504.

*πλαταμών, ὠνος, ὁ (πλατύς), a level surface, esply a broad stone, h. Merc. 128.

πλατάνιστος, ἡ, poet. for πλάτανος, the plane-tree, *platanus orientalis*, Linn., 2, 307. 310.

*πλάτος, εὖς, τό, *breadth, width*, Fr. 4, 2.

*πλατύνωτος, ον (νῶτος), *broad backed*, Batr. 298.

πλατύς, εἶα, ὅ, *broad, wide*, βᾶσι, τελεμών, 5, 796. b) *broad, spacious*, of great compass, Ἑλλάσποντος, 7, 86. αἰετοὶ πλατεί, great, wide-wandering herds, 2, 474. Od. 14, 101. 103.

ΠΛΑΩ or ΠΛΗΜΙ, syncopated forms of πελάζω, from which are derived the Ep. forms πλήτο, πλήντο.

πλέες, accus. πλέας, Ep. for πλέους and πλέονας, 11, 395. 2, 129; see πλέων.

πλείος, η, ον, Ion. and Ep. for πλείω, compar. πλειότερος, Od. 11, 359; *full, filled*, with gen. οἶνου, full of wine, Il. 9, 74. Od. 4, 319. (Always the Ion. form, except πλέων, Od. 20, 355.)

πλείστος, η, ον, irreg. superl. of πλείω, *the most, very much*. πλειστόν κακόν, the greatest evil, Od. 4, 697; πλείστω, as adv.

πλείω, Ep. for πλέω, *to sail*.

πλείων, πλείον, and πλέων, πλείω, compar. of πλείω. (H. uses both forms, also plur. nom. πλείους for πλείονες, dat. πλείοσιν and πλεόνεσσιν; also the Ep. plur. πλέες and πλέας, *more, greater*: πλέων νύξ, the greater part of the night 10, 252; τό πλείον πολέμοιο, the greater part of the war, 1, 165. Od. 8, 475; αἱ πλέονες, the greater part.)

πλεκτός, ἡ, ὄν (πλέκω), *twisted, twined*, τάλαροι, ἀναδέσμη, 18, 568. 22, 469. Od. 9, 247; σειρή, Od. 22, 175.

πλέκω, aor. I act. ἐπλέξα, aor. mid. ἐπλεξάμην, 1) *to twist, to twine, to curl* with accus. πλοκάμους, the locks, 14, 176. Mid. *to twist for oneself*, χεῖρας, 14, 176; πείσμα, to twist a cord for oneself, Od. 10, 168.

πλέον, neut. of πλέος, see πλείος.

πλευρή, ἡ, the side of the human or of an animal body, a rib; mly in the plur. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of πλευρά, 4, 468.†

Πλευρών, ὠνος, ὁ, an ancient city 3

αι), only syncop. partic. περιπλόμενος, 1) *to turn oneself around, to roll around, to revolve in a circle*, spoken of time: περιπλομένων ἐνιαυτῶν, in the course of the seasons (lit. the years), Od. 1, 16. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. *to go about any thing, to encompass*, 18, 220.

περιπευκής, ἐς, poet. (πεύκη), *very bitter, very unpleasant, very painful*, βέλος, 11, 845.†

περιπλέκω (πλέκω), only aor. pass. Ep. περιπλέχθην, without augm. *to twist around, to wind about*; pass. *to wind oneself about any thing, to coil or twine about*, with dat. ἰσθῶ, Od. 14, 313; *to embrace*, γρηῖ, *Od. 23, 33.

περιπληθής, ἐς (πλήθος), *very full, very populous*, Ὀρτυγίη, Od. 15, 404.†

περιπλόμενος, see περιπέλομαι.

περιπρό, adv. (πρό), *very much, exceedingly, particularly*, 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only partic. aor. pass. περιπροχυθείς, *to pour round about*; pass. *to pour oneself about, metaph. ἔρος θυμὸν περιπροχυθείς ἐδάμασσε*, love has overpowered my heart, poured about it [a full tide of love is poured into my breast, Cp.], 14, 316.†

περιρρέω (ρέω), imperf. περιρρέε, *to flow round about*, with accus. Od. 9, 388.†

περιρρήδης, ἐς (περιρρέω), *falling about any thing*. περιρρήδης τραπέζῃ κάππεσε δινηθείς, staggering he fell prostrate upon the table, Od. 22, 84.†

περιρρόντος, ον (ρέω), *flooded all around*, sea-girt, epith. of Crete, Od. 19, 173.†

περισαίνω (σαίνω), Ep. περισσαίνω, only pres. *to wag with the tail around, to flutter, sawn upon*, τινά, Od. 16, 4. 10; οὐρήσιν. *Od. 10, 215.

περισεῖω (σεῖω), Ep. περισσεῖω, only Ep. form, *to shake round about*; only pass. *to shake oneself round about, to wave*, spoken of the crest, *19, 382. 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only partic. pres. περισθενέων, *to be superior, to be very strong*, Od. 22, 368.†

περίσκεπτος, ον (σκέπτομαι), *to be seen round about*; hence, *lying open, elevated*, (V. 'wide looking,') *Od. 1, 426. 10, 211. 14, 6.

περισσαίνω, poet. for περισαίνω.

περισσεῖω, poet. for περισεῖω.

περισταδόν, adv. (περίστημι), *standing around*, 13, 514.†

περιστάθῃ, see περιῖστημι.

περιστεῖχω (στεῖχω), aor. 1 partic. περίστειξας for περιέστειξας, *to go round about, to walk around*, Od. 4, 277.†

περιστελλω (στέλλω), aor. 1 partic. περιστείλας, *to dress, to clothe*, esp. *to dress or lay out a corpse*, with accus. Od. 14, 293.†

περιστεναχίζω, poet. (στεναχίζω), only in the mid. pres. and imperf. *to resound round about, to echo*, with dat. ποσσίν, from the feet, Od. 23, 147; and in tmesis,

Od. 10, 454. δῶμα περιστεναχίζεται αὐλῇ, the house resounded round about in the court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αὐλῷ, i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναχίζω, *to groan around, to echo around*, with accus. h. Ap. 18, 21. 2) = στέινω, only mid. περιστένεται γαστήρ, the stomach is *too small, is filled up*, 16, 163.†

περιστήωσι, see περιῖστημι.

περιστέφω (στέφω), *to crown round about, to surround*, τί τι, any thing with another, Od. 5, 303.†

περιστοναχίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), partic. aor. περιστρέψας, *to turn round about, to stir around*, with accus. δίσκον, Od. 8, 189; τινὰ χειρὶ, Il. 19, 131. h. 2, 409. Pass. μάλα ὧκα περιστρέφεται κυκλῶντι, *very quickly is it stirred by the mixer*, 5, 903; the reading περιτρέφεται is better, according to Eustath., *to curdle, to coagulate*.

περίσχεο, see περιέχω.

περιτάμνω, Ep. and Ion. for περιτέμνω (τέμνω), *to cut off round about*, hence mid. *to cut off any thing for oneself, and bear away as booty: to plunder, to pilage*, βούς, *Od. 11, 402. 24, 112; cf. τέμνω.

περιτέλλομαι, depon. mid. (τέλλω, poet. only pres. *to accomplish its course, to roll around, to revolve*. ἄψ περιτελλόμενον ἔτεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλέων ἐνιαυτῶν, in the course or revolution of the years, i. e. as often as the day of the feast returned, Il. 2, 551; cf. 8, 441. 418; see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι.

*περιτίμῃεις, εσσα, εν (τιμῃεις), *graciously honoured, highly valued*, h. Ap. 65.

περιτρέπω (τρέπω), only intrans. *to turn oneself about, to return*, in tmesis, Od. 10, 469;† see τρέπω.

περιτρέφω (τρέφω), *to cause to congeal or congeal round about*; pass. *to congeal or congeal round about*, τινί, any thing. σακέεσσι περιτρέφετο κρύσταλλος, the ice formed about the shields, Od. 11, 477;† and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), *to run round about*, in tmesis, περὶ δ' ἔδραμε, 14, 413.†

περιτρέω, poet. (τρέω), aor. Ep. περιτρεσα, *to tremble round about, to scatter in every direction in terror*, 11, 676.†

περιτρομέομαι, depon. mid. (τρομέω = τρέμω), *to tremble round about*. σάπην περιτρομέοντο μέλεσσι, upon the limbs, Od. 18, 77.†

περιτροπείω, Ep. and Ion. for περιτρέπω, only partic. pres. 1) *to turn oneself around, to accomplish a course, to revolve*, spoken of time, 2, 295. 2) Spoken of persons: *to turn in every direction*. μᾶλα περιτροπέοντες ἐλαύνομεν, we drove the sheep away, i. e. very circuitously, Od.

clay is used, with lines, the middle of which is called *ἱερά*. The stones of the two parties, of different colours, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invented in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenæus, I. p. 61, seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like number of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelōpē. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Penelōpē, and jerked her from her place, he placed his stone in the place of Penelōpē. Then he put up Penelōpē upon the place to which she had been jerked, and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a good omen. Eurymachus won most frequently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, cf. Wiedemann's Humanist. Magazin 1787, St. 3. p. 237; and Nitzsch ad Od. I. c.

πέσσω, Ep. infin. pres. *πεσσόμεν*, to soften by heat, hence 1) Spoken of the sun, *to soften, to ripen, to mature*, τί, Od. 7, 119. 2) Metaph. *to digest*, hence *χόλον*, to digest (or *swallow one's*) anger, i. e. to restrain, Il. 4, 513. 9, 565; *κῆδεα*, to keep troubles to oneself, 4, 513. 9, 565; *γέρα*, to digest presents, i. e. quietly to enjoy them, 2, 237. b) *to nurse, to heal*, βέλος, 8, 513.

πεσών, see *πίπτω*.

πέταλον, τό (*πετάννυμι*), a leaf, mly plur. 2, 312. Od. 19, 520.

πετάννυμι, aor. *ἐπέτασα*, Ep. *πέτασα* (σο), perf. pass. *πέπταμαι*, aor. pass. *ἐπετάσθην*, also *πιτνάω*, 1) *to spread out, to unfold*, with accus. *λίτα*, *ἱστία*, Od. 5, 269. 6, 94; *χεῖρέ τινι*, to spread out the arms to any one, Il. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. *πύλαι πεπταμέναι*, folding-doors thrown open, 21, 531. 2) Metaph. *θυμόν*, to expand the heart of any one, i. e. to swell, Od. 18, 160; and in the pass. *αἶθρη πέπταται ἀνέφαλος*, the cloudless serenity extended, Od. 6, 45; *αὐγὴ Ἡελίοιο*, Il. 17, 371.

πετεηνός, ἡ, ὄν (*πέτομαι*), poet. for *πετηνός*, *flying, winged, feathered*, epith. of birds; plur. subst. *τὰ πετεηνά*, *fowls, birds*, 15, 238. 2) Spoken of young birds; *fledglings*, *callow birds*, Od. 16, 218.

Περεών, ὠνος, ἡ, a village of the Theban dominion in Boeotia, near Haiartus, 2, 500.

Περεός, ὦ. poet. ὦο, ὁ (according to Eustath. Att. for *Περεός*, from which gen. *Περεοῖο* and *Περεῶο* [Buttm. § 2, note 3]), son of Orneus, father of Menestheus, who was expelled by Theseus from Attica, 2, 552.

πέτομαι, depon. mid. aor. *ἐπέτην*, subj. 3 sing. *πιῆται*, 15, 170; and mid. act. form *ἐπτην*, Batr. 207 (Ep. form *πέτομαι*, *πυτάομαι*), 1) *to fly*, *prince* spoken of birds and insects, 2, 89. 15, 265. 2) Spoken of the rapid movement of gods, men, and brutes: *to fly, to hasten, to run*, 15, 150. Od. 5, 49; spoken of men, Il. 13, 755. Od. 8, 122; spoken of horses: *οὐκ ἄκοντε πετέσθην*. b) Spoken of inanimate things: of arrows, *to fly*, and hail; of a river: *to flow away*. Il. 13, 140. 592. 15, 170.

πετραῖος, ἡ, ὄν, *rocky, stony, dwelling in rocks*, Σκύλλη, Od. 12, 231; *πρωχῆ*, h. Ap. 385.

πέτρη, ἡ, Ion. for *πέτρα*, a rock: *cliff*, often. 2) *a stone, a fragment of rock*; as an image of firmness, Od. 1, 463; and of insensibility, Il. 16, 5; proverbial: *οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης*, see *δρῦς*.

πετρήεις, εσσα, εν, poet. (*πέτρη*), *rocky, stony*, Πυθώ, 9, 405; *νῆσος*, Od. 4, 38. h. 18, 7.

πέτρος, ὁ, poet. a rock, a stone, *1, 270. 20, 288. Batr. 218.

πύθομαι, poet. for *πυνθάνομαι*, q. v. *πυκαλῖμος*, ἡ, ὄν, H. epith. *αἰσθηφρεσὶ πυκαλίμῃσι*, Il. 8, 366. 14, 16. 15, 81; *prudent, intelligent*. (Prob. according to Buttm., Lex. p. 321, a form of *πυκινός*, like *λυγαλέος* from *λυγρός*, according to the Gramm. from *πύκα*, a point; *sharp, piercing*.) *11.

πυκεδανός, ἡ, ὄν, poet. (*πύκη*), explained, *bitter, sour*, as an epith. of war, 10, 8.† (According to Buttm., Lex. p. 320, from *πύκη*, prop. the *pointed* tree, the *pricking-tree*, a point, pointed; *sharp, painful*, cf. *ἐχεπυκῆς*.)

πύκη, ἡ, a fir tree, a pine tree, *1, 494.

πύσομαι, see *πυνθάνομαι*.

πέφανται, see *φαίνω*.

πέφανται, see *ΦΕΝΩ*.

πεφάσθαι, see *ΦΕΝΩ*.

πεφασμένος, 14, 127, partic. perf. from *φαίνω*.

πεφήσομαι, Ep. 1) Fut. pass. *φαίνω*, 17, 155. Od. 22, 217. 2) Fut. pass. from *ΦΕΝΩ*, Il. 13, 829. 15, 16. q. v.

πεφιδέσθαι, see *φείδομαι*.

πεφιδήσομαι, see *φείδομαι*.

πέφνον, Ep. for *ἐπεφνον*, see *ΦΕΝΩ*.

πέφραδον, *πεφραδέειν*, see *φρίξω*.

πέφρικα, see *φρίσσω*.

πεφύασι, see *φύω*.

πεφυγμένος, see *φεύγω*.

πεφυζότες, Ep. for *πεφευγότες*, partic. perf. nom. plur. *flying*, from *ΦΥΖΩ*, *φεύγω*, 21, 6. 528.

πεφυλαγμένος, see *φυλάσσω*.

to do injury, to do wrong; ὑπὲρ ὅρκια, contrary to the treaty, 3, 299. 24. 781. 2) Trans. with accus. to injure, to harm, to destroy, 15, 42. Pass. Od. 8, 563. 14, 255.

Πηνειός, ὁ, *Penēus*, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermoic gulf; now *Salambría*, 2, 752.

Πηνέλεως, ω, Att. for Πηνελάος, Ep. ωο (that cares for the people, from πένομαι and λαός), from the form Πηνέλεος, gen. Πηνελέοιο, 14, 489 (according to Thiersch, § 184. 17, the reading Πηνελῶο is to be preferred, which Bothe has adopted); son of Hippalcemus, leader of the Boeotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, 2, 494. 17, 597.

Πηνελόπεια, ἡ, Ep. for Πηνελόπη (unravelling the web, from πῆνη and λέπω), daughter of Icarius and Periboea, Od. 1, 329; the wife of Odysseus (Ulysses); her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Odysseus (Ulysses), there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88, seq. 19, 139, seq. A female slave at last betrayed her artifice; when Odysseus (Ulysses) returned, after twenty years, and slew the suitors, Od. 21, 22.

πηνίον, τό (πῆνος), dimin. the thread of the woof wound upon a spool or bobbin (the yarn for the woof, V.), 23, 762. † Close after Ajax, hastened Odysseus (Ulysses) on, and was as near to him, as the shuttle with which the woof (πηνίον) is drawn through the warp is to the breast of the woman weaving. According to others, the spool upon which the web was wound. Damm incorrectly makes πηνίον an adject. to be connected with μίτον, the thread spun upon the spindle, see μίτος.

πῆός, ὁ, poet. a relative, esply a relative by marriage, 3, 163. Od. 8, 581. 10, 441. (Prob. from πέπαμαι, to acquire.)

Πῆρεα, according to Eustath. a place in Thessaly, prob. the region about Pheræ, 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss. in transl. Bothe has adopted the reading of the old editions, Πιερίη; since here Apollo pastured the herds of Admetus, h. Merc. 69. Others read: Φηρείη, the region about Pheræ.

πήρη, ἡ, Ion. for πήρα, a travelling sack, a wallet, *Od. 13, 432. 17, 197.

πηρός, ἡ, ὄν, disabled, maimed, esply blind, 2, 599. † [Related to πῆ-μα? Rost.]

Πηρώ, οὖς, ἡ, daughter of Neleus and Chloris, famed for her beauty. Her father demanded as a bridal present for his

daughter the cattle of Iphiclus. Bion loved her, and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225, seq.; see Bion.

πῆχυς, εὖς, ὁ (prob. akin to παχύς), 1 the elbow; the arm from the wrist to the elbow, the arm itself, 5, 314. in H. only dual. 2) the central curve which connected the two ends (τόξα) of the bow together, and upon which the arrow was laid in shooting, 11, 375. 13, 52. Od. 21, 419. 3) In the plur. the curved ends or handle of the lyre, h. Merc. 30.

πῆαρ, τό (πίων), poet. only nom. and accus. fat, tallow, grease. βοῶν ἐκ ταύ, ἐλίσθαι, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lex. p. 47. and Heyne), or it is equivalent to 'the fattest of the cattle,' 11, 550. 17, 633. πῆαρ ἐλοῦσα, h. Ven. 30. metaph. fertility. 2) It is explained as adj. Od. 135. h. Ap. 60. ἐπεὶ μάλα πῆαρ ὑπ' οἴδα [so unctuous is the glebe, Cp.]. According to Buttm. l. c. πῆαρ is a subst. and ὑπό is prep., for there is great fatness (richness, fertility) under the surface.

πῆδαξ, ακος, ἡ, a fountain, a spring, 16, 825. †

πῆδεις, εσσα, εν, poet. (πῆδαξ), spring, abounding in fountains, epith. of ἰῶα, 11, 183. †

Πιδότης, ον, ὁ, a Trojan from Percote, whom Odysseus (Ulysses) slew, 6, 39.

πίε, πῖεν, see πίνω.

πιέζω, Ion. and Ep. πιεζέω, from which imperf. πιέζεν for ἐπιέζον, Od. 12, 174. aor. pass. ἐπιέσθην, to press, to squeeze, and generally, to press down, to hold fast, Il. 16, 510. 4, 419; τινὰ ἐν δεσμοῖς, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πίερα, ἡ, a pecul. fem. of πῖων, q. v.

Πιερίη, ἡ (prob. from πῆαρ), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus. 4, 226. Od. 5, 50. Adv. from it, Πιερίησιν, h. Merc. 85.

πιθέσθαι, see πείθω.

ΠΙΘΕΩ, from which are derived the Ep. forms of πείθω (prop. from the aor. 2, ἐπιθον), fut. πιθήσω, aor. ἐπιθήσω. 1 the signif. to obey, to follow, to trust, τινί, esply partecp. aor. 4, 398. 6, 18. Od. 21, 315.

πίθος, ὁ, a vessel, mly an earthen one, prop. a large earthen jar, for keeping wine, 24, 527. Od. 2, 340. 23, 305.

ΠΙΘΩ, obsol. root of πείθω.

πικρόγαμος, ον (γάμος). whose marriage is unfortunate, unhappily wedded, *Od. 1, 266. 4, 346. 17, 137.

πικρός, ἡ, ὄν (from πικρή). also of two endings, Od. 4, 406. 1) Prop. pointed sharp, piercing, βίλος, διστός, Il. 4, 114. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, ρίζα, 11, 344; δάκρυον, Od. 4, 406. b) Spoken of smell: offensive, Od. 4, 406. c) Spoken of feeling: bitter, virulent, ὠδίνες, Il. 11, 271; and

πλυνός, ὁ (πλύνω) a washing-tank, or a cistern of stone, in which foul clothes were laid and cleansed, 22, 153. Od. 6, 40. 86. cf. Nitzsch ad Od. 6, 85.

πλύνω, fut. πλυνῶ, Ep. πλυνέω, aor. Ep. πλῦνα, to wash, to rinse, to cleanse, πλύνεσκον, 22, 155. Od. 6, 93.

πλωτός, ἡ, ὄν (πλώω), sailing, esply swimming, floating, νῆσος, Od. 10, 3†; epith. of Æolia (see Αἰολίη); according to others, circumnavigable.

πλώω, Ep. form of πλέω, only in the signif. to swim, to float; imperf. τεύχεα πλῶον, 21, 302. Od. 5, 240. h. 21, 7.

πνεύω, poet for πνέω.

πνεύμων, ονος, ὁ (πνέω), the lungs, 4, 528.

πνέω, poet. πνείω, perf. mid. πέπνυμαι; H. has the pres. and imperf. act. mly in the poet. form (πνέει only Od. 5, 469), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469; to exhale, Od. 4, 446. 2) Spoken of animate beings: to breathe, to respire, = to live, Il. 17, 447. Od. 18, 131; of horses: to pant, to puff, Il. 13, 385; metaph. spoken of men: μένεα πνείοντες, breathing courage, animated with courage, epith. of warriors, 2, 536. Od. 22, 203. 3) The perf. mid. πέπνυμαι, infin. πεπνύσθαι. prop. to be animated; hence, to have recollection, to have intelligence, spoken of Tiresias, who alone possesses recollection in the under-world, Od. 10, 495; esply to be intelligent, prudent, Il. 24, 377. Od. 23, 210; most frequently the partcp. πεπνυμένος, as adj. intelligent, prudent, thoughtful, considerate, spoken of persons and things: as μῆδεα, Il. 7, 278 πεπνυμένα βάζειν, to speak intelligently, 9, 58; ἀγορεύειν, Od. 19, 352.

πνίγω, fut. ξω, to strangle, to drown, τινά, Batr. 158.

πνοή, ἡ, Ep. and Ion. for πνοή (πνέω), 1) blast, breath, air, with the adjunct. ἀνέμοιο, Βορέας, also plur. 5, 526; then ἅμα πνοῆς ἀνέμοιο πέτεσθαι, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, 12, 207; of horses, 16, 149. 2) the breath, of men and of animals: breath, respiration, 23, 380. πνοῆ Ἡφαίστοιο, the breath of Hēphæstus, i. e. the flame of fire, 21, 355.

ΠΝΥΜΙ, ΠΝΥΩ, assumed root of πέπνυμαι. see πνέω.

ποδαλείριος, ὁ, Podaleirius, son of Asklēpius (Æsculapius), brother of Machaon, from Tricca in Thessaly; a famous physician, 2, 732. 11, 832.

ποδάνιπτρον (νίπτω), water for washing the feet, mly plur. Od. 19, 343. 504.

Ποδάργη, ἡ (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, 16, 150.

Πόδαργος, ὁ (swift-foot, from ἀργός), 1) a steed of Hector, 8, 185. 2) a steed of Menelaus, 23, 295.

ποδάρκης, ἐς (ἀρκέω), prop. enduring

with the feet; hence, strong-footed, swift-footed, often epith. of Achilles, *1, 121.

Ποδάρκης, ους, ὁ, son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylacē and Pyrasus, 2, 704. 13, 693.

ποδηνεκής, ἐς (ἔΝΕΚΩ), reaching to the feet, spoken of a lion's skin, *10, 2178; of a shield, 15, 646.

ποδήνεμος, ον (ἄνεμος), wind-footed, swift-footed, epith. of Iris, *2, 786; and often.

Ποδῆς, οὖς, ὁ, for Ποδῆς, son of Eëtion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, 17, 553 seq.

ποδώκεια, ἡ (ποδώκης), swiftness of foot in plur. 2, 792.†

ποδώκης, ἐς (ἰκνύς), swift-footed, often an epith. of Achilles, 2, 860. Od. 11, 471 also of Dolon, Il. 10, 316; of horses, 2, 764. 17, 614.

ποθέσκε, see ποθέω.

πόθεν, adv. interrog. (πός), whence? from whence? spoken of place and time. Od. 17, 368. 373; often with gen. πότεν ἀνδρῶν, who and whence, Il. 1. 150. Od. 1, 170. h. Cer. 113.

ποθέν, enclit. adv. from somewhere, from any place, mly εἰ ποθεν, 9, 380; μή ποθεν and εἰ καὶ ποθεν ἄλλοθεν, Od. 7, 52.

ποθέω (ποθή), pres. infin. Ep. ποθέμεν for ποθεῖν, Od. 12, 110; aor. Ep. ἐπόθει and πόθεσα, to wish, to desire, to long for, τί or τινά, esply to long for something absent or lost; hence for the next part, to miss, τινά, 2, 793. 726. 5, 411. 11, 161. Od. 1, 343.

ποθή, ἡ, poet. = πόθησις, wish, desire, longing, esply for something absent, τινός, 1, 240; ποθή ἐμεῖο, for me, 6, 352. βιότοιο, Od. 2, 126. κείνου δ' οὔτι ποθή ἔσσεται, there will be no great longing for him, i. e. we shall not miss him, Il. 14, 368; also once, σὴ ποθή, the desire of thee, 19, 321.

πόθι, adv. interrog. poet. for ποῦ, where? *Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for ποῦ, anywhere, 10, 8. 2) Of time: at any time. αἶ κέ ποθι, 1, 128. 3) Mly somehow, perhaps, perchance, 19, 273. Od. 1, 348.

πόθος, ὁ, wish, desire, longing, τινί for any one, 17, 439.† In Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποιάντιος, ον, sprung from Ποιάντιος, Od. 3, 190.

ποιέω, fut. ήσω, aor. ἐποίησα, Ep. ποίησα, perf. pass. πεποίημαι, fut. mid. ήσομαι, aor. ἐποίησάμην, Ep. ποησάμην, ground signif. to make. 1) to make, i. e. to produce, to bring into being, to prepare, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is connected: δῶμά τι, to build a man a house, 1, 608; in like manner ποιεῖσθαλαμον, κλισίην, etc. πύλας ἐν τήνῃ

is often supplicated: *much frequented*, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ἡ, daughter of Phylas, the beloved of Hermēs and mother of Eudōrus, afterwards wife of Echeclus, 16, 181.

πολύμηλος, ον (μῆλον), rich in small cattle, *abounding in sheep, rich in flocks*, epith. of men and of regions, *2, 705; and h. 18, 2.

Πολύμηλος, ὁ, son of Argeas, a Lycian, 16, 417.

πολύμητις, ιος, ὁ, ἡ, poet. (μῆτις), *very prudent, very wise* (rich in invention. V.), epith. of Odysseus (Ulysses), 1, 311. Od. 21, 274; and Hēphæstus, Il. 21, 355; of Hermēs, h. Merc. 319.

πολυμήχανή, ἡ, fertility in expedients, *invention, contrivance, prudence*, Od. 23, 321; † from

πολυμήχανος, ον (μηχανή), *rich in expedients, inventive, ingenious, very wise*, epith. of Odysseus (Ulysses), 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμνήστη, ἡ, poet. (μνάσμαι), *much wooed, much courted, βασίλεια*, *Od. 4, 770. 14, 64. The masc. is obsol.

πολύμῦθος, ον (μῦθος), of many words; *loquacious, talkative*, 3, 214. Od. 2, 200.

Πολυνείκης, ον, ὁ, Polynices, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fled to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a single combat, 4, 377.

Πολύνηος, ὁ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114.

Πολύξεινος, ὁ, Ion. and Ep. for Πολύξενος (*very hospitable*), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthēnes and grandson of Augias, leader of the Epeans, 2, 623.

*πολυοινέω (οἶνος), fut. ἤσω, *to be rich in wine*, h. Merc. 91.

πολυπαίπαλος, ον, poet. (παίπαλος) [rather from πάλλω], prop. *very tortuous*; only trop. *very crafty, very cunning*. Od. 15, 419; † see παιπαλόεις.

πολυπᾶμων, ον, gen. ονος (πᾶμα), *possessing much, wealthy, rich*, 4, 433. †

*πολυπείρων, ον, poet. (πείρας), having many borders, *from many regions, multifarious*, λαός, h. Cer. 297.

πολυπενθής, ἐς (πένθος), *very sad, mournful, grievous*, 9, 563. Od. 14, 386. 23, 15

Πολυπημονίδης, ον, ὁ, son of Polypæmon. Thus Odysseus (Ulysses) calls his grandfather, in allusion to his sufferings, Od. 24, 305.

*πολυπήμων, ον, gen. ονος, poet. (πήμα) *very injurious*, h. Merc. 37. Cer. 230.

*πολυπίδακος, ον = πολυπίδαξ, h. Ven. 54.

πολυπίδαξ, ακος, ὁ, ἡ, poet. (πίδαξ),

abounding in fountains, epith. of Ida, 47. 14, 157; but Ἀρκαδίη, h. 18, 20.

πολύπικρος, ον (πικρός), *very bitter, very painful*, Od. 16, 255. †

πολύπλαγκτος, ον, poet. (πλάζω), *far wandering, restless, ἀνθρώπος, λήισσα* Od. 17, 511. 20, 195; as epith. of the wind, *raging around*, Il. 11, 308. Others explain it actively: *wide-scattering*.

Πολυποίτης, ον, ὁ (taking vengeance on many, as it were Πολυποινίτης from ποίνη), son of Pirithous and Hippodameia, who went with forty ships from Argos, Gyrtion, etc. to the siege of Troy, 2, 742. 23, 836.

*πολυπότνια, ἡ, poet. (πότνια), *the highly venerable*, h. Cer. 211.

πολύπους, οδος, ὁ, Ep. πολύπους (πούς), that has many feet; then, *sea-polypus*, in the Ep. form, Od. 1, 432. † h. Ap. 77. The ancients understood by it, the eight-armed polypus *sepia octopodia*, Linn., which belongs to the molluscas, and is found in almost all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

πολύπτυχος, ον (πτύξ), prop. having many folds; metonym. *abounding in ravines, abounding in mountains*, epith. of Olympus and Ida, *8, 411. 21, 449.

*πολύπυργος, ον (πύργος), having many towers, *well-fortified*, h. Ap. 242; a false reading.

πολύπυρος, ον (πύρος), *abounding in wheat*, spoken of countries and islands 11, 756. Od. 14, 335. h. Ap. 242.

πολύρρην, ηνος, ὁ, ἡ (*ΑΡΗΝ), *abounding in sheep, rich in flocks*, ἄνδρες, *154. 296.

πολύρρηνος, ον = πολυρρην, Od. 11, 257; † see Thiersch, § 200. 10.

πολύς, πολλή, πολύ, besides the common forms, we have the following Ep.: nom. πολύς, gen. πολέος, accus. πολύν, plur. nom. πολέες and πολεῖς, gen. πολλέων, πολέων, dat. πολέεσι, πολέοις, and πολέεσσι. accus. πολέας and πολέας; πολύς is used by H. as comm. gen. 14, 27. Od. 4, 709. H. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείστος, η, ον, 1) Properly spoken of a multitude: *many, numerous*, but also of power, size, strength: *great, strong, vehement, violent*. πολὺς νιφετός, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. ὕπνος, a deep sleep. Od. 15, 394. πολέος ἄξιος, worth much, 11, 23, 562. Od. 8, 405. 2) Spoken of place: *great, wide, broad, long, extended*. τ. πεδίων, a wide plain. πολλή γαῖα, the wide earth. πολλός τις ἐκεῖτο παρρησέ, he lay extended wide. Il. 11, 156. 3) Spoken of time: *long*. πολὺν χρόνον, for a long time, 2, 343. πολλὸν ἐπὶ χρόνον, Od. 12, 407. As peculiarities of

πομπεύς, ἦος, ὁ (πέμπω), *a companion, a conductor* upon a journey, Od. 3, 325. 376: metaph. spoken of a ship: πομπῆες νηῶν, the companions of ships, *Od. 4, 362.

πομπεύω (πομπεύς), *to accompany, to conduct*, Od. 13, 422.†

πομπή, ἡ (πέμπω), 1) the act of *accompanying, escorting*, with the notion of protection, spoken of men and gods, 6, 171. Od. 5, 32. 2) *dismissing, sending home*, Od. 7, 151. 191. 8, 30. πομπῆσιν ὑπ' Εὐρυσθέως, sent by Eurystheus, h. 14, 5.

πομπός, ὁ, *a companion, a conductor*, 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονέομαι (πόνος), fut. πονήσομαι, aor. Ep. πονησάμην, pluperf. πεπόνητο (the act. πονέω not found in H.) 1) Intrans. *to have labour and pains, to work, to weary oneself, to be busy, to exert oneself*, often absol. 2, 409; esply spoken of battle, 4, 374. 13, 288; περί τι, about any thing, 24, 444; κατά τι, in any thing, 15, 447; κατὰ δῶμα, Od. 22, 377; often κατὰ ὑσμίην, to exert oneself in the battle, Il. 5, 84; with dat. instrum. τοῖς ἐπονείτο, 18, 413; with which he worked, referring to the tools; in like manner Od. 16, 13. 6) With partcp. ὄφελεν πονέεσθαι λισσόμενος, to weary oneself with praying, Il. 10, 117. 2) Trans. with accus. *to produce by labour and pains, carefully to prepare any thing, to pursue diligently*. πολλά, 9, 348. 18, 380; ἔργα, Od. 9, 250. 11, 9.

πόνος, ὁ (πένομαι), *work, esply (like labour), hard work, pains, exertion*. πόνος ἐμεῖο κυνός, the labour about my shameless self, 6, 355: esply *the labour of war, battle*, 5, 667. 6, 77: and often connected with νεῖκος, 12, 348; δῆρις, 17, 158; in the plur. πόνοι, in oppos. to ἀγοραί, Od. 4, 818; hence 2) *fatigue, pain, distress, suffering*, Il. 2, 421; connected with οἰζύς, 13, 2; with κήδεα, 21, 525; ἀνίη, Od. 7, 192; ἡ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι, Il. 2, 291, indeed, it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. *re infecta*. Thus correctly Wolf. Aliter: *nimirum laboribus fungimur, ut moleste ferentes redire velimus*, thus Lehrs de Aristarch. Stud. [p. 88; cf. also ἀνιάω]. (It does not signify pain either in Il. 19, 227, or 21, 525; but prob. in Batr. 46.)

Ποντεύς, ἑως, ὁ, a Phæacian, Od. 8, 113.

*πόντιος, ον (πόντος), *from or in the sea*, epith. of Poseidōn, the ruler of the sea, h. 21, 3.

ποντόθεν, adv. (πόντος), *from the sea*, 14, 395.†

πόντονδε, adv. (πόντος), *into the sea*, *Od. 9, 495.

Ποντόνοος, ὁ (acquainted with the sea), a herald of the Phæaces, Od. 8, 65.

ποντοπορεύω and ποντοπορέω (ποντοπόρος, *to navigate the sea, to sail upon the sea, to travel by sea*, Od. 5, 277. 278. 7, 267. The form ποντοπορέω only partcp. pres. *Od. 11, 11.

ποντοπόρος, ον (πείρω), *sailing over the sea, sea-traversing, sea-navigating*, epith. of ships, 1, 439. 3, 46. Od. 12, 269; ναῦται, Ep. 8, 1.

πόντος, ὁ, Ep. gen. ποντόφιν, Od. 24, 83; *the sea*; esply *the open sea*. θάλασσα πόντου, the waters of the sea, Il. 2, 143. πόντος ἁλός, the sea of brine, the briny deep, 21, 59.

πόντοφιν, see πόντος.

*ποντοτίνακτος, ον (τινάσσω), *shaken by the sea*, Ep. 4, 6, for the false reading ποτνιάνακτος, according to Pierson.

πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and mly unpleasant; except, 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, *strange, impossible, awful, horrible*; ἡ δὲ, ἡ μάλα, ἡ ῥα often follow, 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. According to Ap. Lex. and the Schol. it means *O gods!* as the Dryopes called their gods πόποι; hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., cf. Müll. Geschich. Hell. St. II. p. 41. Spitzner ad Il. 15, 184.

πόρδαλις, ιος, ὁ, ἡ, Ep. for πάρδαλις, *the panther*, 13, 103. 21, 573. Od. 4, 457, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. According to the Gramm. πάρδαλις is fem. but falsely; for Il. 21, 573, πόρδαλις is also fem. The Greeks understood by this name *panthers, leopards*, etc. Cf. Bothe ad Il. 11, 103.

πορεύω (πόρος), *to bring*; mid. *to go, to proceed*, Batr. 174.

Πορθεύς, ἦος, ὁ (the destroyer) (Περθέων, Apd. 1, 7. 7), son of Agenor and Eri-caste, king of Calydon, father of Œneus, Agrius, etc. 14, 115.

πορθέω (πέρθω), fut. ἦσω, *to destroy, to desolate, to pillage*, πόλις, τείχεα, 4, 30. Od. 14, 264; *to rob, to plunder*, τριποδας, h. Merc. 180.

πορθμεύς, ἦος, ὁ (πορθμεύω), one who conveys travellers over water, *a ferryman*, Od. 20, 187.†

πορθμός, ὁ (πόρος), *a place of passage, a ferry*; esply *a strait, a sound*, *Od. 4, 671. 15, 29.

*πορίζω (πόρος), prop. *to bring into the passage*; hence, *to bring to pass, to procure*, τινί τι, Ep. 14, 10.

πόρις, ιος, ἡ, poet. for πόρτις, Od. 14, 410;† see πόρτις.

πόρκης, ου, ὁ, *the ring about the shaft of the spear, for holding fast the head*, *6, 320. 8, 495.

πόρος, ὁ (πείρω), prop. *a passage, esply through shallow water: the ford of a river*, Ἀλφειοῖο, 2, 592. 14, 433. 6) Spoken of the sea in distinction from

πότε, adv. interrog. *when? at what time?* 19, 227. Od. 4, 642.

ποτέ, enclit. adv. *once, on a certain time*, often in connexion with other words, spoken both of past and future: ἤδη ποτέ, *already; ere now*, 1, 260; ἦ ποτε, 1, 240; [ὥς ποτέ,] 4, 182.

ποτέομαι, Ion. for ποτάομαι, *to fly*, Od. 24, 7.†

πότερος, η, ον, *which of the two?* 5, 85.†
ποτή, ἡ (πέτομαι), *the act of flying, flight*. Od. 5, 337.†

ποτής, ἦτος, ἡ (πότος), *the act of drinking, drink*, in connexion with ἐδητύς, βρωτύς, 11, 780. Od. 18, 406.

ποτητός, ἡ, ὄν (ποτάομαι), Ep. *flying, winged*; τὰ ποτητά, *fowls*, Od. 12, 62.†

ποτί, Ep. and Dor. for πρόσ, often alone and in composition.

ποτιβάλλω, Dor. for προσβάλλω.

ποτιδέγμενος, see προσδέχομαι.

ποτιδέρκομαι, Ep. for προσδέρκομαι.

ποτιδόρπιος, ον, Ep. for προσδόρπιος.

ποτικέκλιται, see προσκλίνω.

ποτινίσσομαι, Ep. for προσνίσσομαι.

ποτιπεπτηνῖα, see προσπίπτω.

ποτιπτύσσομαι, for προσπτύσσομαι.

ποτιτέρπω, Ep. for προστέρπω.

ποτιφωνήεις, εσσα, εν, Ep. for προσφωνήεις.

πότμος, ὁ, poet. (πίπτω), prop. that which falls to any one, *lot, destiny*, in H. always in a bad sense: *fate, misery, death*, ἀεικέα πότμον ἐφίεναι τινί, 4, 396. πότμον ἀναπλῆσαι, 11, 263. πότμον ἐπισπεῖν, to overtake one's fate, i. e. to die, 6, 412; hence often in connexion with θάνατος, 2, 359; and θανεῖν καὶ πότμον ἐπισπεῖν, Od. 4, 196.

πότνια, ἡ, and πότνα, h. Cer. 118; only nom. voc. and accus. πότνια, h. Cer. 203; poet. a female title of honour, 1) Adj. *honoured, venerable*, spoken of goddesses and of mortal women, πότνια Ἥρη, 1, 551; μήτηρ, 6, 264. 2) As subst. *sovereign, mistress*, θηρῶν, 21, 470. (Nitzsch would prefer πότνα ad Od. 5, 215; cf. on the word, Buttm., Ausf. Gram. I. p. 161.)

[ποτνιανάκτος, a false reading for ποντοτίνακτος, Ep. 4, 6; *regali nomine clara*, Barnes.]

ποτόν, τό (πίνω), *the act of drinking, drink*, 1, 470. 11, 630. Od. 9, 354.

πού, adv. interrog. (πός), 1) *where?* 5, 171. Od. 1, 407. 2) *whither?* πού δέ σοι ἀπειλαὶ οἰχονται; *where are thy threats? what is become of thy threats?* Il. 13, 219.

πού, enclitic, adv. 1) *any where, some where*, 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connexion with other particles, οὕτω που, Il. 2, 116; ἦ που, μὲν που, νύ που, etc.

πουλυβότειρα, ἡ, Ep. for πολυβότειρα, which see.

Πουλυδάμας, Ep. for Πολυδάμας.

πουλύπους, Ep. for πολύπους.

πουλύς, πουλύ, Ep. for πολύς, πολύ, q v.

πούς, ποδός, ὁ, r. at. plur. ποσί, Ep. ποσσί and ποδεσσι, dual. ποδοῦν for ποδοῖν, 1) *a foot*, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) *a step, course, running, race*, Il. 9, 523 (cf. ἐλέγχω; ποσὶν ἐρίζειν, with feet, i. e. to contend in the race, 13, 328; ποσὶ νικᾶν, 20, 411. Od. 13, 261. b) Proverb. phrases: εἰ πόδας ἐκ κεφαλῆς, from the head to the feet, Il. 18, 353; πρόσθεν or προπάρωκ ποδῶν, before the feet, spoken of any thing lying near, 20, 324. 21, 601; πᾶσι ποσί. Od. 8, 376; cf. Il. 15, 280. 2) Metaph. *a foot*; a) the lower part of a mountain, 2, 824. 20, 59. b) the extremity of a sail, or the rope at the lower extremity of a sail, with which the sails were set, cf. Köpke, Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, ὁ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now *Bargus*, 2, 835.

Πράμνειος οἶνος, ὁ, *Pramnian wine*, 11, 639. Od. 10, 235. According to Eustath. named from the mountain *Pramni* on the island *Icaria* (now *Nikaria*); according to other critics it grew near *Smyrna* or *Ephesus*, Plin. Hist. N. H. 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from παραμένειν (*wine which keeps good*), Ælian, V. h. 12, 31.

πραπίδες, αἱ, poet. 1) Prop. = φράγες, *the diaphragm*, 11, 579. 17, 349. 2) Metaph. *the understanding, thought*, named because the diaphragm was regarded as the seat of thought, μῆτις ἰδυίησι πραπίδεσσιν, 1, 608. Od. 7, 92.

πρασία, ἡ, *a garden-bed*, only plur. Od. 7, 127. 24, 247.

*Πρασσαῖος, ὁ, Ep. Πρασαῖος (πράσσω), *Garlic-green*, name of a frog, Batr. 225.

*πράσον, τό, *garlic*, a sea-plant similar to garlic, Batr. 56.

*Πρασσοφάγος, ὁ, Ep. for Πρασσοφ. (φάγειν), *Garlic-eater*, name of a frog, Batr. 235.

*πράσσω, Att. for πρήσσω, Batr. 186.†

*πρέμνον, τό (akin to πρυμνός), *a trial, a block*, h. Merc. 258.

πρέπω (akin to πείρω) prop. to shine, to gleam out; mly to be prominent, to be distinguished, διὰ πάντων, 12, 104; it tmesis, μετὰ πρέπει ἀγρομένοισιν, Od. 8, 172; τινί, in any thing, Od. 18, 2. h. Cer. 214.

*πρέσβειρα, ἡ, poet. = πρέσβα, h. 1, 32.

πρέσβα, ἡ, Ep. fem. of πρέσβης, *an aged woman, a venerable female, venerable*, an epith. of honour in 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 452.

πρεσβήιον, τό (πρέσβης), *a present which the eldest received, a gift of honour*, 8, 289.†

πριστός, ἢ. ὄν (πρίω), prop. *ἐμπη*, cut; ἐλέφας, polished ivory, *Od. 18, 196 19, 564.

πρό, I) Prep. with gen.; ground signif. *before*. 1) Spoken of place: *before*, pro; in oppos to μετά and ἐν, πρὸ ἁστέος, before the city; πρὸ πυλάων, also with the notion of withdrawing: πρὸ ὁδοῦ ἐγένοντο, they were forward upon the way, further on, 4, 382. 2) Spoken of time: *before*, πρὸ γάμοιο, Od. 15, 524; and separated from the case: καί τε πρὸ δ τοῦ ἐνόησεν, i. e. ὁ ἕτερος πρὸ τοῦ ἑτέρου, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. shorter and Heyne. (Körppen, 'the one thinks for the other.') 3) In causative relations: a) To indicate protection, primarily, still bordering on the notion of place: *for*, in defence of (pro). μάχεσθαι πρό τινος, to fight for any one, 4, 156. 8, 57. ἀεθλεύειν πρὸ ἀνακτος, 24, 734; ὀλέσθαι πρὸ πόλλης, *pro patria mori*, 22, 110. b) In assigning the cause: *for*; πρὸ φόβοιο, for fear, 17, 667. But since φόβος in Hom. is said always to signify flight, others explain it *before flight*. Cf. Lehrs de Aristarch. p. 89. Sometimes πρό is separated from its case by other words, 23, 115. II) Adv. 1) Of place: *before, forwards, in front*, 1, 195. 13, 799. 17, 355; in connexion with adv. πρὸ Ἰλίου, before Troy, 8, 561; *forth, forward*; πρὸ φώσδε, forth to the light, 16, 188. h. 9, 119. b) Spoken of time: *before, formerly*, 1, 70. Od. 1, 37; ἡῶτι πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό, περιπρό, etc. III) In composition it has the significations of place: *before, forwards, onward, forth*; of time: *before, formerly*; and of preference: *sooner, rather*.

προαλής, ἐς (ἄλλομαι), leaping forward, i. e. *descending, prone, steep*, χῶρος, 21, 262.†

προβαίνω (βαίνω), only perf. προβέβηκα, pluperf. προβεβήκει, also Ep. partcp. pres. προβιβάς and προβιβών. 1) Intrans. *to stride forward, to go forward, to step along*, ποσί, 13, 18; προβέβηκε ἄστρο, the stars have already gone far forward, i. e. are near to setting, 10, 252. 2) *to go before, τινός τινι*, any one in any thing, i. e. to excel, 6, 25. 16, 54.

προβάλλω (βάλλω), only aor. 2 without augm. πρόβαλον, iterat. προβάλεσκε, Od. 5, 331; aor. 2 mid. προβαλοίμην, *to cast before, τινί τι or τινά*; Νότος Βορέην προβάλεσκε φέρασθαι, sc. αὐτόν, Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph. ἔριδα, to begin a strife, Il. 11, 529. Mid. *to cast before oneself, to sprinkle or strew*, with accus. οὐλοχύτας, 1, 458. Od. 3, 447; θεμέλια, to lay the foundation, Il. 23, 255. b) to cast oneself beyond any one, i. e. to excel any one, τινός νοήματι, 19, 218.

πρόβασις, ιος, ἢ, Ep. prop. the act of stepping forwards; hence, *moveable pos-*

sessions, in distinction from κεμήλιον, esp. *herds*, Od. 2, 75.†

πρόβατον, τό (προβαίνω), that which goes forward, mly in the plur., *cattle, herds of cattle*, *14, 124. 23, 500 (later, a *sheep*).

προβέβουλα, defect. perf. from an obsol. verb, προβούλομαι (βούλομαι, Ep. *to choose rather, to prefer*, τινά τινος, one to another, 1, 113.†

προβιβάς, Ep. as partcp. pres. *striding forward*, of προβαίνω, from a form προβίβημι, 13, 18. Od. 17, 27.

προβιβών, ὤντος, Ep. partcp. pres. of προβαίνω, from a form προβιβάω, 13, 807. 16, 609. Od. 15, 555.

προβλής, ἦτος, ὁ, ἢ (προβάλλω), *projected forth*; mly *prominent, springing upwards*, σκόπελος, πέτρη, 11. στήλαι, projecting pillars upon the walls, *balustrades*, props, 12, 259; ἀκταί, Od. 5, 405. 13, 37.

προβλώσκω (βλώσκω), aor. πρόμολον. Ep. without augm. *to go or come forth, to go out*, 18, 382. 21, 37; θύραζε, Od. 19, 25. 21, 239. 385.

προβοάω (βοάω), *to cry out before others*, i. e. *to cry aloud*, 12, 277.†

πρόβολος, ον (προβάλλω), *prominent, projecting*, subst. ὁ, a *projecting rock*, Od. 12, 251.†

προβούλομαι, see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born: *older, more aged, and superl. προγενέστατος, η, ον, from an obsol. positive, προγενής, the eldest*, compar. with γενεῇ, 9, 161.†; superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only aor. 2: προγενόμην, without augm. prop. *to happen before*. 2) *to be before, to go before*, 18, 525.† ἐπὶ τι. h. 7, 7.

*προγιγνώσκω (γιγνώσκω), only inf. aor. 2 προγιῶναι, *to know before, to learn before*, τί, h. Cer. 258.

πρόγονος, ὁ (γίγνομαι), one born first, *the elder*; πρόγονοι, the older sheep, Od. 9, 221.†

προδαῖναι (ΔΔΩ), Ep. partcp. aor. 1 pass. προδαείς, *to learn or know before*, Od. 3, 396.†; see ΔΔΩ.

προδοκή, ἢ (προδέχομαι), a place where one lies in wait, *an ambush*; a *lurking place*, ἐν προδοκῇσιν [*in ambush places*, Cp.], 4, 107.†

πρόδομος, ὁ (δόμος), a *vestibule*, sometimes the place before the door of the house, sometimes the passage from the house to the court, a *front entry, a porch*, 24, 673. Od. 4, 302. 14, 5.

προεῖργω, Ep. for προεῖργω (εἶργω), *to avert before, to repel*, τινά, and infin. 1, 569.†

προέηκα, see προήμι.

προεῖδον (εἶδον), partcp. προῖδών, aor. mid. 3 plur. subj. προῖδονται, Od. 13, 155; aor. 2 of προοράω, *to look forwards, to see at a distance, to espy at a distance*, τί, spoken only of place, 11, 17, 75a. Od. 5, 393. Mid. = act.

[προεῖπον, in tmesis, Od. 1, 37; πρό may be adv.]

Il. 7, 218. 285; or μαχέσασθαι, 4, 432. 2) Metaph. to solicit, to court, ὕπνον, h. Merc. 241.

προκαλίζομαι, Ep. form, only mid. pres. and imperf. to challenge, to call forth to battle, τινά, 5, 807; and with infin. 3, 19. Od. 8. 228; χερσί, to a pugilistic combat, Od. 18, 20.

*προκάς, ἄδος, ἡ=πρόξ, h. Ven. 71.

*προκατέχω (ἔχω), only mid. to hold down before oneself, τί, h. Cer. 197.

πρόκειμαι, depon. mid. (κεῖμαι), to lie or be placed before, to be ready, only προκείμενα ὀνειάτα, 9, 91. Od. 1, 149.

πρόκλυτος, ον, poet. (κλύω), heard before. πρόκλυτα ἔπεα, words formerly heard, i. e. old traditions, 20, 204.†

Πρόκρις, ἰδος, ἡ, daughter of Erectheus, king of Athens, wife of Cephalus (Kephalos), known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροστος, η, ον (κρόσσα), according to the Schol. step-wise. προκρόσσας ἔρυσαν νῆας, they drew the ships up in the form of steps, 14, 35;† i. e. in several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: prominent like the battlements of a wall, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (κυλίνδω), to roll forward; only mid. to roll oneself forward, to roll on, spoken of the sea, 14, 18.†

προλέγω (λέγω), to select, to choose, particp. perf. pass. προλελεγμένοι, the most select, 13, 689.†

προλείπω (λείπω), aor. particp. προλιπών, infin. προλιπεῖν, perf. προλέλοιπεν; prop. to leave before, generally, to abandon, to leave behind, νεκρούς, 17, 275; with accus. metaph. μήτ' ἴς σε προλέλοιπε, prudence forsook thee, Od. 2, 279.

προμαχίζω, poet. (πρόμαχος), to be a champion, to fight in the front ranks; Τρωσί, amongst the Trojans, 3, 16. 2) to fight as a champion with any one, τινί, 20, 376.

προμάχομαι (μάχομαι), to fight before, to fight in the front ranks, τινός, before any one, *11, 217. 17, 358.

πρόμαχος, ὁ (μάχη), a champion, one who fights in the front ranks, often in the plur. 4, 505. Od. 18, 379.

Πρόμαχος, ὁ, son of Algenor, a leader of the Boeotians, 14, 476. 482.

προμίνυμι (μίνυμι), aor. pass. infin. προμινῆναι, to mingle before; pass. to unite oneself with any one before, τινί, 9, 452.†

προμνηστῖνοι, αι, α, only plur. singly, one after another, Od. 11, 233. 21, 230. (According to Eustath. and the Gramm. from μένω, fut. μενέσω for προμενετῖνοι.)

προμολών, see προβλώσκω.

πρόμος, ὁ (πρή). prop. the front man;

always a champion, ἀνὴρ, 5, 333. Od. 11, 493; τινί, against any one, Il. 7, 75.

προνοέω (νοέω), aor. 1 Ep. προνόησα. 1) to see before, to perceive before, with accus. δόλον, 18, 526. 2) to consider beforehand, to devise beforehand, ἀμεινότε, Od. 5, 365.

Πρόνοος, ὁ, a Trojan, slain by Patroclus, 16, 399.

πρόξ, προκός, ἡ, prob. a deer, Od. 17, 295.† (The Schol. explain it by δορκας and ἔλαφος.)

προπάροιθε, and before a vowel προπάροιθεν, poet. (πάροιθε), 1) Adv. of place: before, in front, κίων, 15, 260; ἰέναι, Od. 17, 277. 2) Spoken of time: before, previously, Il. 10, 476. 11, 734. 15, 356; in oppos. to ὀπίσσω, Od. 11, 483. 2) Prep. with gen. spoken of place: before, πόλιος, Il. 2, 811. 6, 307. 2) along before, along. ἡϊόνος, 2, 92. Also it stands after the gen. 14, 297. 15, 66.

πρόπας, ἄσα, ἄν, poet. (πᾶς), whole, ἡμαρ, 1, 601. Od. 9, 161. h. Merc. 206.

προπέμπω (πέμπω), aor. 1 προῦπεμψα. 1) to stand before, τινά, Od. 17, 54. 117: mly to send forth, to send; εἰς Ἀΐδαο, sc. δόμον, to send any one to the abode of Hades, Il. 8, 367.

προπέφανται, see προφαίνω.

προπίπτω (πίπτω), particp. aor. προπεσών, to fall forwards, Batr. 255. 2) to bend forwards, to lean forwards. προπεσόντες ἔρεσσον, bending forward they rowed (incumbentes), *Od. 9, 490. 12, 194.

προποδίζω (ποδίζω), to put forward the foot, to step forward, *13, 158. 806.

*πρόπολος, ὁ, ἡ (πολέω), a servant, a handmaid. h. Cer. 440.

προπρηνής, ἐς, poet. (πρηνής), bending forwards, prone, oppos. to ὀπίσω, 3, 218. τύπτειν τινὰ προπρηνεῖ, sc. φασγάνῳ, to strike any one with the sweep of his sword; with his sword swung round, Od. 22, 98 (in distinction from thrusting with the point, Eustath. supplies χειρὶ= "par une main poussee en avant," i. e. by the point). ἐκτανύειν προπρηνεῖα τινά, to stretch out prone, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδω. 1) to roll oneself forward; τινός, to roll hither and thither before any man's feet, to supplicate him, 22, 221; metaph. to wander continually around Od. 17, 523.

προρέω (ρέω), poet. for προρῶ, to flow forwards, to flow on, ἄλαδε, 5, 598. 12, 19; εἰς ἄλαδε, Od. 10, 351. 2) to cause to flow, ὕδωρ, h. Ap. 380. cf. Herm. ad loc.

πρόρριζος, ον (ρίζα), with the roots, from the foundation, radical, *14, 413. 11, 157.

πρός, Dor. and Ep. προτί and ποτί, 1) Prep. with gen., dat., and accus.; it is derived from πρό, and has likewise the signif. before, but by construction with the three cases, in manifold relations; προτί and ποτί occur mly with the accus., rarely with the dat., and each form

to; hence, *to address*, τινὰ ἐπέεσσιν, 1, 224; also with double accus. μῦθόν τινα, 7, 46. 8, 280. Od. 6, 21.

προσερεύομαι, mid. (ἐρεύομαι), prop. to vomit or belch forth with a noise; metaph. spoken of the waves of the sea: *to dash roaring upon, to beat upon*, with accus. πέτρην, a rock, 15, 621.† (Others read ἀκτὴν for αὐτήν).

πρόσθε, I) Adv. 1) Of place: *before, forwards*, in oppos. to ὀπίθεν, 6, 181; ὄπλαι αἱ πρόσθεν, the fore hoofs, h. Merc. 77; ἔχειν, to hold before, 4, 113; ἵππους πρόσθε βάλλειν, to drive the horses forwards, 23, 572; but *to drive away*, praevertēre, 23, 639. 2) Spoken of time: *before, formerly*, 5, 851. οἱ πρόσθεν, men of former times, 9, 524; also τὸ πρόσθεν, 12, 40. II) Prep. with gen. 1) Spoken of place: *before*, πρόσθεν ἔθεν, 5, 56. 107. πρόσθε ποδῶν, before the feet, Od. 22, 4; then, with the implied notion of protection: ἵστασθαι πρόσθε τινός, to place oneself before any one, Il. 4, 54. τάων πρόσθε, before these for defence, 16, 833. cf. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb, 5, 300. 315. Od. 5, 452. 2) Of time: *before*, Il. 2, 359.

πρόσκειμαι (κείμεαι), *to lie or to be upon*, spoken of a tripod, οὐατα προσέκειτο, there were handles (ears) upon it, 18, 379.†

προσκηδής, ἐς (κῆδος), *careful, interested* (V. 'intimate'), Od. 21, 35;† according to others, related.

προσκλίνω, Ep. ποτικλίνω (κλίνω), perf. pass. ποτικέκλιμαι, *to lean upon, to lay upon*, τί τινι: βέλος κορώνῃ, Od. 21, 138. θρόνος ποτικέκλιται αὐγῇ, others (αὐτῇ), a seat stood in the light, *Od. 6, 308.

προσλέγομαι, mid. (λέγω), aor. sync. προσέλεκτο, *to lay oneself beside, or near*, Od. 12, 34.†

προσμῦθέομαι, depon. mid. Dor. and Ep. προτιμῦθ (μῦθέομαι), infin. aor. 1 προτιμῦθήσασθαι, *to speak to, to address*, τινί, Od. 11, 143.†

προσνίσσομαι, Dor. ποτινίσ., poet. (νίσσομαι), *to go to or come to*, with εἰς τι, 9, 381.† in the Dor. form.

προσόσσομαι, see προτιόσσομαι.

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583. 1) Trans. *to bring near, to cause to approach*; νῆα ἄκρῃ, to urge the ship to the promontory, Od. 9, 285. 2) Intrans. *to approach, to come near*, spoken of the waves of the sea: *to come rolling on*, Il. 12, 285. Od. 11, 583; in the syncop. form.

προσπίλναμαι, mid. (πίλναμαι), only imperf. *to approach, to draw near*, τινί, *to any thing*, Od. 13, 95.†

προσπίπτω (πίπτω), partep. perf. Ep. προσπιπτηώς, *to fall upon*; metaph. *to lie upon or to*; in the perf. *to lie upon or near*. ἀκταὶ λιμένος ποτιπεπτηναι, the shores lying near, towards the

harbour (V. 'falling into, or forming a bay'), Od. 13, 98.†

προσπλάζω, Ep. for προσπελάζω. q. v. προσπύσσομαι, mid. Dor. and Ep. ποτιπύσ., Od. 2, 77; (πύσσω) fr. προσπύξομαι, aor. subj. προσπύξω, Od. 8, 478; prop. *to lie closely in fold*. Mly metaph. a) *to embrace, to compass, to enfold*, τινά, Od. 11, 451; b) *to address, to petition with words*: μὴ Od. 2, 77; *to show oneself friendly*, ἐν ἔργῳ, h. Cer. 109; b) generally, *to address in a friendly manner, to greet*, Od. 3, 24, 647. 17, 509.

πρόσσοθεν, adv. poet. for πρόσθεν, forwards, 23, 533.†

πρόσσω, Ep. for πρόσω.

προστείχω, poet. (στείχω), aor. 2 προέστιχε, *to stride to, to go to*, Όλκμν. Od. 20, 73.

προστέρω, Dor. and Ep. ποτιτέρω (τέρω), *to delight at, to amuse, to entertain*, τινά, 15, 401;† Dor. form.

προστίθημι (τίθημι), aor. 1 προσθήκα, *to place at or upon*, λίθον, (Od. 9, 34. 2) *to attach to*, τί τινι, h. Merc. 129.

*προστρέπω (τρέπω), aor. mid. προετραπόμην, *to turn to*. Mid. *to turn oneself to*, τινά, any one, Ep. 15.

προσφάσθαι, see πρόσφημι.

πρόσφατος, ον (ΦΑΩ. ΦΕΝΩ), *just before, newly slaughtered or slain*, 24, 751.

πρόσφημι (φημί), mly imperf. προσέφη, as aor. προσεῖπον, is used; in mid. προσφάσθαι, Od. 23, 106; *to address*, τινά, Il. 1, 84; absol. *to speak*, 14, 369 [also 21, 212; although in both passages an αὐτόν is implied, and hence they are not prop. absol.]

προσφυής, ἐς (φύω), prop. *to grow to*; generally, *clinging or attached to*, α τινος. Od. 19, 58.†

προσφύω (φύω), only aor. 2 partep. προσφύς, ὕσα. ὕ: 1) Trans. *to let grow, to cause to grow*; metaph. *to cling to, to hold fast to*, with dat. τῷ προσφύς ἦμην, I held fast clinging to it. Od. 12, 433; absol. προσφύσα, Il. 24, 213.

προσφωνέω (φωνέω), prop. *to sound to, to call to*; generally, *to address*, τινά, 22; and often absol.; with dat. instrum. τοῖσιν, sc. ἔκασιν, with these words, Od. 22, 69.

προσφωνήεις, εσσα, εν, Dor. and Ep. ποτιφων., poet. (προσφωνέω), *capable of addressing* (V. 'if thou understandest language'), Od. 9, 456.†

πρόσω, poet. πρόσσω. adv. (πρό), 1) Spoken of place, *forth, forwards*, 11, 572. 12, 274. 16, 265. 2) Of time; *forwards, in future*, only in connexion with ὀπίσσω, 1, 343. 3, 109. 18, 250. (In the two forms, 17, 598. Od. 9, 542.)

προσώπατα, τά, old Ep. plur. of πρόσωπον.

πρόσωπον, τό (ὤψ), Ep. plur. προσώπατα, Od. 18, 192 (elsewhere πρόσσωπι: dat. προσώπασιν. Il. 7, 212; *face, countenance, aspect*, for the most part plur. (see Thiersch, § 185, 22.)

τινι, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; ἀέθλων, Od. 8, 210.

προφύγω (φύγω), aor. 2 optat. 2 sing. προφύγοισθα, particp. προφυγών, 1) to fly forward or forth, Il. 340. 2) Trans. to escape, with accus. χείρας, μένος, 7, 309. 14, 81; θάνατον, Od. 22, 318.

πρόφρασσα, ἡ (φράζω), an Ep. fem. of πρόφρων, willing, kind, compliant, well-disposed, or provident, considerate, decided, cf. Thiersch, § 201. Rem., 11. 10, 290. Od. 5, 161. 10, 386.

προφρονέως, Ep. προφρόνως, adv. from πρόφρων, readily, willingly, μάχεσθαι, 5, 810; with confidence, 7, 160; h. Merc. 558.

πρόφρων, ονος, ὁ, ἡ (φρονέω), 1) having a well-inclined disposition, kind, compliant, willing. θυμός, 8, 40. 9, 480. 2) having a decided mind, intentional, serious, earnest, 1, 77. 8, 23. 14, 317. Od. 2, 230; ironically: πρόφρων κεν δὴ ἔπειτα Δία λιτοίμην, then could I pray to Zeus, with my whole heart [with great boldness, Cp.], i. e. I could not, Od. 14, 406.

*προφυλάσσω (φυλάσσω), Ep. imperat. προφύλαχθε for προφυλάσσετε, to watch or guard a place, νηόν, h. Ap. 538.

προχέω (χέω), to pour out, to pour forth, spoken of a river, 21, 219. h. Ap. 2, 41. Pass. to pour forth, to stream forth, spoken of masses of men, *2, 465. 15, 360. 21, 5.

πρόχυν, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon one's knees, i. e. to sink upon one's knees, 9, 570. δ) Metaph. spoken of vanquished enemies: πρόχυν ἀπολέσθαι κακῶς, to perish miserably, sinking on their knees, "to be brought low and perish" (Lidd. and Scott), 21, 460; ὀλέσθαι, Od. 14, 69.

προχόη, ἡ (προχέω), an outlet, the mouth of a river, 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a wave-washed shore, Od. 5, 453. 11, 242. 20, 65.

πρόχοος, ἡ (προχέω), a vessel for pouring out water, a pitcher, an ewer, 24, 304. Od. 1, 136; a wine-cup, Od. 18, 397.

πρυλέες, ων, οἱ, Ep. dat. πρυλέεσσι and πρύλασσι, Ep. heavy-armed foot-soldiers, in oppos. to cavalry, *11, 49. 5, 744. [According to Herm., Opusc. IV. p. 288, seq., "præsules sive præsultores, qui ante cæteros progressi saltationem cum armis præeunt." Ameis.]

Πρυμεύς, έως, ὁ (the pilot), a Phæacian, Od. 8, 112.

πρύμνη, ἡ, Ion. and Ep. for πρίμνα, prop. fem. of the adj. πρύμνος, sc. νηῦς, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηῦς, 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, 15, 716.†

πρυμνήσιος, ἡ, ον (πρύμνη), belonging to the stern or poop; mly τὰ πρυμνήσια (retinacula), a hawser, the rope with which a ship was made fast when she lay at the shore; also πείσματα [the two words are, however, distinguished Od. 9, 136, 137. cf. πείσμα], the stern-cables. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδῆσαι, ἀνάσαι, Il. 1, 436. Od. 9, 15.

πρυμνός, ἡ, ὄν, superl. πρυμνότατος, ἡ, ον, Od. the extreme, the last, the least, the lowest; βραχίων, the end of the arm (at the shoulder), Il. 13, 532; σκολος, the lower leg, 16, 314; γλῶσσα, the root of the tongue, 5, 292. πρ. κέρας, 12, 705; spoken of a stone: πρυμνός περὶ ἄκρῳ, thick beneath, 12, 446; hence ἀπὸ πρυμνῆν ἐκτάμνειν, to cut up the wood by the root, 12, 149. Neut. as subst. πρυμνὸν θέναρος, the end of the hand, 1, 339.

πρυμνώρεια, ἡ (ὄρος), the lowest part of the foot of a mountain, 14, 307.†

*πρυτανεύω (πρύτανις), fut. σω, to rule to govern, with dat. h. Ap. 68.

Πρύτανις, ιος, ὁ (a ruler, akin to πρύτος), a Lycian, slain by Odysseus (Ulysses), 5, 678.

πρώην, adv. in H. lately, very recently, formerly, spoken of time past, *5, 332. 24, 500; (contr. for πρώϊην, subadv. ὥραν.)

πρωθήβης, ον, ὁ, Ep. for πρώθηβος, 1, 518. Od. 8, 263. h. Ap. 450.

πρώθηβος, ον, Ep. also πρωθήβη, Od. 1, 431.† (πῶτος, ἡβη), just entering the age of puberty, manly, marriageable, ἀνὴρ, h. 7, 2.

πρωτῖ, adv. (πρό), early, in the morning on the next morning, *8, 530. 18, 27. 303.

πρωῖζα, adv. (πρωῖζος), early; generally formerly. χθιζά τε καὶ πρωῖζα, yesterday and day before, 2, 303.†

πρωῖος, ἡ, ον (πρωτῖ), early, early in the day. The neut. πρωῖον as adv. early in the morning, or, more correctly, early yesterday, 15, 470.† cf. Spitzner ad loc.

πρών, πρῶτος, ὁ, Ep. expanded πρῶνος (πρό), prop. any thing projecting, hence a summit, an elevation, espily a point of land projecting into the sea, a cape, a promontory, 8, 557. 12, 282; always in the full form, except nom. sing. πρῶν, *17, 747.

Πρωρεύς, έως, ὁ (πρωράτης, the pilot's mate), a Phæacian, Od. 8, 113.

πρώρη, ἡ, Ep. and Ion. for πρῶρα (πρῶν the prow of a ship; it runs to a point that the ship may more easily cut the waves. Hom. νηῦς πρώρη, Od. 12, 238.† (Prop. adj. from the obsol. πρῶρος.)

πρῶτα, adv. see πρῶτος.

Πρωτεσίλαος, ὁ, son of Iphiclus of Phylacē in Thessaly, leader of the Thessalians of Phylacē. He was properly denominated Iolāus, and received this name because he leaped upon land first amongst the Greeks (πρῶτος τοῦ λαοῦ).

plait; πέπλοιο, the folds of a robe, 5, 315.†

πτυκτός, ἡ, ὄν (πτύσσω), *folded, doubled together*. πτ. πίναξ, 6, 169;† see πίναξ.

πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence *a fold, a layer, a plait*, spoken of a garment, h. Cer. 176. πτύχες σάκεος, the layers of a shield, of brass or leather, placed one above another, for a protection, 7, 247. 18, 481. 2) Metaph. spoken of mountains: *a curve, a hollow, a ravine, a valley*, 11, 77. Od. 19, 432. Sing. rare, Il. 20, 22. h. Ap. 269. h. Merc. 555.

πτύον, τό (πτύω), Ep. gen. πτύοφιν, *a winnowing-sieve*, made of wood or iron, and having the form of the palm of the hand; the wooden ones were used for sifting earth, the other, as here, for cleaning grain, 13, 588.†

πτύοφιν, see πτύον.

πτύσσω (akin to πετάννυμι), aor. 1 ἐπτύξα, *to lay in folds, to fold, to plait*, with accus. χιτῶνα, εἴματα, Od. 1, 439. 6, 111. 252. Mid. *to fold themselves together*. ἔγχεα ἐπτύσσοντο, the spears were entangled, since the combatants, standing in thick ranks, threw many at once [*Met* in the air, and *so deviated* from their destined course. Db.], Etym. M. εἰς τὸ αὐτὸ συνήγето, Il. 13, 134. (V. 'they shook;' Passow, 'they bent;' both contrary to the *usus loq.*) ["Close-pressed upon one another were the spears hurled from brave hands," Lucas: ap. Ameis.]

πτύω, *to vomit forth, to cast out*, αἷμα, 23, 697.†

*πτωκάς, ἄδος, ἡ (πτῶξ), *timid, fearful*, Ep. 8, 2.

πτῶξ, πτωκός, ὁ, ἡ (πτῶσσω), *timid, trembling, fearful*, epith. of the hare, 22, 310. 2) Subst. poet. *a hare*, *17, 676.

πτωσκάζω, poet. (πτῶσσω), *to shrink, to be fearful, to be timorous*, 4, 372.†

πτῶσσω (akin to πτήσσω). 1) Intrans. *to conceal oneself for fear, to crouch, to shrink away*, ὑπό τινι, before any one, 7, 126; καθ' ὕδωρ, *to flee into the water*; ὑπὸ κρεμνούς, 21, 14. 26. 6) Generally, *to be in fear, to be timorous, to be fearful*, 4, 371. 6, 634. c) Spoken of a beggar: *to crouch*, Od. 17, 227; then = πτωχεύω, *to beg*, Od. 18, 363. 2) Trans. *to fly in fear from any one*, ἀλλήλους, Il. 20, 427; ὄρνιθες ἐν πεδίῳ νέφεα πτῶσσουσαι ἱενται, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of νέφεα, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with nature.)

πτωχεύω (πτωχός), fut. σω. 1) Intrans. *to be poor as a beggar, to beg*, Od. 15, 309. 19, 73. 2) Trans. *to beg, to procure by begging*, δαῖτα, *Od. 17, 11. 18, 2.

πτωχός, ἡ, ὄν (πτῶσσω), properly, that crouches, *begging*; as subst. ὁ πτωχός, a

beggar, Od. 14, 400; also πτ. ἀνὴρ, *Od. 21, 327.

Πυγμαῖοι, οἱ (from πυγμή), the Pygmies, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, 3, 6.

πυγμαχίη, ἡ (μάχομαι), *a pugilistic combat*, *23, 653. 665.

πυγμαχός, ὁ (μάχομαι), *a pugilistic combatant*, Od. 8, 246.†

πυγμή, ἡ (πύξ), *a fist, a pugilistic combat*, 23, 669.†

πυγούσιος, η, ον, poet. (πυγών), *a cubit long*, *Od. 10, 517. 11, 25.

πύελοσ, ἡ, *a trough, a tub*, espy for feeding animals, Od. 19, 553.†

πυθέσθαι, see πυθάνομαι.

*Πύθιος, η, ον, Pythian; (see Πυθώ), i. Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.

πυθμήν, ἑνός, ὁ, the lower end, the foundation; hence, 1) *Especially the trunk, the root, ἐλαίης*, Od. 13, 122. 372. 21. 204. 2) *the bottom, the basis, the foot*, of goblets and tripods. The passage: οὗ δ' ὑπὸ πυθμένεσς ἦσαν, Il. 11, 635, has given critics great trouble. The discourse relates to the mixer of Nestor: the easiest explanation seems to be, *to take πυθμήν as a foot*; hence, 'there were two feet under it,' and if they were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, according to Athen. Deipn. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, 18, 371, where the discourse relates to the artificial tripods of Hēphæstus: χρύσεα δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θήκαν, he placed golden wheels under each foot, for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage Voss translates according to the ancient critics, who explain it as a *bottom*: there were two (i. e. double) bottoms under, and so, also, 18, 375. Others, as Köppen, Cammann, after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πύθω, fut. πύσω, 1) *to cause to decay, to putrefy, to consume*, with ὄνεια 4, 174. h. Ap. 369. Mid. *to moulder, to decay, to putrefy*, 11, 395. Od. 1, 161. 12, 46.

Πυθώ, οὗς, ἡ, dat. Πυθοῖ, accus. Πυθίαν. h. Ap. 372; dat., 9, 405; also Πυθίον. ὦνος, ἡ, an earlier form, 2, 519; accus. Πυθῶνα, h. Merc. 178; Pytho, the older name of the region, on Parnassus, in Phocis, where was the temple and oracle of the Pythian Apollo; later also a name of the city of Delphi, which was not known to Hom.; Herod. I. 54, understands Πυθώ of the seat of the oracle, and Δελφοί, of the town and the inhabitants. According to h. Ap. 372, the name comes from πύθεσθαι, *to putrefy*,

quiry it was debated which of the last two towns was the city of Nestor. It is probable, at least in the *Od.*, that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns, by Mannert, Sickler, and Nitzsch, *Rein. ad Od. I. p. 132.* Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alphæus seems to favour this opinion, *Il.* 11, 671—760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller, *Orchomen. I. p. 364.* However, Πύλος in *Hom.*, like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. *Il.* 1, 252. *Od.* 1, 93.

Πύλων, ὤρος, a Trojan, slain by Poly-
poites, 12, 187.

πύματος, η, ον, *Ep.* (from πυθμήν), the
extreme, the last, the hindmost, 4, 254. 10,
475. The neut. πύματον and πύματα, as
adv. at last, finally. πύματόν τε καὶ
ὑστατον, for the very last time, V.: 'yet
once and finally,' also ὑστατα καὶ πύματα,
Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πυνθόμαι, depon.
mid. fut. πυνθόμαι, aor. ἐπυνθόμην, *Ep.*
optat. πεπυνθόιτο, perf. πέπυσμαι, plu-
perf. ἐπεπύσμην. (The form πυνθάνομαι
only *Od.* 2, 315. 13, 256.) 1) to seek, to
ask for, to enquire after, mostly with
accus. νόστον πατρός, to seek for the
return of his father, *Od.* 2, 360; with
gen. πατρὸς οἰχομένοιο, *Od.* 1, 281. 2)
Mly to learn, to perceive, to hear, often
with accus. *Il.* 5, 702; also with gen.
ἀγγελίης, to hear of news, 17, 641; μά-
χης, 15, 224; τί τινος, to hear any thing
from or through any one, 17, 408; also
ἐκ τινος, 20, 129; with partcp πυνθόμην
ὁρμαίνοντα ὁδόν, I had perceived him
proceeding on his way, *Od.* 4, 732. πέ-
πυστο υἱὸς πεσόντος, he perceived his
son had fallen, 13, 522; with ὅτε, 13,
674. The pres. has the signification of
the perf. *Od.* 3, 187. ἵπποι—πυνθέσθην,
plur. with dual, since horses were thought
of in pairs, 17, 427.

πύξ, adv. (ἀκὶν to πύκα), with the fist,
in pugilistic combat. πύξ ἀγαθός, excel-
lent in boxing, 3, 237; μάχεσθαι, 23, 621;
νικάν, *Od.* 8, 130.

πύξινος, η, ον (πύξος), of box-wood, 21,
269.†

πῦρ, πυρός, τό, plur. τὰ πυρά, the
watch-fires (after the 2d decl.), fire, esply
a sacrificial fire, also a funeral pile, 7,
410. 15, 350: often as an image of vio-
lence, danger, and destruction; hence
proverb. ἐν πυρὶ γενέσθαι, to go into the
fire, i. e. be destroyed, 2, 340. ἐκ πυρὸς
αἰθομένοιο νοστήσαι, to return from
flaming fire, i. e. from great danger. 10,

246. The plur. τὰ πυρά, watch-fires, 8,
509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράγη, ἡ (ἀγρεύ), a pair of tongs, 11,
477. *Od.* 3, 434.

Πυραΐχμης, ον, ὁ, Πυραΐχμα (fire-
fighter, αἰχμή), leader of the Peronians,
an ally of the Trojans, slain by Patro-
clus, 2, 848. 16, 287.

πυρακτέω (ἀγν), to turn about in the
fire, to harden, τί, *Od.* 9, 328.†

Πύρασος, ὁ, 1) a Trojan, slain by
Ajax, 17, 491. 2) ἡ, a town in the
Thessalian Phthiôtis, having a grove
sacred to Dêmêtêr, 2, 695. (From πυρῶς,
the wheat-town.)

*πυραΐθουσα, ἡ, *Ep.* 14, 11; perhaps a
part of a potter's oven, ed. Hertn. and
Frank., but Wolf πῦρ αἰθουσαν.

*πυραυγής, ἐς (αὐγή), bright as fire
shining, brilliant, *Ep.* 7, 6.

πυργηδόν, adv. (πύργος), prop. tower-
wise, metaph. in troops (in well-arranged
squadrons, V.), esply in a square, *12,
43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, esply upon a
city wall, prob. only a kind of frame-
work of wood, upon which armed men
stood, 3, 153. 9, 574; hence also a wall
with towers, 7, 338. *Od.* 6, 262. 2) Me-
taph. a bulwark, a bastion, a protection,
spoken of Ajax, *Od.* 11, 556; of a shield,
11, 7, 219. 11, 485. 2) a body of troops
arranged in a square, generally, a class
squadron, a troop, 4, 334. 347. 12,
332.

πυργῶ (πύργος), aor. *Ep.* πύργωσα, to
furnish with towers, to fortify, τί, *Od.* 11,
263.† *Ep.* 4, 3.

πυρετός, ὁ (πῦρ), burning heat, glow as
fever, 22, 31.†

πυρή, ἡ (πῦρ), prop. a fire-place, esply
a funeral pile, 1, 51. 4, 99. *Od.* 11,
523.

*πυρήϊον, τό, Ion. for πυρεϊόν (πῦρ), in
the plur. pieces of wood, with which fire
was kindled by rubbing, fire-instrument,
h. Merc. 111.

πῦρηφόρος, ον=πυροφόρος.

πυρήκτης, ἐς (ἀκή), pointed in the fire,
Od. 9, 387.†

πυρίκανστος, ον (καίω), burned with
fire ('hardened in the flame,' V.), σπύ-
λος, 13, 564.†

Πύρις, a Trojan, slain by Patroclus,
16, 416.

Πυριφλεγέθων, οντος, ὁ (poet. for πυρ-
φλέγων, flaming with fire), a river in the
under world, *Od.* 10, 513.

πυρκαΐη, ἡ, Ion. for πυρκαΐά (καίω), prop.
a blazing fire-place; esply a funeral pile,
*7, 428. 23, 158.

πύρνον, τό (sync. from πύρνον, adj.
from πυρός, sc. σιτίον), wheaten bread,
Od. 15, 312; plur. **Od.* 17, 362.

πυρός, ὁ, wheat, in the plur., 11, 68.
Od. 4, 604; as food for horses, 8, 183. 16,
569.

πῦροφόρος, ον (φέρω), poet. also πυρ-
φόρος, ον, *Od.* 3, 495; wheat-bearing

together, to join together, to stitch. τί, any thing. βοείας θαμειὰς χρυσεῖης ῥάβδοισι διηνεκέσιν, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12, 296. 2) Metaph. to plot, to machinate, to devise craftily, κακά τι, 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

Ῥάριος, ἰη, ἰον, Rharian; τὸ Ῥάριον, the Rharian plain, in Eleusis, which was sacred to Dēmêtêr, and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad l. c.

ῥάσσετε, see ῥαίνω.

*ῥαφάνη, ἡ, radish. Batr. 53.

ῥαφή, ἡ (ῥάπτω), a seam, Od. 22, 186.†

ῥάχῃς, ἰος. ἡ (ῥάσσω), a back-bone, a back-piece, 9, 208.†

ῥαψωδία, ἡ (ῥάπτω, ῥῶδή), prop. a poem chanted by a rhapsodist; esply a single book of the Hom. poems, a rhapsody.

Ῥέα, ἡ, mly Ep. and Ion. Ῥεῖη, h. Ap. 93; gen. Ῥεῖης, 14, 203. Ῥέα, monosyllabic, 15, 187.† Ῥέη, h. Cer. 459; daughter of Uranus and Gæa, wife and sister of Kronus (Saturn), mother of Zeus, Poseidôn, Hades, Hestia (Vesta), Dēmêtêr, and Hêrê, 14, 203. 15, 187. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. Fluonia, quod ex ea omnia effluxerint; according to others, ἔρα, the earth by metathesis.)

ῥέα and ῥεῖα, adv. poet. of ῥάδιος, easily, without trouble, θεοὶ ῥεῖα ζῶντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often)

ῥέθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), a current, a stream; always plur. ῥέθρα, the floods, the waves, 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ρεχθῆναι, partcp. ρεχθείς, cf. ἔρδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αἰσυλα, to practise impiety, 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, 2, 195. 4, 32; rarely τί τι, Od. 20, 314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ρεχθέν κακόν, 9, 250. ρεχθέν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Esply to sacrifice; prop. ἱερά, to offer sacrifices, θεῷ, to a god, 8, 250; ἑκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, 9, 535; βούν θεῷ, 10, 292.

ῥέθος, eos, τό, poet. a limb, only plur. *16, 856. 22, 68. 362.

ῥεῖα, adv. = ῥέα, q. v.

Ῥεῖη, ἡ, see Ῥέα.

ῥεῖθρον, τό, poet. for ῥέθρον, q. v.

Ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; esply spoken of a balance, to sink and thereby give the preponderance or decision. ῥέπε αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *22, 212.

ῥερυνωμένος, see ῥυνόω.

ῥεχθείς, see ῥέζω.

ῥέω, imperf. ἔρρεον, Ep. ῥέον, as ἔρρυν, Ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood, and sweat; also of brains, Il. 3, 380; with dat. πηγὴ ῥέει ὕδατι, the fountain runs with water, 22, 149; ῥέον αἷμα γαῖα, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: ἀπὸ γλώσσης ῥέει αὐδὴ, 1, 249; of missiles: ἐκ χειρὸς ἰssue from the hands, 12, 159; τῶν ἐμελέων τρίχες ἔρρεον, the hairs fell from their limbs, Od. 10, 393.

Ῥεῶ, from this the aor. pass. partic. ῥηθείς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.). Od. 18, 414. 20, 322; see εἶρω and φημί.

ῥηγμίν, ἴνος, ὁ (ῥήγνυμι), in the nom. not used: 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 211. Voss maintains that it never means shore (as the Scholiasts assert), but always the waves breaking upon the shore.

ῥήγνυμι, another form ῥήσσω, iterat. imperf. ῥήγνυσκε, fut. ῥήξω, aor. ἔρρηξα. Ep. ῥήξα, mid. aor. 1 ἔρρηξάμην, Ep. ῥηξάμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάτια, νευρήν; πύλας, to break through gates, 13, 124. 2) Esply in war: to break through the ranks. φάλαγγας, ὄμιλον, στίχας, 6, 6. 11, 531. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, 18, 571. h. Ap. 516. Mid. 1) to break, spoken of the sea, ῥήγνυτο κύμα, 18, 67. 4, 425. 2) to break through any thing, for oneself, to dash through, with accus. τεῖχος, φάλαγγας, 12, 90. 440. 11, 92. 3) to let break out, with accus. ἐρίδα, 20, 53.

ῥήγος, eos, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηῖδιος, η, ον, Ion. and Ep. for ῥεῖδιος, compar ῥηῖτερος, η, ον, superl. ῥηῖτατος and ῥηῖστος, η, ον (from PHIX) easy, without pains, with infin. τάφρος περὶ ῥηῖδῃ, a ditch easy to pass, with dat. of the pers. and infin. 20, 265. Od. 16, 211 [ῥηῖδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥηῖτατος

15, 23. cf. Thiersch, § 210. 22; fut. *ρίψω*, aor. *ῥρίψα*, Ep. *ρίψα*, to cast, to sling, to hurl, τινὰ ἀπὸ βηλοῦ, 1, 591; ἐς Τάρταρον, 8, 13. Bair. 97; τὶ μετὰ τινά, to cast any thing at any one, 3, 378. Od. 6, 115; ῥριψεν (Matthiae ῥραψεν), h. Merc. 79.

ρίς, *ῥινός*, ἡ, later *ῥίν*, the nose, plur. *ῥίνες*, the nostrils, 14, 467. 19, 39. Od. 5, 456.

ρίψ, *ῥιπός*, ἡ, dat. plur. *ῥίπεσσι*, a reed, a rush; plur. *osier-work*, a hurdle, a mat, Od. 5, 256.†

**ῥοδάνη*, ἡ, the thread of the wool, the roof, Batr. 186.

ῥοδανός, ἡ, ὄν, pliant, flexible [= *εὐκίνητος*], 18, 516. παρὰ ῥοδανὸν δονακῆα, by a waving thicket of reeds. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from *ῥοή*, whence *ῥοανός*, *ῥοδανός*; it is akin to *κραδάω*. Other readings are: *ῥαδαλός*, *ῥαδανός*, *ῥαδινός*, the last according to Apoll. from *ῥαδίως* *δορεῖσθαι*.

**Ῥόδεια*, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Persephônê, h. Cer. 419.

Ῥόδιος, ἡ, ὄν, see *Ῥόδος*.

Ῥόδιος, ὁ, or *Ῥοδιός* (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ῥοδοδάκτυλος, ὄν, poet. (*δάκτυλος*), rosy-fingered, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

ῥοδοίεις, *εσσα*, ἐν, poet. (*ῥόδον*), of roses, rosy; *ἔλαιον*, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186.†

**ῥόδον*, τό, a rose, h. Cer. 6.

**Ῥοδόπη*, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

**ῥοδόπηχυς*, ὁ, ἡ, poet. (*πῆχυς*), rosy-armed, h. Cer. 31. 6.

Ῥόδος, ἡ, Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Ialysus, and Cameirus; now *Rhodia*, 2, 655. The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this *Ῥόδιος*, ἡ, ὄν, *Rhodian*; subst. a *Rhodian*, 2, 654.

ῥοή, ἡ (*ῥέω*), a flowing, a current, always in the plur. the floods, the waves, spoken of Oceanus and of rivers, 2, 869. Od. 6, 216.

ῥόθιος, ἡ, ὄν (*ῥόθος*), roaring, resounding, esply spoken of water, κύμα, Od. 5, 412.†

ῥοιὰ, ἡ, the pomegranate, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ῥοιβδέω (*ῥοιβδος*), aor. optat. *ῥοιβδήσειεν*, prop. to sup or gulp up, to swallow with noise, spoken of Charybdis, Od. 12, 106.†

ῥοιζέω (*ῥοιζος*), aor. 1 Ep. *ῥοιζῆσαι*, to whizz, to hiss, and generally spoken of any sharp sound, to whistle, 10, 502.†

ῥοιζος, ὁ, Ion. and Ep. ἡ, whistling, whizzing, hissing, spoken of arrows and spears in rapid motion, 16, 361; of the whistling of the Cyclops, Od. 9, 313. (Akin to *ῥέω*.)

ῥόος, ὁ (*ῥέω*), flowing; a river, a stream, a current; only sing. often with gen. Ἀλφειοῖο, Ὀκεανοῖο, 11, 726. 16, 151. κατὰ (Ep. for κατὰ) ῥόον, down the stream, 12, 33. κατὰ ῥόον, Od. 14, 254. ἀνὰ ῥέον, up stream, 11, 12, 33.

ῥόπαλον, τό (*ῥέπω*), a staff that is thicker towards the top, a cudgel, a club, 11, 559. 561; of the Cyclops, Od. 9, 313. παγχάλκεον, the brazen club of Odysseus, Od. 11, 575.

ῥοχθέω, poet. (*ῥόχθος*), to roar, to resound, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ῥύατο, see *ῥύομαι*.

ῥυδόν, adv. (*ῥέω*, *ῥυήναι*), in a stream abundantly, immoderately, ἀφνειός, Od. 15, 426.†

ῥύη, Ep. for *ῥρῦή*, see *ῥέω*.

ῥῦμός, ὁ (*ῥέω*), the pole by which draught-animals draw the chariot, *Od. 729. 10, 505. cf. ἄρμα.

ῥύομαι, depon. mid. (prop. mid. of *ῥέω*, but only in the signif. to deliver), aor. 1 *ῥρῦσάμην*, Ep. *ῥῡσάμην*, syncop. form of the pass. infin. *ῥύσθαι*, 13, 141. imperf. 3 plur. *ῥύατ'* for *ῥρῡόντο*, 11, 515; iterat. imperf. 2 sing. *ῥύσκεν*, 1 to deliver, to rescue, to liberate, τινὰ πᾶν ἐκ κακοῦ, any one from evil, Od. 12, 161. ὑπ' ἡέρος, 11, 17, 645. cf. Od. 1, 6. 7. Generally, to deliver, to protect, to shelter, to preserve, to defend, with accusative. 1) Spoken of gods and men, 11, 15, 25. ὑπό τινος, from any one, 17, 224. 2) Spoken of things, esply of weapons, κ. 259. 12, 8: μήδεα φωτός, to protect, i. e. to cover the man's shame, Od. 6, 62. 3) to have under guard, to detain, to restrain, Ἠὼ, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, cf. Spitzner, Pros. § 52. 6. According to Buttm., Lex. in voc., is short in the fut. and aor. cf. Res. Gram. p. 302.)

ῥύπα, τά, see *ῥύπος*.

ῥυπάω, Ep. *ῥυπόω*, to be dirty, foul, Od. 19, 72. 23, 115. Partcp. *ῥυπόωντα*, *Od. 13, 435. 6, 87. 24, 227. *Od.

ῥύπος, ὁ, metaplast. plur. τὰ ῥύπα, filth, foulness, Od. 6, 93.† (Sing. τὸ ῥύπον or ῥύπος is doubtful.)

ῥυπόω, partcp. perf. Ep. *ῥερονταίης* for *ῥρῡνπ.*, to defile, to soil, Od. 6, 39.† 2) Ep. for *ῥυπάω*, q. v.

ῥύσθαι, see *ῥύομαι*.

ῥύσιον, τό (*ῥέω*, ῬΥΟ), prop. that which is dragged away, booty, plunder; esply τὰ ῥύσια, that which is taken away from one who injures us, in order to compel satisfaction, a pledge, a hostage.

an island near Ithaca, which belonged to the kingdom of Odysseus (Ulysses), later *Cephalonia*, now *Cephalonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ 1) = Σάμη, q v. 2) Σάμος Θρηϊκίη, later Σαμοθράκη, *Samothrake*, an island of the Aegean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now *Samothraki*, 13, 12; also simply Σάμος, 24, 78. 753. 3) an island in the Aegean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hērē, h. Ap. 41.

*σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a sandal, h. Merc. 79. 83.

σανίς, ἰδος, ἡ. 1) a board, a plank. 2) any thing made of boards; hence a) doors, always plur. σανίδες, folding doors [valvæ], 9, 588. Od. 2, 344. b) a scaffold of boards, a stage, sinx. Od. 21, 51.

ΣΑΟΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η. ον. σαώτερος ὥς κε νεῖαι, that thou mayest return the more safely home, 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Buttm., Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, Ep. for σωφροσύνη (φρήν), prop. a sound understanding, discretion, prudence, *Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, Ep. for σῶφρων (φρήν), discreet, intelligent, prudent, 21, 462. Od. 4, 158 (later, temperate, abstinent).

σαόω, contr. σῶ. from which poet. σώω and σώω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the partcp. pres., but where prob. the reading should be σώων). Hom. has 1) From σαόω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθην, also imp. pres. act. σώω for σώος, contr. σῶ, and extended by α, σώω, cf. ναυετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σάον for ἐσάος, contr. σῶ, and extended σώω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the extended forms, a) σώω (from which σώζω), whence partcp. σώοντες and imperf. σώεσκον. b) σώω, from this subj. pres. σόη, σόης, σώωσι, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τινά, also ζωούς. 21, 238; hence pass. to be saved, to remain alive, 15, 503; in oppos. to ἀπολέσθαι, 17, 228. b) Spoken of things: νῆας, πόλιν; also σπέρμα πυρός [semina flammæ, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) to rescue, to deliver, to bring safely, with accus. from what? ἐκ φλοίσβοιο, πολέμου, Il. 5, 469. 11, 752; ὑπό τινος, 8, 363. b) to what? ἐς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692;

πόλινδε, 5, 224; μεθ' ὀμιλον, 17, 149. Or this, cf. Thiersch, § 222.

σαπήν, Ep. for σαπή, see σήπυ.

Σαρδάνιος, η. ον, ed. Wolf, from which μεῖδῃσε δὲ θυμῷ Σαρδάνιον μάλα τιν he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates: 'with horrible laughter he concealed his anger;' Wiedasch, 'he concealed, with forced laughter, anger in his mind.' used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλων is to be supplied. Σαρδάνιος γέλως, signifies, according to the ancients, 'the scornful laughter of an enraged man' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρῆναι τοῖς ὀδοῦσι or ἄκροις χεῖλεσι), hence also σαρδός, and signifies prop. showing the teeth, grinning. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδία Eustath. quotes still other explanations [Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359. 1a Ed.]

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσιν, flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 308. Od. 9, 293.

Σαρπηδών, ὄνος, ὁ, Ep. form Σαρπηδόντος, 12, 379; Σαρπηδόντι, 12, 381. voc. Σαρπηδόν, 5, 633; from the obsol. Σαρπηδών, son of Zeus and Laodamia, 2, 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpêdon, Apd.), sovereign of the Lycians, an ally of the Trojans, 2, 876; he was slain by Patroclus, 16, 481, seq. Upon the command of Zeus, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, 16, 667.

*σατίνη, ἡ, a chariot, a war-chariot, h. Ven. 13.

Σατνιόεις, εντος, ὁ, a large torrent in Mysia, 6, 34. 14, 445; Σαφνιόεις, Strab.

Σάτνιος, ὁ, son of Enops and a river nymph, slain by Ajax, 14, 443.

*σαῦλος, η. ον (akin to σάλος), said mixing, afflicted. σαῦλα βαίνειν, h. Men. 28.

σαυρωτήρ, ἦρος, ὁ, the lower end of a spear; elsewhere οὐρίαχος, the point or spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153 † (prob. from σαῦρος, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφής), clearly, certainly, definitely; connected with εἰδέναι, ἐπίστασθαι, 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

*σαφέως, adv. = σαφῶς from σαφής, h. Cer. 149.

quity it was debated which of the last two towns was the city of Nestor. It is probable, at least in the *Od.*, that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns, by Mannert, Sickler, and Nitzsch, *Rein.* ad *Od.* I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favour this opinion, *Il.* 11, 671—760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Eneans, cf. Müller, *Orchomen.* I. p. 364. However, Πύλος in *Hom.*, like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. *Il.* 1, 252. *Od.* 1, 93.

Πύλων, ὄνος, a Trojan, slain by Poly-
poites, 12, 187.

πύματος, η, ον, *Ep.* (from πυθμήν), the
extreme, the last, the hindmost, 4, 254. 10,
475. The neut. πύματον and πύματα, as
adv. at last, finally. πύματόν τε καὶ
ὑστατον, for the very last time, V.: 'yet
once and finally,' also ὑστατα καὶ πύματα,
Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πυνθόμαι, depon.
mid. fut. πυνθόσμαι, aor. ἐπυνθόμην, *Ep.*
optat. πεπυνθόιτο, perf. πέπυσμαι, plu-
perf. ἐπεπύσμην. (The form πυνθάνομαι
only *Od.* 2, 315. 13, 256.) 1) to seek, to
ask for, to enquire after, mostly with
accus. νόστον πατρός, to seek for the
return of his father, *Od.* 2, 360; with
gen. πατρὸς οἰχομένοιο, *Od.* 1, 281. 2)
Mly to learn, to perceive, to hear, often
with accus. *Il.* 5, 702; also with gen.
ἀγγελίης, to hear of news, 17, 641; μά-
χης, 15, 224; τί τινος, to hear any thing
from or through any one, 17, 408; also
ἐκ τινος, 20, 129; with partecp πυνθόμην
ὁρμαίνοντα ὁδόν, I had perceived him
proceeding on his way, *Od.* 4, 732. πέ-
πυστο υἱὸς πεσόντος, he perceived his
son had fallen, 13, 522; with ὅτε, 13,
674. The pres. has the signification of
the perf. *Od.* 3, 187. ἵπποι—πυθέσθην,
plur. with dual, since horses were thought
of in pairs, 17, 427.

πύξ, adv. (akin to πύκα), with the fist,
in pugilistic combat. πύξ ἀγαθός, excel-
lent in boxing, 3, 237; μάχεσθαι, 23, 621;
νικᾶν, *Od.* 8, 130.

πύξινος, η, ον (πύξος), of box-wood, 21,
269.†

πῦρ, πυρός, τό, plur. τὰ πυρά, the
watch-fires (after the 2d decl.), fire, esply
a sacrificial fire, also a funeral pile, 7,
410. 15, 350: often as an image of vio-
lence, danger, and destruction; hence
proverb. ἐν πυρὶ γενέσθαι, to go into the
fire, i. e. be destroyed, 2, 340. ἐκ πυρὸς
αἰθομένοιο νοστήσαι, to return from
flaming fire, i. e. from great danger. 10,

246. The plur. τὰ πυρά, watch-fires, 1,
509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράγη, ἡ (ἀγρέω), a pair of tongs, 14,
477. *Od.* 3, 434.

Πυραΐχμης, ον, ὁ, Πυραΐχμα (fire-
fighter, αἰχμή), leader of the Pæonians,
an ally of the Trojans, slain by Patro-
clus, 2, 848. 16, 287.

πυρακτέω (ἄγω), to turn about in the
fire, to harden, τί, *Od.* 9, 328.†

Πύρασος, ὁ, 1) a Trojan, slain by
Ajax, 17, 491. 2) ἡ, a town in the
Thessalian Phthiôtis, having a grove
sacred to Demêtêr, 2, 695. (From πυρός,
the wheat-town.)

*πυραΐθουσα, ἡ, *Ep.* 14, 11; perhaps a
part of a potter's oven, ed. Herm. and
Frank., but Wolf πῦρ αἰθουσαν.

*πυραυγής. ἐς (αὐγή), bright as fire,
shining, brilliant, *Ep.* 7, 6.

πυργηδόν, adv. (πύργος), prop. tower-
wise, metaph. in troops (in well-arranged
squadrons, V.), esply in a square, *11,
43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, esply upon a
city wall, prob. only a kind of frame-
work of wood, upon which armed men
stood, 3, 153. 9, 574; hence also a wall
with towers, 7, 338. *Od.* 6, 262. 2) Me-
taph. a bulwark, a bastion, a protection,
spoken of Ajax, *Od.* 11, 556; of a shield,
11, 7, 219. 11, 485. 2) a body of troops
arranged in a square, generally, a whole
squadron, a troop, 4, 334. 347. 11,
332.

πυργῶ (πύργος), aor. *Ep.* πύργωσα, to
furnish with towers, to fortify, τί, *Od.* 11,
263.† *Ep.* 4, 3.

πυρετός, ὁ (πῦρ), burning heat, glow a
fever, 22, 31.†

πυρή, ἡ (πῦρ), prop. a fire-place, esply
a funeral pile, 1, 51. 4, 99. *Od.* 14,
523.

*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), is
the plur. pieces of wood, with which fire
was kindled by rubbing, fire-implements,
h. Merc. 111.

πῦρηφόρος, ον=πυροφόρος.

πυριήκης, ἐς (ἀκή), pointed in the fire,
Od. 9, 387.†

πυρίκαυστος, ον (καίω), burned with
fire ('hardened in the flame,' V.), σπεί-
λος, 13, 564.†

Πύρις, a Trojan, slain by Patroclus,
16, 416.

Πυριφλεγέων, οντος, ὁ (poet. for πυρ-
φλέγων, flaming with fire), a river in the
under world, *Od.* 10, 513.

πυρκαϊή, ἡ, Ion. for πυρκαϊά (καίω), prop.
a blazing fire-place; esply a funeral pile,
*7, 428. 23, 158.

πῦρνον, τό (sync. from πῦρνον, adj.
from πυρός, sc. σιτίον), wheaten bread,
Od. 15, 312; plur. **Od.* 17, 361.

πυρός, ὁ, wheat, in the plur., 11, 69.
Od. 4, 604; as food for horses, 8, 188. 14,
569.

πυροφόρος, ον (φέρω), poet. also πυρ-
φόρος, ον, *Od.* 3, 495; wheat-bearing

together, to join together, to stitch. τί, any thing. βοείας θαμειὰς χρυσεῖης ῥάβδοισι διηνεκέσιν, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12, 296. 2) Metaph. to plot, to machinate, to derise craftily, κακά τινι, 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

Ῥάριος, ἡ, ἰον, Rharian; τὸ Ῥάριον, the Rharian plain, in Eleusis, which was sacred to Dēmêtêr. and upon which the first grain is said to have been sown, h. Cer. 350. Ῥάριος is to be written without the spiritus asper, cf. Herm. ad l. c.

ῥάσσετε, see ῥαίνω.

*ῥαφάνη, ἡ, radish, Batr. 53.

ῥαφή, ἡ (ῥάπτω), a seam, (Od. 22, 186.† ῥάχis, ἰος. ἡ (ῥάσσω), a back-bone, a back-piece, 9, 208.†

ῥαψωδία, ἡ (ῥάπτω, ψῆδῃ), prop. a poem chanted by a rhapsodist; esply a single book of the Hom. poems, a rhapsody.

Ῥέα, ἡ, mly Ep. and Ion. Ῥεῖη, h. Ap. 93; gen. Ῥεῖης, 14, 203. Ῥέα, monosyllabic, 15, 187.† Ῥέη, h. Cer. 459; daughter of Uranus and Gæa, wife and sister of Kronus (Saturn), mother of Zeus, Poseidôn, Hades, Hestia (Vesta), Dēmêtêr, and Hêrê, 14, 203. 15, 187. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. Fluonia, quod ex ea omnia effluerint; according to others, ἔρα, the earth by metathesis.)

ῥέα and ῥεῖα, adv. poet. of ῥάδιος, easily, without trouble, θεοὶ ῥεῖα ζῶντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often)

ῥέθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), a current, a stream; always plur. ῥέθρα, the floods, the waves, 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ρεχθῆναι, partcp. ρεχθεῖς, cf. ἔρδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αἰσυλα, to practise impiety, 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, 2, 195. 4, 32; rarely τί τινι, Od. 20, 314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ρεχθέν κακόν, 9, 250. ρεχθέν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Esply to sacrifice; prop. ἱερά, to offer sacrifices, θεῷ, to a god, 8, 250; ἐκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, 9, 535; βοῦν θεῷ, 10, 292.

ῥέθος, εος, τό, poet. a limb, only plur. *16. 856. 22, 68. 362.

ῥεῖα, adv. = ῥέα, q. v.

Ῥεῖη, ἡ, see Ῥέα.

ῥεῖθρον, τό, poet. for ῥέθρον, q. v.

Ῥεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see Ἰθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; esply spoken of a balance, to sink and thereby give the preponderance or decision. ῥέπε αἰσιμον ἡμαρ Ἀχαιῶν, the fated day of the Greeks preponderated. i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *2. 212.

ῥερυπνιμένος, see ῥυπνός.

ῥεχθεῖς, see ῥέζω.

ῥέω, imperf. ἔρρεον, Ep. ῥέον, aor. ἔρρην, Ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood, and sweat; also of brains, Il. 3, 300 with dat. πηγὴ ῥέει ὕδατι, the fountain runs with water, 22, 149; ῥέει αἷμα γαῖα, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth. spoken of discourse: ἀπὸ γλώσσης ῥέει αὐδὴ, 1, 249; of missiles: ἐκ χειρὶς ἰssue from the hands, 12, 159; τῶν αὖ μελέων τρίχες ἔρρεον, the hairs fell from their limbs, Od. 10, 393.

Ῥεῶ, from this the aor. pass. partic. ῥηθείς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 322; see εἶρω and φημί.

ῥήγνυμι, ἵνος, ὁ (ῥήγνυμι), in the pres. not used: 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. Voss maintains that it never means shore (as the Scholiasts assert), but always the waves breaking upon the shore.

ῥήγνυμι, another form ῥήσσω, iter. imperf. ῥήγνυσκε, fut. ῥήξω, aor. ἔρρηξα, Ep. ῥήξα, mid. aor. 1 ἔρρηξάμην, Ep. ῥήξάμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάντα, νευρήν; πύλας, to break through gates, 13, 124. 2) Esply in war: to break through the ranks, φάλαγγας, ὄμιλον, στίχας, 6, 6. 11, 52. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσὶ, to stamp the ground with the feet, in the form ῥήσσω, 18, 571. h. Ap. 516. Mid. 1) to break, spoken of the sea, ῥήγνυτο κύμα, 18, 67. 4, 425. 2) to break through any thing, for oneself, to dash through, with accus. τεῖχος, φάλαγγας, 12, 90. 440. 11, 92. 2) to let break out, with accus. ἐρίδα, 28, 34.

ῥήγος, εος, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον. Od. 11, 73; often in the plur. coverings, coverlets, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηΐδιος, ἡ, ον, Ion. and Ep. for ῥηΐδιος compar. ῥηΐτερος, ἡ, ον, superl. ῥηΐστος, ἡ, ον (from ῬΗΙΞ) without prisms, with infin. τάφρος παρὰ ῥηΐδίῃ, a ditch easy to pass, with dat. of the pers. and infin. 20, 265. Od. 16, 211. [ῥηΐδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥηΐδιος

15, 23. cf. Thiersch, § 210. 22; fut. *ρίψω*, aor. *ῥρίψα*, Ep. *ρίψα*, *to cast, to sling, to hurl*, τινὰ ἀπὸ βηλοῦ, I, 591; ἐς Τάρταρον, 8, 13. Baïr. 97; τὶ μετὰ τινά, *to cast any thing at any one*, 3, 378. Od. 6, 115; *ῥίψεν* (Matthiae *ῥραψεν*), h. Merc. 79.

ρίς, *ρίνός*, ἡ, later *ρίν*, *the nose*, plur. *ρίνες*, *the nostrils*, 14, 467. 19, 39. Od. 5, 456.

ρίψ, *ρίπός*. ἡ, dat plur. *ρίπεσσι*, *a reed, a rush*; plur. *osier-work, a hurdle, a mat*, Od. 5, 256.†

**ροδάνη*, ἡ, *the thread of the woof, the woof*, Baïr. 186.

ροδανός, ἡ, ὄν, *pliant, flexible* [= *εὐκίνητος*], 18, 516. παρὰ ροδανὸν δονακῆα, *by a waving thicket of reeds*. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from *ροή*, whence *ροανός*, *ροδανός*; it is akin to *κραδάω*. Other readings are: *ραδαλός*, *ραδανός*, *ραδινός*, the last according to Apoll. from *ραδίως* *δονεῖσθαι*.

**Ρόδεια*, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Persephônê, h. Cer. 419.

**Ρόδιος*, η, ον, see *‘Ρόδος*.

**Ρόδιος*, ὁ, or *‘Ροδιός* (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ροδοδάκτυλος, ον, poet. (*δάκτυλος*), *rosy-fingered*, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

ροδοίς, *εσσα*, εν, poet. (*ρόδον*), *of roses, rosy*; *ἔλαιον*, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186.†

**ρόδον*, τό, a rose, h. Cer. 6.

**Ροδόπη*, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

**ροδόπηχυν*, ὁ, ἡ, poet. (*πήχυν*), *rosy-armed*, h. Cer. 31. 6.

**Ρόδος*, ἡ, Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Ialysus, and Cameirus; now *Rhodus*, 2, 655. The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this *‘Ρόδιος*, η, ον, *Rhodian*; subst. a *Rhodian*, 2, 654.

ροή, ἡ (*ρέω*), a flowing, a current, always in the pur. *the floods, the waves*, spoken of Oceanus and of rivers, 2, 869. Od. 6, 216.

ρόθιος, η, ον (*ρόθος*), *roaring, resounding*, esp. spoken of water, *κύμα*, Od. 5, 412.†

ροιά, ἡ, *the pomegranate*, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ροιβδέω (*ροῖβδος*), aor. optat. *ροιβδήσειεν*, prop. *to sup or gulp up, to swallow with noise*, spoken of Charybdis, Od. 12, 106.†

ροίζέω (*ροῖζος*), aor. 1 Ep. *ροίζησε*, *to whizz, to hiss, and generally spoken of any sharp sound, to whistle*, 10, 502.†

ροῖζος, ὁ, Ion. and Ep. ἡ, *whistling, whizzing, hissing*, spoken of arrows and spears in rapid motion, 16, 361; of the whistling of the Cyclops, Od. 9, 315. (Akin to *ρέω*.)

ρόος, ὁ (*ρέω*), *flowing; a river, a stream, a current*; only sing often with gen. *‘Αλφειοῖο*, *‘Οκεανοῖο*. 11, 726. 16, 151. *κάτ’* (Ep. for *κατὰ*) *ρόον*, down the stream, 12, 33. *κατὰ* *ρόον*, Od. 14, 254. *ἀνὰ* *ρόον*, up stream, 11, 12, 33.

ρόπαλον, τό (*ρέπω*), a staff that is thicker towards the top, a cudgel, a club, 11, 559. 561; of the Cyclops, Od. 9, 319. *παγχάλκεον*, the brazen club of Odysseus, Od. 11, 575.

ροχθέω, poet. (*ρόχθος*), *to roar, to resound*, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ρύατο, see *ρύομαι*.

ρυδόν, adv. (*ρέω*, *ρύνηται*), *in a stream abundantly, immoderately, αφρενώς*, Od. 15, 426.†

ρύη, Ep. for *ῥρύνη*, see *ρέω*.

ρύμός, ὁ (*ῥύνω*), *the pole by which draught-animals draw the chariot*, *I. 729. 10, 505. cf. *ἄρμα*.

ρύομαι, depon. mid. (prop. mid. of *ῥύνω*, but only in the signif. *to deliver*, aor. 1 *ῥρῦσάμην*, Ep. *ῥῡσάμην*, syncope form of the pass. infin. *ρῦσθαι*, 15, 141. imperf. 3 plur. *ρύατ’* for *ῥρύνοντα*, 11, 515; iterat. imperf. 2 sing. *ρύσκεν*, 1. *to deliver, to rescue, to liberate, τινὰ ἐκ κακοῦ*, any one from evil, Od. 12, 101. *ὑπ’* *ἡέρος*, 11, 17, 645. cf. Od. 1, 6. 2. Generally, *to deliver, to protect, to shelter, to preserve, to defend*, with accusative. Spoken of gods and men, 11, 15, 257. *ὑπό* *τινος*, from any one, 17, 224. 3. Spoken of things, esp. of weapons, 11, 259. 12, 8; *μήδεα φωτός*, to protect, i. e. to cover the man's shame, Od. 6, 183. 3) *to have under guard, to detain, to restrain*, *‘Ηῶ*, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, cf. Spitzner, Prosa. § 52. 6. According to Buttm., Lex. is rec. v is short in the fut. and aor. cf. Rec., Gram. p. 302.)

ρύπα, τά, see *ρύπος*.

ρυνάω, Ep. *ρυνώω*, *to be dirty, foul*, Od. 19, 72. 23, 115. Partcp. *ρυνώμενος*, *Od. 13, 435. 6, 87. 24, 227. *Od.

ρύπος, ὁ, metaplast. plur. *τὰ βέβαβλη*, *filth, foulness*, Od. 6, 93.† (Sing. *τύπος* or *ρύπος* is doubtful.)

ρυνώω, partcp. perf. Ep. *ῥεπυπυμένος*, for *ῥρύνπ.*, *to defile, to soil*, Od. 6, 39. 2) Ep. for *ρυνάω*, q. v.

ρῦσθαι, see *ρύομαι*.

ρύσιον, τό (*ῥύνω*, *‘ΡΥΩ*), prop. *that which is dragged away, booty, plunder*; esp. *τὰ ρύσια*, that which is taken away from one who injures us, in order to compel satisfaction, a pledge, a ransom.

an island near Ithaca, which belonged to the kingdom of Odysseus (Ulysses), later *Cephalenia*, now *Cephalonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ 1) = Σάμη, q v. 2) Σάμος Θρηϊκίη, later Σαμοθράκη, *Samothrace*, an island of the Aegean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now *Samothraki*, 13, 12; also simply Σάμος, 24, 78. 753. 3) an island in the Aegean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hêrê, h. Ap. 41.

*σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a sandal, h. Merc. 79. 83.

σανίς, ἴδος, ἡ. 1) a board, a plank. 2) any thing made of boards; hence a) doors, always plur. σανίδες, folding doors [salvæ]. 9, 583. Od. 2, 344. b) a scaffold of boards, a stage, sing. Od. 21, 51.

ΣΑΟΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η, ον. σαώτερος ὥς κε νεῖαι, that thou mayest return the more safely home, 1, 32;† prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Butt. m., Gr. Gram. § 49. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, Ep. for σωφροσύνη (φρήν), prop. a sound understanding, discretion, prudence, *Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, Ep. for σώφρων (φρήν), discreet, intelligent, prudent, 21, 462. Od. 4, 158 (later, temperate, abstinent).

σαώω, contr. σῶ. from which poet. σώω and σώω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the particp. pres., but where prob. the reading should be σώων). Hom. has 1) From σαόω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθην, also imp. pres. act. σάω for σάοε, contr. σῶ, and extended by α, σάω, cf. ναυετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σάου for ἐσάοε, contr. σῶ, and extended σάω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the extended forms, a) σώω (from which σώζω), whence particp. σώοντες and imperf. σώεσκον. b) σώω, from this subj. pres. σώη, σώης, σώωσι, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τινά, also ζωούς. 21, 238; hence pass. to be saved, to remain alive, 15, 503; in oppos. to ἀπολέσθαι, 17, 228. b) Spoken of things: νῆας, πόλιν; also σπέρμα πυρός [semina flammæ, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) to rescue, to deliver, to bring safely, with accus. from what? ἐκ φλοίσβου, πολέμου, Il. 5, 469. 11, 752; ὑπό τινος, 8, 363. b) to what? ἐς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692;

πόλινδε, 5, 224; μεθ' ὀμιλον, 17, 149. Or this, cf. Thiersch, § 222.

σαπήν, Ep. for σαπή. see σῆνω.

Σαρδάνιος, η, ον, ed. Wolf, from which μεῖδῃσε δὲ θυμῷ Σαρδάνιον μάλα τῶν he laughed in his heart a very bitter laugh, Od. 20, 302.† Voss translates 'with horrible laughter he concealed his anger;' Wiedasch, 'he concealed, with forced laughter, anger in his mind.' used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλωις is to be supplied. Σαρδάνιος γέλωις, signifies, according to the ancients, 'the scornful laughter of an enraged man' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρῆναι τοῖς ὀδόντι or ἀκροῖς χεῖλεσι), hence also σαρδαίω, and signifies prop. showing the teeth, grinning. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδί). Eustath. quotes still other explanations [Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359. 1a Ed.]

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσιν, flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 356. Od. 9, 293.

Σαρπηδών, ὄνος, ὁ, Ep. form Σαρπηδόντος, 12, 379; Σαρπηδόντι, 12, 392; voc. Σαρπηδόν, 5, 633; from the obsol. Σαρπηδών, son of Zeus and Laodamia, 6, 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpêdon, Apd.), sovereign of the Lycians, an ally of the Trojans, 1, 876; he was slain by Patroclus, 16, 492 seq. Upon the command of Zeus, Apd. cleansed the dead body from blood and dust, and anointed it with ambrosia, 16, 667.

*σατίνη, ἡ, a chariot, a war-chariot, 1 Ven. 13.

Σατυρίεις, εντος, ὁ, a large torrent in Mysia, 6, 34. 14, 445; Σατυρίεις, Strab.

Σάτυριος, ὁ, son of Enops and a river nymph, slain by Ajax, 14, 443.

*σαῦλος, η, ον (akin to σάλος), with mingling, affected. σαῦλα βαίνειν, h. Merc. 28.

σαυρωτήρ, ἦρος, ὁ, the lower end of a spear; elsewhere οὐρίαχος, the point or spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153† (prob. from σαῦρα, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφῆς) clearly, certainly, definitely; connected with εἰδέναι, ἐπίστασθαι, 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

*σαφέως, adv. = σαφῶς from σαφής, h. Cer. 149.

quiry it was debated which of the last two towns was the city of Nestor. It is probable, at least in the Od., that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and amongst the moderns, by Mannert, Sickler, and Nitzsch, Rein. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alphæus seems to favour this opinion, Il. 11, 671—760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Epeans, cf. Müller, Orchomen. I. p. 364. However, Πύλος in Hom., like Ἄργος, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. II. 1, 252. Od. 1, 93.

Πύλων, ὄνος, a Trojan, slain by Poly-
poites, 12, 187.

πύματος, ἡ, ὄν, Ep. (from πυθμήν), the
extreme, the last, the hindmost, 4, 254. 10,
475. The neut. πύματος and πύματα, as
adv. at last, finally. πύματόν τε καὶ
ὑστατον, for the very last time, V.: 'yet
once and finally,' also ὑστατα καὶ πύματα,
Od. 4, 685. 20, 13.

πυνθάνομαι, poet. πεύθομαι, depon.
mid. fut. πύσομαι, aor. ἐπυθόμην, Ep.
optat. πεπύθοιτο, perf. πέπυσμαι, plu-
perf. ἐπεπύσμη. (The form πυνθάνομαι
only Od. 2, 315. 13, 256.) 1) to seek, to
ask for, to enquire after, mostly with
accus. νόστον πατρός, to seek for the
return of his father, Od. 2, 360; with
gen. πατρὸς οἰχομένοιο, Od. 1, 281. 2)
Mly to learn, to perceive, to hear, often
with accus. Il. 5, 702; also with gen.
ἀγγελίης, to hear of news, 17, 641; μά-
χης, 15, 224; τί τινος, to hear any thing
from or through any one, 17, 408; also
ἐκ τινος, 20, 129; with partcp πυθόμην
ὁρμαίνοντα ὁδόν, I had perceived him
proceeding on his way, Od. 4, 732. πέ-
πυστο υἱὸς πεσόντος, he perceived his
son had fallen, 13, 522; with ὅτι, 13,
674. The pres. has the signification of
the perf. Od. 3, 187. ἵπποι—πυθέσθην,
plur. with dual, since horses were thought
of in pairs, 17, 427.

πύξ, adv. (akin to πύκα), with the fist,
in pugilistic combat. πύξ ἀγαθός, excel-
lent in boxing, 3, 237; μάχεσθαι, 23, 621;
νικᾶν, Od. 8, 130.

πύξινος, ἡ, ὄν (πύξος), of box-wood, 24,
269.†

πῦρ, πυρός, τό, plur. τὰ πυρά, the
watch-fires (after the 2d decl.), fire, esply
a sacrificial fire, also a funeral pile, 7,
410. 15, 350: often as an image of vio-
lence, danger, and destruction; hence
proverb. ἐν πυρὶ γενέσθαι, to go into the
fire, i. e. be destroyed, 2, 340. ἐκ πυρὸς
αἰθομένοιο νοστήσαι, to return from
flaming fire, i. e. from great danger, 10,

246. The plur. τὰ πυρά, κατὰ-ἄνδρα, 8,
509. 9, 77. 10, 12.

πυρά, see πῦρ.

πυράγη, ἡ (ἀγρέω), a pair of tongs, 12,
477. Od. 3, 434.

Πυραΐχης, ὄν, ὁ, Πυραΐχης (fire-
fighter, αἰχμή), leader of the Peonians,
an ally of the Trojans, slain by Patro-
clus, 2, 848. 16, 287.

πυρακτέω (ἄγω), to turn about in the
fire, to harden, τί, Od. 9, 328.†

Πύρασος, ὁ, 1) a Trojan, slain by
Ajax, 17, 491. 2) ἡ, a town in the
Thessalian Phthiôtis, having a grove
sacred to Dēmêtêr, 2, 695. (From πυρεῖς,
the wheat-town.)

*πυραΐθουσα, ἡ, Ep. 14, 11; perhaps a
part of a potter's oven, ed. Herm. and
Frank., but Wolf πῦρ αἰθουσαν.

*πυραυγής, ἐς (αὐγή), bright as sun,
shining, brilliant, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. tower-
wise, metaph. in troops (in well-arranged
squadrons, V.), esply in a square, *12,
43. 13, 152. 15, 618; see πύργος.

πύργος, ὁ, 1) a tower, esply upon a
city wall, prob. only a kind of frame-
work of wood, upon which armed men
stood, 3, 153. 9, 574; hence also a wall
with towers, 7, 338. Od. 6, 262. 2) Me-
taph. a bulwark, a bastion, a protection,
spoken of Ajax, Od. 11, 556; of a shield,
11, 7, 219. 11, 485. 2) a body of troops
arranged in a square, generally, a chess
squadron, a troop, 4, 334. 347. 12,
332.

πυργῶ (πύργος), aor. Ep. πύργωσα, to
furnish with towers, to fortify, τί, Od. 11,
263.† Ep. 4, 3.

πυρετός, ὁ (πῦρ), burning heat, glow or
fever, 22, 31.†

πυρή, ἡ (πῦρ), prop. a fire-place, esply
a funeral pile, 1, 51. 4, 99. Od. 12,
523.

*πυρήϊον, τό, Ion. for πυρεῖον (πῦρ), is
the plur. pieces of wood, with which fire
was kindled by rubbing, fire-implements,
h. Merc. 111.

πῦρφόρος, ὄν=πυροφόρος.

πυρήκης, ἐς (ἀκή), pointed in the fire,
Od. 9, 387.†

πυρίκανστος, ὄν (καίω), burned with
fire ('hardened in the flame,' V.), οὐ-
λος, 13, 564.†

Πύρας, a Trojan, slain by Patroclus,
16, 416.

Πυριφλεγέθων, ὄντος, ὁ (poet. for πυρ-
φλέγων, flaming with fire), a river in the
under world, Od. 10, 513.

πυρκαΐη, ἡ, Ion. for πυρκαϊά (καίω), prop.
a blazing fire-place; esply a funeral pile,
*7, 428. 23, 158.

πῦρνον, τό (sync. from πῦρνον, adj.
from πυρός, sc. σιτίον), wheaten bread,
Od. 15, 312; plur. *Od. 17, 361.

πυρός, ὁ, wheat, in the plur., 11, 68.
Od. 4, 604; as food for horses, 8, 183. 16,
569.

πῦροφόρος, ὄν (φέρω), poet. also πυρ-
φόρος, ὄν, Od. 3, 495; wheat-bearing

together, to join together, to stitch. τί, any thing. βοείας θαμειᾶς χρυσεῖης ῥάβδοισι διηνεκέειν, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12, 296. 2) Metaph. to plot, to machinate, to devise craftily, κακά τι, 18, 367. Od. 3, 718; φόνον, Od. 16, 379. 422.

'Ράριος, ἰη, ἰον, Rharian; τὸ 'Ράριον, the Rharian plain, in Eleusis, which was sacred to Demêtêr, and upon which the first grain is said to have been sown, h. Cer. 350. 'Ράριος is to be written without the spiritus asper, cf. Herm. ad l. c.

ῥάσσετε, see ῥαίνω.

*ῥαφάνη, ἡ, radish, Batr. 53.

ῥαφή, ἡ (ῥάπτω), a seam, Od. 22, 186.†

ῥάχης, ἰος. ἡ (ῥάσσω), a back-bone, a back-piece, 9, 208.†

ῥαψωδία, ἡ (ῥάπτω, ᾠδή), prop. a poem chanted by a rhapsodist; esply a single book of the Hom. poems, a rhapsody.

'Ρέα, ἡ, mly Ep. and Ion. 'Ρείη, h. Ap. 93; gen. 'Ρείης, 14, 203. 'Ρέα, monosyllabic, 15, 187.† 'Ρέη, h. Cer. 459; daughter of Uranus and Gæa, wife and sister of Kronus (Saturn), mother of Zeus, Poseidôn, Hades, Hestia (Vesta), Demêtêr, and Hêrê, 14, 203. 15, 187. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from ῥεῖν, to flow, Herm. Fluonia, quod ex ea omnia effluerint; according to others, ῥεα, the earth by metathesis.)

ῥέα and ῥεῖα, adv. poet. of ῥάδιος, easily, without trouble, θεοὶ ῥεῖα ζῶντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (ῥέα is used by Hom. as monosyllabic, Il. 5, 304. 12, 381; and often)

ῥέεθρον, τό, Ion. and poet. for ῥεῖθρον (ῥέω), a current, a stream; always plur. ῥέεθρα, the floods, the waves, 2, 461. Od. 6, 317; once ῥεῖθρα, h. 18, 9.

ῥέζω, poet. fut. ῥέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ρεχθῆναι, partcp. ρεχθείς, cf. ἔρδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αἰσῦλα, to practise impiety, 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν or κακά τινα, 2, 195. 4, 32; rarely τί τι, Od. 20, 314; εὖ ῥέζειν τινά, to benefit any one, Il. 5, 650; on the other, κακῶς τινα, to abuse any one, Od. 23, 56; pass. ρεχθὲν κακόν, 9, 250. ρεχθὲν δέ τε νήπιος ἔγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Esply to sacrifice; prop. ἱερά, to offer sacrifices, θεῷ, to a god, 8, 250; ἑκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, 9, 535; βούν θεῷ, 10, 292.

ῥέθος, eos, τό, poet. a limb, only plur. *16, 856. 22, 68. 362.

ῥεῖα, adv. = ῥέα, q. v.

Ρείη, ἡ, see Ρέα.

ῥεῖθρον, τό, poet. for ῥέεθρον, q. v.

'Ρεῖθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see 'Ιθάκη.

ῥέπω (akin to ῥέω), to bend down, to sink; esply spoken of a balance, to sink and thereby give the preponderance or decision. ῥέπε αἰσιμον ἡμαρ 'Αχαιῶν, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *21. 212.

ῥερυνωμένος, see ῥυπώω.

ῥεχθείς, see ῥέζω.

ῥέω, imperf. ἔρρεον, Ep. ῥέον, aor. ἔρρύην, Ep. ῥύη, Od. 3, 455. 1) to flow, to run, spoken of water, blood, and sweat; also of brains, Il. 3, 390; with dat. πηγὴ ῥέει ὕδατι, the fountain runs with water, 22, 149; ῥέον αἷμα γαῖα, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth, spoken of discourse: ἀπὸ γλώσσης ῥέει αὐδή, 1, 249; of missiles: ἐκ χειρῶν, issue from the hands, 12, 159; τῶν αὖ μελέων τρίχες ἔρρεον, the hairs fell from their limbs, Od. 10, 393.

'ΡΕΩ, from this the aor. pass. partic. ῥηθείς; ἐπὶ ῥηθέντι δικαίῳ ('a just sentence,' V.), Od. 18, 414. 20, 522; see εἶρω and φημί.

ῥηγμῖν, ἴνος, ὁ (ῥήγνυμι), in the nom. not used: 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, Il. 20, 229. Od. 12, 214. Voss maintains that it never means shore (as the Scholiasts assert), but always the waves breaking upon the shore.

ῥήγνυμι, another form ῥήσσω, iterum imperf. ῥήγνυσκε, fut. ῥήξω, aor. ἔρρηξα Ep. ῥήξα, mid. aor. 1 ἔρρηξάμην, Ep. ῥήξάμην, 1) to tear, to tear in pieces, to break in pieces, to dash in pieces, with accus. χαλκόν, ἱμάντα, νευρήν; πύλας, to break through gates, 13, 124. 5) Esply in war: to break through the ranks, φάλαγγας, ὄμιλον, στίχας, 6, 6. 11, 531. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσί, to stamp the ground with the feet, in the form ῥήσσω, 18, 571. h. Ap. 516. Mid. 1) to break, spoken of the sea, ῥήγνυτο κύμα, 18, 67. 4, 425. 2) to break through any thing, for oneself, to dash through, with accus. τεῖχος, φάλαγγας, 12, 90. 440. 11, 92. 7) to let break out, with accus. ἐριδα, 26, 53.

ῥήγος, eos, τό (ῥήγνυμι), prop. a piece torn off, a rug, a covering, a carpet, prob. of wool, in oppos. to λίνον, Od. 13, 73; often in the plur. coverings, coverlets which were spread over beds, Il. 9, 651. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

ῥηίδιος, ἡ, ον, Ion. and Ep. for ῥηῖος, compar. ῥηίτερος, ἡ, ον, superl. ῥηίστος and ῥηίστος, ἡ, ον (from ΡΗΙΞ) comp. without pains, with infin. τάφρος παρῆεν ῥηίδιη, a ditch easy to pass, with dat. of the pers. and infin. 20, 265. Od. 16, 211 [ῥηῖδ. ἔπος, an easy response, one easily complied with, Od. 11, 146]; ῥηῖος

15, 29. cf. Thiersch, § 210. 22; fut. *ρίψω*, aor. *ῥρίψα*, Ep. *ρίψα*, to cast, to sling, to hurl, τινὰ ἀπὸ βηλοῦ, 1, 591; ἐς Τάρταρον, 8, 13. Batr. 97; τὶ μετὰ τινα, to cast any thing at any one, 3, 378. Od. 6, 115; ῥίψεν (Matthiae ῥαψεν), h. Merc. 79.

ρίς, *ρίνός*, ἡ, later *ρίν*, the nose, plur. *ρίνες*, the nostrils, 14, 467. 19, 59. Od. 5, 456.

ρίψ, *ρίπός*, ἡ, dat. plur. *ρίπεσσι*, a reed, a rush; plur. osier-work, a hurdle, a mat, Od. 5, 256.†

**ροδάνη*, ἡ, the thread of the woof, the woof, Batr. 186.

ροδανός, ἡ, ὄν, pliant, flexible [= *εὐκίνητος*], 18, 576. *παρὰ ροδανὸν δονακῆα*, by a waving thicket of reeds. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from *ροή*, whence *ροανός*, *ροδανός*; it is akin to *κραδάω*. Other readings are: *ραδαλός*, *ραδανός*, *ραδινός*, the last according to Apoll. from *ραδίως* *δονεῖσθαι*.

**Ρόδεια*, ἡ (the rosy), daughter of Oceanus and Tethys, companion of Persephone, h. Cer. 419.

Ρόδιος, η, ον, see *Ρόδος*.

Ρόδιος, ὁ, or *Ροδιός* (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ροδοδάκτυλος, ον, poet. (*δάκτυλος*), rosy-fingered, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

ροδοίς, *εσσα*, εν, poet. (*ρόδον*), of roses, rosy; *ἔλαιον*, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186.†

**ρόδον*, τό, a rose, h. Cer. 6.

**Ροδόπη*, ἡ (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

**ροδόπηχυν*, ὁ, ἡ, poet. (*πήχυν*), rosy-armed, h. Cer. 31. 6.

Ρόδος, ἡ, Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Ialysus, and Cameirus; now *Rhodia*, 2, 655. The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this *Ρόδιος*, η, ον, *Rhodian*; subst. a *Rhodian*, 2, 654.

ροή, ἡ (*ρέω*), a flowing, a current, always in the pres. the floods, the waves, spoken of Oceanus and of rivers, 2, 869. Od. 6, 216.

ρόθιος, η, ον (*ρόθος*), roaring, resounding, esp. spoken of water, *κύμα*, Od. 5, 412.†

ροιά, ἡ, the pomegranate, both fruit and tree, Od. 7, 15. 11, 589. h. Cer. 373. 412.

ροιβδέω (*ροιβδος*), aor. optat. *ροιβδήσκειν*, prop. to sup or gulp up, to swallow with noise, spoken of Charybdis, Od. 12, 106.†

ροῖζέω (*ροῖζος*), aor. 1 Ep. *ροῖζου*, to whizz, to hiss, and generally spoken of any sharp sound, to whistle, 10, 502.†

ροῖζος, ὁ, Ion. and Ep. ἡ, whizzing, whizzing, hissing, spoken of arrows and spears in rapid motion. 16, 361; of the whistling of the Cyclops, Od. 9, 311. (Akin to *ρέω*.)

ρόος, ὁ (*ρέω*), flowing; a river, a stream, a current; only sing. often with gen. *Ἀλφειοῖο*, *Ὠκεανοῖο*, 11, 726. 16, 151. *κάθ' (Ep. for κατὰ) ρόον*, down the stream. 12, 33. *κατὰ ρόον*, Od. 14, 254. *ἀνὰ ρέω*, up stream, 11, 12, 33.

ρόπαλον, τό (*ρέπω*), a staff that is thicker towards the top, a cudgel, a club, 11, 559. 561; of the Cyclops, Od. 9, 311. *παγχάλκεον*, the brazen club of Odysseus, Od. 11, 575.

ροχθέω, poet. (*ρόχθος*), to roar, to resound, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ρύατο, see *ρύομαι*.

ρύδον, adv. (*ρέω*, *ρύηται*), in a stream abundantly, immoderately, *ἀφρεῖς*, Od. 15, 426.†

ρύη, Ep. for *ῥρύη*, see *ρέω*.

ρύμός, ὁ (*ῥύω*), the pole by which draught-animals draw the chariot, *Od. 10, 505. cf. *ἄρμα*.

ρύομαι, depon. mid. (prop. mid. of *ῥύω*, but only in the signif. to deliver, aor. 1 *ῥῥύσάμην*, Ep. *ῥύσάμην*, syncop. form of the pass. infin. *ῥύσθαι*, 13, 141. imperf. 3 plur. *ῥύατ'* for *ῥῥύοντα*, 11, 515; iterat. imperf. 2 sing. *ῥύσκεν*, 1 to deliver, to rescue, to liberate, τινὰ ἐκ κακοῦ, any one from evil, Od. 12, 161. ὑπ' ἡέρος, 11, 17, 645. cf. Od. 1, 6. 1. Generally, to deliver, to protect, to shelter, to preserve, to defend, with acc. a) Spoken of gods and men. 11, 15, 257. ὑπό τινος, from any one, 17, 224. b) Spoken of things, esp. of weapons, 11, 259. 12, 8; *μήδεα φωτός*, to protect, i. e. to cover the man's shame, Od. 6, 62. 3) to have under guard, to detain, to restrain, *Ἡῶ*, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before σ, cf. Spitzner, Proa. § 5. 6. According to Buttm., Lex. in voc., it is short in the fut. and aor. cf. Rec. Gram. p. 302.)

ρύπα, τά, see *ρύπος*.

ρύπῳ, Ep. *ρύπῳ*, to be dirty, foul. Od. 19, 72. 23, 115. Partep. *ρύπῳ*, *Od. 13, 435. 6, 87. 24, 227. *Od.

ρύπος, ὁ, metaplast. plur. *τὰ βύνα*, filth, foulness, Od. 6, 93.† (Sing. *ῥύπον* or *ρύπος* is doubtful.)

ρύπον, partep. perf. Ep. *ῥεροντυμέν* for *ῥῥύπ.*, to defile, to soil, Od. 6, 32. 2) Ep. for *ρύπῳ*, q. v.

ρύσθαι, see *ρύομαι*.

ρύσιον, τό (*ῥύω*, *ΡΥΩ*), prop. that which is dragged away, booty, plunder, esp. *τὰ ρύσια*, that which is taken away from one who injures us, in order to compel satisfaction, a pledge, a hostage.

an island near Ithaca, which belonged to the kingdom of Odysseus (Ulysses), later *Cephalonia*, now *Cephalonia*. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, ἡ 1) = Σάμη, q v. 2) Σάμος Θρηϊκίη, later Σαμοθράκη, *Samothrake*, an island of the Aegean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now *Samothraki*, 13, 12; also simply Σάμος, 24, 78. 753. 3) an island in the Aegean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hērē, h. Ap. 41.

*σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a sandal, h. Merc. 79. 83.

σανίς, ἴδος, ἡ. 1) a board, a plank. 2) any thing made of boards; hence a) doors, always plur. σανίδες, folding doors [*valvæ*], 9, 583. Od. 2, 344. b) a scaffold of boards, a stage, sing. Od. 21, 51.

ΣΑΟΣ, obsol. ground form of σῶς, σόος, from which the compar. σαώτερος, η. ον. σαώτερος ὥς κε νεῖαι, that thou mayest return the more safely home, 1, 32; † prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Buttm., Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ἡ, Ep. for σωφροσύνη (φρήν), prop. a sound understanding, discretion, prudence, *Od. 23, 13. 30.

σαόφρων, ονος, ὁ, ἡ, Ep. for σώφρων (φρήν), discreet, intelligent, prudent, 21, 462. Od. 4, 158 (later, temperate, abstinent).

σαόω, contr. σῶ. from which poet. σώω and σῶω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the partcp. pres., but where prob. the reading should be σώων). Hom. has 1) From σαόω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθην, also imp. pres. act. σάω for σάος, contr. σῶ, and extended by α, σάω, cf. ναιετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σάου for ἐσάος, contr. σῶ, and extended σάω, Il. 16, 363. 2) The contracted form σῶ does not occur; but the extended forms, a) σώω (from which σώζω), whence partcp. σώοντες and imperf. σώεσκον. b) σώω, from this subj. pres. σόη, σόης, σώωσι, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τινά, also ζωούς. 21, 238; hence pass. to be saved, to remain alive, 15, 503; in oppos. to ἀπολέσθαι, 17, 228. b) Spoken of things: νῆας, πόλιν; also σπέρμα πυρός [*semina flammæ*, Virg.], to preserve the seeds of fire, Od. 5, 490. 2) to rescue, to deliver, to bring safely, with accus. from what? ἐκ φλοίσβοιο, πολέμου, Il. 5, 469. 11, 752; ὑπό τινος, 8, 363. b) to what? ἐς προχοάς, Od. 5, 452; ἐπὶ νῆα, Il. 17, 692;

πόλινδε, 5. 224; μεθ' ὀμιλον, 17, 149. On this, cf. Thiersch, § 222.

σαπήν, Ep. for σαπή, see σήτω.

Σαρδάνιος, η. ον, ed. Wolf, from which μεῖδῃσε δὲ θυμῷ Σαρδάνιον μάλα τινε he laughed in his heart a very bitter laugh, Od. 20, 302. † Voss translates 'with horrible laughter he concealed his anger'; Wiedasch, 'he concealed, with forced laughter, anger in his mind.' used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. Σαρδάνιον is either neut. sing. and used as an adv., or is accus. sing. and γέλων is to be supplied. Σαρδάνιος γέλως, signifies, according to the ancients, 'the scornful laughter of an enraged man' (σαρκαστικός). Prob. the word is to be derived from σαίρω (Eustath. Apoll. ἀπὸ τοῦ σεσηρῆναι τοῖς ὀδοῦσι or ἄκροις χεῖλεσι), hence also σαρδέω, and signifies prop. showing the teeth grinning. Others write σαρδόνιον, and derive it from σαρδόνιον, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδία Eustath. quotes still other explanations [Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359. 1a Ed.])

σάρξ, σαρκός, ἡ, dat. plur. σάρκεσσιν. flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 389. Od. 9, 293.

Σαρπηδών, ὄνος, ὁ, Ep. form Σαρπηδόντος, 12, 379; Σαρπηδόντι, 12, 383. voc. Σαρπηδόν, 5, 633; from the obsol. Σαρπηδών, son of Zeus and Laodamia, 1, 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpêdon, Apd.), sovereign of the Lycians, an ally of the Trojans, 876; he was slain by Patroclus, 16, 48, seq. Upon the command of Zeus, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia, 16, 667.

*σατίνη, ἡ, a chariot, a war-chariot, 1 Ven. 13.

Σατνιόεις, εντος, ὁ, a large torrent in Mysia, 6, 34. 14, 445; Σαφνιόεις, Strab.

Σάτνιος, ὁ, son of Enops and a river nymph, slain by Ajax, 14, 443.

*σαῦλος, η. ον (akin to σῦλος), εαι, mircing, affected. σαῦλα βάλειν, h. Merc. 28.

σαυρωτήρ, ἦρος, ὁ, the lower end of a spear; elsewhere οὐρίαχος, the point or spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153 † (prob. from σαῦρος, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφεία, clearly, certainly, definitely; connected with εἶδέναι, ἐπίστασθαι, 2, 192. Od. 4, 730. σάφα εἰπεῖν, to speak distinctly, to speak truly, Il. 4, 404.

*σαφέως, adv. = σαφῶς from σαφής, 1 Cer. 149.

vegetable, *beta vulgaris*, Linn. Batr. 162.

σεύω, poet. (akin to θέω), aor. Ep. ἔσσευα and σεῦα, aor. mid. ἔσσευάμην, perf. pass. ἔσσυμαι, pluperf. ἔσσύμην. The perf. pass. often has a pres. signif. hence particp. ἔσσύμενος, η, ον, with retracted accent. The pluperf. is at the same time Ep. aor. 2 ἔσσύμην, ἔσσυο, ἔσσυτο, Ep. σύτο, 21, 167. The pres. act. not found in Hom., the augment. tenses have double Sigma. 1) Act. trans. prop. *to put in violent motion, to drive*; hence, according to the prepos. a) *to drive, to urge, to chase*, τινά κατὰ Νυσσήϊον, 6, 133; τινά ἐπὶ τινι, any one against any one, 11, 293, 294; ἵππους, 15, 681. b) *to drive away, to chase away*, κύνας, Od. 14, 35; κατὰ ὀρέων, to drive down from the mountains, 11, 20, 189. c) Spoken of inanimate things: *to cast, to hurl*, κεφαλὴν, 11, 147. 14, 413; αἷμα, to drive out the blood, i. e. to cause to flow, to draw, 5, 208. II) Mid. with Ep. aor. 2 and perf. pass. 1) Intrans. *to move oneself violently, to run, to hasten, to rush*, ἀνὰ ἄστυ, 6, 505; ἐπὶ τι, 14, 227. ψυχὴ κατ' ὤτειλὴν ἔσσυτο, the soul rushed to the wound, i. e. escaped through the wound, 14, 519; with infin. σεύατο διώκειν, he hastened to pursue, 17, 463. b) Metaph. spoken of the mind: *to desire ardently, to long for*. θυμός μοι ἔσσυται, Od. 10, 484; esply particp. ἔσσύμενος, *ardently desiring, longing for, desirous*, with gen. ὁδοῖο, of the journey, Od. 4, 733; and with infin. πολεμίζειν, 11, 11, 717. Od. 4, 416. 2) With accus. trans. a) *to drive, to chase*, c) *to hunt*, esply wild beasts, with accus. κάπριον,λέοντα, 11, 415. b) *to chase away, to drive*, 3, 26; τινά πεδίονδε, 20, 148; metaph. κακότητα, h. 7, 13.

σηκάζω (σηκός). aor. pass. 3 plur. σηκάσθην for ἔσηκάσθησαν, prop. to drive into the fold, to fold, spoken of sheep; generally, *to shut up, to enclose*, 8, 131.†

σηκοκόρος, ὁ (κορέω), one that cleans the stall, a stable-cleanser, a stall-boy, Od. 17, 224† [a sweeper of my stalls, Cp.].

σηκός, ὁ, an inclosed place: a fold, a stall, 18, 589. Od. 9, 219.

σημα, ατος, τό, a sign, to point out any thing; a token, of a lot, 7, 188; of theft, h. Merc. 136; esply 1) a sign sent by the deity, an atmospheric sign, an aerial token, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, 2, 253. 351. 4, 381. 13, 244. 2) a monumental sign, a mound; hence σημα χεῦναι, 2, 814. 7, 68. Od. 1, 291; generally, a monument. 3) a written sign. σημάτα λυγρά, characters of fatal import [but not alphabetical], 11, 6, 168. Od. 1, 291; see γράφω. 4) a mark, 23, 843. Od. 8, 192.

σημαίνω (σημα), fut. σημανέω, aor. Ep. σήμηνα, aor. mid. ἔσημηνάμην. 1) to give a sign to do any thing; hence, to

command, to order, τινί, 1, 289. 10, 58; rarely with gen. τινός, 11, 14, 86; and ἐπὶ τινι, about any one, Od. 22, 427. 2) Trans. with accus. to mark, to indicate, τέρματα, 11, 23, 358. 757. Od. 12, 26. Mid. to mark any thing for oneself, κληρον, one's lot, 11, 7, 175.

σημάντωρ, ορος, ὁ, poet. (σημαίνειν), prop. one who gives a signal, a leader, commander, sovereign, 4, 431; esply a driver of horses, 8, 127; βοῶν, a keeper of cattle, a herdsman, 15, 315.

σήμερον, adv. (from τήμερα), to-day, i, 30. Od. 17, 186.

σήπω, perf. σέσηπα, aor. 2 ἔσάπην, from which Ep. 3 sing. subj. σαπήη for σαπῇ, 19, 27. Act. to cause to decay, to rot. Pass. and perf. intrans. to become putrid, to rot, to moulder away. χρεὶς σήπεται, 14, 27. 24, 414. δοῦρα σέσπηται, the timbers are decayed, *2, 135.

*σησαμόεις, εσσα, εν (σήσαμον), full of sesame, Ep. 15, 8.

Σήσαμος, ἡ, a town in Paphlagonia, later the citadel of Amastris, 2, 853.

*σησαμότυρος, ὁ (τυρός), sesame-cheese, i. e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ἡ, a little town on the Hellespont. in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ialowa, 2, 836.

σθενάρος, ἡ, ὄν, poet. (σθένης), strong, powerful, mighty, epith. of Αἰε, 9, 505.†

Σθενέλαος, ὁ, son of Ithæmæneæ, slain by Patroclus, 16, 586.

Σθέnelος, ὁ (abbrev. from Σθενέλαος). 1) son of Capaneus and Evadne, one of the Epigōni and a leader before Troy, 2, 564. 23, 511; a companion of Diomedes, 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, 19, 116.

σθένης, εος, τό, poet. strength, power, might, primar. spoken of the bodies of men and beasts, 5, 139. Od. 18, 373. more rarely of inanimate things, 11, 751. 18, 607; esply of strength of heart, courage in war: μέγα σθένης ἐμβάλλειν καρδίῃ, 2, 451. 14, 151. 2) Generally, power, might, 16, 542; forces, 18, 274; esply in periphrasis with gen. of the person (like βίη): σθένης Ἑκτορος, the might of Hector, i. e. the mighty Hector, 9, 351; Ἰδομενῆος, 13, 248.

σίαλος, ὁ, prop. fat, fattened. σῆς σίαλος, a fat swine, 9, 208. Od. 14, 41. 2) Subst. a fat hog, 11, 21, 363. Od. 2, 390.

σιγαλόεις, εσσα, εν, poet. (akin to σιγίλος), (nitidus,) shining, white, gleaming, right, splendid ('magnificent, costly,' V.).

1) Spoken of costly variegated or embroidered clothing, χιτῶν, εἵματα, ῥήματα, δέσματα, 11. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, 11, 5, 226. Od. 6, 81. 3) Spoken of household furniture and of the dwelling, Od. 5, 86. 16, 449. (Other

to bring into disgrace, to destroy, to ruin, τινά, 14, 142 † [al., less well, to bring to shame.]

σιωπάω (σιωπή), aor. optat. σιωπήσειαν, infin. σιωπήσαι, to be silent, to be still, 2, 280. 23, 560. Od. 17, 513.

σιωπή, ἡ, silence, stillness, Hom. only dat. as adv. σιωπῇ, in silence, still, 6, 404. Od. 1, 325. ἀκὴν ἐγένοντο σιωπῇ. they were entirely still, Il. 3, 95. Od. 7, 154. σιω. ἐπινεύειν, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, 19, 47; ἐκ πολέμου, 11, 811. Batr. 251.

Σκαίαι, αἱ, πύλαι, the Scæan gate, also called the Dardanian (Δαρδάνιαι); it was upon the west side of the city of Troy, hence the name west gate (σκαίος); it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδῖον.

σκαίος, ἡ, ὄν, left. ἡ σκαίῃ, sc. χεῖρ, the left hand; hence σκαίῃ, with the left, 1, 501. 16, 734. 2) western, perhaps σκαίδον ῥίον, Od. 3, 295.

σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποσί, to dance, Il. 18, 572. h. 81, 18.

*σκαλμός, ὁ, the pin, a block upon the ship, upon which the oar rests, h. 6, 42.

Σκαμάνδριος, ἡ, ὄν, Scamandrian, on the Scamander. τὸ Σκαμάνδριον πεδῖον, the Scamandrian plain, = τὸ Τρωϊκὸν πεδῖον, q. v., 2, 465; also λειμὼν Σκαμάνδριος, 2, 467. 2) Subst. name of Astyanax, which his father gave him, 6, 402; see Ἀστυάναξ. δ) son of Strophius, a Trojan, 5, 49, seq.

Σκάμανδρος, ὁ (σκα never forms posit., cf. Thiersch, § 146. 8), Scamander, a river in Troas, called by the gods Xanthus; it rises, according to 22, 147, seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simoeis, 5, 774, and falls into the Hellespont somewhat north of Sigeum, 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in 22, 147, according to which passage it rises upon Ida, as says also Strabo XIII. p. 602. [Lechevalier, and others maintain that both sources still exist, but that the steam of the warm one is only visible in winter.] Now the river is called Menderes-Su. 2) the river-god Xanthus. His contest with Achilles is found 20, 74. 21, 136, seq.

Σκάνδεια, ἡ, a harbour on the southern coast of the island Cythæra, now Cerigo, 10, 268.

*σκάπτω, fut. ψω, to dig, φυτά, h. Merc. 90, 207.

*σκαπτήρ, ἡρος, ὁ (σκάπτω), a digger, Fr. 2.

Σκάρφη, ἡ (Σκάρφεια, Strab.), a small town in Locris, not far from Thermopy-

lae, 2, 532. (According to Strab. I. 60 already, 400 years before Christ, destroyed by a earthquake.)

σκαφίς, ἴδος, ἡ (σκάπτω), a small vessel for preserving any thing, a bowl, a tub, Od. 9, 123.†

σκεδάννυμι, aor. 1 ἐσκέδασα, Ep. σκεδασα, only aor. as pres. the poet. form to scatter, to drive apart or let go, with accus. λαόν, 19, 171. 23, 162; ἥρα, 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. αἷμα, to shed blood, 7, 330.

σκέδασις, ἰος, ἡ (σκεδάννυμι), the act of scattering, dispersion, *Od. 1, 116. 20, 225.

σκέλλω (or σκελέω), Ep. aor. 1 optat. : σιγή, σκήλει, to dry, to parch, to wither, χροά, 23, 191.†

σκέλος, εὖς, τό, in the broader sense, the entire leg from the hip to the foot; in the narrower, the shank (tibia) with the calf; hence πρυμνὸν σκέλος, the calf (Schol. γαστροκνημίαν), 16, 314.†

σκέπαρνον, τό (prob. from σκάπτω), a double-edged axe, for hewing wood, a carpenter's axe [used also for smoothing], *Od. 5, 237. 9, 391.

σκέπας, αὖς, τό (σκεπάω), a cover, a covering, a shelter; ἀνέμοιο, a shelter from the wind, *Od. 5, 443. 6, 210.

σκεπάω, poet. (σκεπας), 3 plur. pres. σκεπόωσι, Ep. for σκεπῶσι, to cover, to protect; spoken of the coast, σκεπῶ κύμα ἀνέμων, the wave or the sea from the winds, Od. 13, 99.†

σκέπτομαι, depon. mid. aor. Ep. σκψάμην, to look at a distance with the hand held over the eyes, to look ahead, to look around, εἰς τι; μετὰ τι, Od. 11, 247; with αἰ κε, Il. 17, 652; ἐκ θαλάσσης, h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. δῖστων, ροῖζα, 16, 361. h. Merc. 360.

*σκευάζω (σκεῦος), to prepare, to make ready; absol. to arrange domestic affairs; κατ' οἶκον, in the house, h. Merc. 285.

σκηπάνιον, τό (σκήπτω), = σκῆπτρον, a staff, a sceptre, the ensign of imperial dignity; of Poseidōn, 13, 59; of Priam *24, 247.

σκηπτούχος (σκῆπτρον, ἔχω), sceptre-bearing, holding the sceptre, epith. of kings, 2, 86. Od. 5, 9.

σκῆπτρον, τό (σκήπτω), 1) a staff, a cane to support oneself upon, Od. 11, 437. 14, 31. 17, 199. 2) Espl. a sovereign's sceptre, the sceptre, a spear without a metallic point, and, according to 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings esply bore it, 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, Il. 7, 277; also judges, 18, 505. It was generally an ensign of public action; whoever spoke in an assembly was obliged to hold the sceptre in his hand, and received it from the herald, 23, 568. Od. 2, 37; in taking an oath the sceptre was raised, Il. 7, 412

animal; esply the young of the lion, (*lion's*) *wheelp*, 18, 319.†

Σκύρος, ἡ, an island of the Aegean sea, north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now *Skyro*, 9, 668. Od. 11, 509; from which Σκύροθεν, from Scyros, Il. 19, 332.

σκῦτος, εὖς, τό (cutis), *the skin*; esply dressed skin, *leather*, Od. 14, 34.†

σκυτοτόμος, ὁ (σκῦτος, τέμνω), prop. cutting leather; hence, *a worker in leather* [often = *armourer*, fm the use made of leather in the ancient *shields*, &c.], 7, 221.†

σκύφος, ὁ, (akin to κυφός), *a goblet, a cup*, Od. 14, 112.† (Aristoph. Byz. read σκύφος as neut.)

σκώληξ, ἡκος, ὁ, *an earth-worm, lumbricus*, 13, 654.†

σκάλος, ὁ = σκόλοψ, *a pointed stake*, or, according to Etym. Mag., *a kind of thorn*, 13, 564.†

Σκῶλος, ἡ, *a village of the Theban dominions in Boeotia*, 2, 497.

σκῶψ, σκωπός, ὁ, *an owl*, the wood-owl, *strix aluco*, Linn. According to Schneider ad Arist. H. A. 9, 19. 11, the *small horned-owl*, *strix scops*, Linn., Od. 5, 66.† (Either from σκέπτομαι, on account of its staring eyes, or from σκῶπτω, from its droll form.)

σμεραγέω (akin to μαράσσω), aor. subj. σμεραγήσῃ, *to resound, to roar*, spoken of the sea and of thunder, 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the cranes, *2, 463.

*Σμάραγος, ὁ, *the blusterer, a divinity*, Ep. 14, 9.

σμερδαλέος, ἐή, ἐόν, lengthened from σμερδνός, ἡ, ὄν, poet. *frightful, fearful, terrific, odious, horrible*, spoken esply of the appearance, δράκων, 2, 309. Od. 6, 137; κεφαλῇ. Od. 12, 91; hence spoken of brass and of weapons: χαλκός, αἰγίς, σάκος, Il. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut. sing. and plur. σμερδαλέον, σμερδαλέα, as adv. once of the look, δέδορκεν, 22, 95; elsewhere spoken with verbs of sound, βοᾶν, κонаβίζειν, κτυπεῖν, τινάσσεισθαι, 15, 609.

σμερδνός, ἡ, ὄν = σμερδαλέος, and much more rarely used; Γοργεῖν κεφαλῆς, 5, 742; the neut. σμερδνόν, as adv. 15, 687. h. 31, 9.

σμήχω, Ep. Ion. for σμάω, *to wipe off, to rub off*, χνόον ἐκ κεφαλῆς, Od. 6, 226.†

σμικρός, ἡ, ὄν, Att. for μικρός, *small*; in H. on account of the metre, 17, 757. h. Ven. 115.

Σμινθεύς, ἦος, ὁ, epith. of Apollo, according to Aristarch. from Σμίνθη, *a town in Troas*, because he had a temple there, or from the Aeolic σμίνθος, *a mouse*, because these as well as other animals living under the earth, were a symbol of prophecy. 1, 39. According to other critics, as Apion, Eustath., it signifies, *mouse-killer*, because he once freed one of the priests from a plague

of mice in Chrysa, or because he indicated to the Teuceri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

*Σμύρνη, ἡ, Ion. and Ep. for Σάρπη, *a noted town in Ionia, on the river Meka*, with an excellent harbour, now *Ismir*, Ep. 4, 6.

σμύχω, poet. aor. ἐσφυξα, *to consume any thing by a smothered fire, to burn down*. κατά τε σμύξαι πυρὶ νῆας, 9, 651. Pass. *to be consumed by fire*, πυρὶ, *22, 411.

σμῶδιγξ and σμῶδιξ, εγγος, ἡ, *a swelling or weal, a tumour, a stripe*, livid with blood, nom. σμῶδιξ, 2, 267; and plur. σμῶδιγγες, *23, 716.

σῶη, see σαῶω.

σοῖο, see σός

σόλος, ὁ (σέλλω), *a mass of iron ferris for throwing*; according to the Schol. and Apoll. *a spherical quoit* (V. 'a ball' Cp. *an iron clod*). According to Apion and Tryphon, the same with the discus, except that this was always made of stone, the σόλος of iron; cf. Valken. ad Ammon. de differ. voc. p. 60. *11. 23, 826. 830.

Σόλυμοι, οἱ, the *Solymi*, *a warlike nation, in the country of Lycia in Asia Minor*, 6, 184. According to Od. 5, 283, they were neighbours of the eastern Ethiopians. According to Herod. 1, 171, they were the original inhabitants of Lycia, and according to Strab. they inhabited the points of the Taurus & Lycia or Pisidia.

σός, η, ον, Ep. shortened from σοῖς, which is expanded from σῶς, *a contr. form of ΣΑΟΣ*. 1) *healthy, sound*, aēf. 7, 310; spoken of the moon, 7, 367. 2) *alive, preserved, delivered*, antith. w. ὀλέσθαι, 1, 117. 5, 331; *unhurt, safe*, 21, 382. Od. 13, 364.

σορός, ὁ (akin with σωρός), *a vessel for preserving the bones of the dead*, an aēf. 23, 91.†

σός, ἡ, ὄν (σύ), Ep. gen. σοῖο for σοῖ. Od. 15, 511; *thy, thine*, mly without an article: with an art. τὸ σὸν γέρας, Il. 1, 185. 18, 457; the neut. as subst. ἐν σοῖσι, with thy friends, Od. 2, 369. (Ep. form, τεός, ἡ, ὄν.)

Σούνιον, τό, *the southern cape of Attica, with a temple of Athēnē, now Capo Colonna*, Od. 3, 278.

σοφίη, ἡ (σοφός), *deexterity, skill, intelligence, wisdom*, spoken of a ship architect, 15, 412;† of music, h. Merc. 481. 511.

*σοφός, ἡ, ὄν, *expert, experienced, intelligent*, Fr. 1, 3.

σῶω, Ep. form from σαῶω, from this σῶης, σῶη, and σῶσι, see σαῶω.

*σπαργανώτης, ον, ὁ, *a child in swaddling-clothes*, h. Merc. 301.

*σπάργανον, τό (σπάργω), *swaddling-clothes*, h. Merc. 151. 237.

*σπάργω, fut. ξω, *to wrap, to enclose*, τί ἐν φαρῇ, h. Ap. 121.

Σπάρτη, ἡ, *the chief town of Laconia*, the residence of Menelaus, on the

offering (libatio), of unmixed wine, which was poured out in honour of the gods at feasts and esply in making treaties; hence in the plur. σπονδαί, a solemn league, a covenant, 2, 341. 4, 159.

*σπουδαῖος, η, ον (σπουδή), *hasty, zealous, important*. χρῆμα, h. Merc. 332.

σπουδή, ἡ (σπεύδω), 1) *haste, zeal, care, diligence*, ἄτερ σπουδῆς, without care, Od. 21, 409. 2) *earnestness*. ἀπὸ σπουδῆς, in earnest. Il. 7, 359. 12, 235. 3) Esply often in the dat. σπουδῇ, as adv. in *haste*, Od. 13, 279. 15, 209. b) With zeal, with pains; hence, *scarcely*, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

σταδίη, ἡ, see στάδιος.

στάδιος, η, ον (ἵστημι), *standing, firm*. ἡ σταδίη ὑσμίνη, a standing-fight, a close battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, cf. αὐτοσταδίη, 13, 314. 713; also ἐν σταδίῃ alone: in close conflict, *7, 241. 13, 514.

στάζω, aor. Ep. στάξα, *to drop, to trickle*; τινί τι κατὰ ῥινῶν, ἐν στήθεσσι, *19, 39. 348. 354. Batr. 232.

στάθμη, ἡ (ἵστημι), *a marking-cord, a carpenter's cord*, for making a straight line, or a level or line, for making an even surface, 15, 410; δόρυ ἐπὶ στάθμην ἰθύνειν, to hew the wood straight by the line, Od. 5, 245. 17, 341. 23, 197 [squaring it by line, Cp.].

σταθμόνδε, adv. *into the pen, into the stall*, Od. 9, 451.†

σταθμός, ὁ (ἵστημι), 1) a place of stopping for men and beasts; *a station, a stall, a stable, a pen, an enclosure*, 2, 470. 5, 140. Od. 16, 45. 2) *a post, a pillar*, often in the Od., 1, 333. 6, 19. 3) *a weight* in the scales, Il. 12, 434.

στάμεν, στάμεναι, Ep. for στήναι.

σταμίν, ἶνος, ἡ (ἵστημι), *that stands upright, the ribs or side-timbers of a ship*, which rise from the keel; ἱκρία ἀραρῶν θαμέσι σταμίνεσσι, 'fitting the deck or deck-planks (ἱκρία, vid.) to the numerous ribs,' V., Od. 5, 252.† Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (i short from Ep. licence.)

στάν, see ἵστημι.

στάξ, Ep. for ἔσταξε, see στάζω.

στάς, see ἵστημι.

*στάσις, ιος, ἡ (ἵστημι), *sedition, strife, contention*, Batr. 135.

στατός, ἡ, ὄν (verbal adj. from ἵστημι), *placed, standing*; ἵππος, a horse standing in the stall, *6, 506. 15, 263.

σταυρός, ὁ (ἵστημι), *a stake, a pale*, 24, 453. Od. 14, 11.

σταφυλή, ἡ, *the wine-grape, the vine, a shoot of a vine*, 18, 561. Od. 7, 120. 9, 358. (In Od. 7, 120. 121, Franke ad Callim. p. 167, as also Bothe, rejects the words: μῆλον δ' ἐπὶ—σταφυλή.)

σταφύλη, ἡ, *the plummet*, in the car-

penten's level; then, *a plumb-line, a level* ἵπποι σταφύλη ἐπὶ νῶτον εἶσαι (ἴ), hence equal on the back by the level (i. e. exactly matched in height), 2, 765.†

στάχυς, υος, ἡ, Ep. also ἄσταχυς, *ear of grain*, 23, 598.†

ΣΤΑΩ, ground form of ἵστημι.

στέαρ, ατος, τό (ἵστημι), *congealed fat tallow*, *Od. 21, 178. 183. (στέατος is to be read as a dissyllable.)

στεῖβω, only pres. and imperf. *to tread, to trample, to tread in pieces*, with accus. spoken of horses, νέκυσ, 11, 534. 24, 499; εἵματα ἐν βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

στεῖλα, Ep. for ἔστειλα, see στέλλω.

στελειή, ἡ (στέλλω), *the hole or ear of an axe for inserting the helve*, Od. 21, 422.†

στελειόν, τό (στέλλω), *the handle of an axe*, Od. 5, 236.†

στεῖνος, εος, τό, poet. (στεῖνω), 1) *narrowness, a narrow space*, 8, 476. 12, 66. 15, 426. Od. 22, 460. στεῖνος ὁδός, a narrow way, a narrow pass, Il. 23, 412. 2) Metaph. *pressure, distress, trouble*, h. Ap. 533.

στεῖνω, Ep. for στένω (στενός), *to make narrow, to contract*; in H. only pass. στεῖνομαι, *to become narrow, contracted*, θυρετρά φεύγοντι στείνεται, the gate is too narrow to one flying, Od. 16, 386; λαοὶ στεῖνοντο, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) *to be oppressed, burdened* τινί, by any thing, νέκυσσω, 21, 230; λαχρῶ, Od. 9, 445. b) *to be full, to fill oneself*, ἀρνῶν, Od. 9, 219.

στενωπός, ὄν, Ion. for στενωπός (στενός, ὦψ), *narrow, contracted*; i στειν. ὁδός, a narrow way, a narrow pass, a gorge, 7, 143. 23, 416; and without ὁδός, Od. 12, 234.

στείομεν, Ep. for στήμεν, see ἵστημι.

στεῖρη, ἡ, Ion. for στεῖρα (στεῖρος), *the main timber in the bottom of a ship, the keel*, 1, 482. Od. 2, 228.

στεῖρος, η, ον, Ion. form of στερεός, prop. *stiff, hard*; hence metaph. *unfruitful, unsuitable for cultivation* (στῆρις). βούς στεῖρη, *Od. 10, 522. 11, 20, 186.

στεῖχω, poet. aor. 2 ἔστιχον, prop. *to enter in ranks, to march in*, 9, 86. 16, 258; generally, *to go, to proceed, to tread*; ἐς πόλεμον, to go to the war, 2, 833; ἐπὶ ἄστυ, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. στελέω, Ep. for στελέω, aor. ἔστειλα, Ep. στεῖλα, mid. ἐσταλάμην, 1) *to place*; esply to bring into a becoming condition, with accus. ἐταράσσειν, to arrange the companions, 4, 294; hence *to prepare, to fit out*, νῆα, Od. 2, 287. 14, 248. 2) *to send*, τινὰ ἐς μάχην, Il. 12, 325; ἀγγελίην ἐπὶ, to send upon an embassy, 4, 384. 3) *to take in, to draw in*, ἱστία, Od. 3, 11. 16, 353. It signifies either to take down or to fur the sail;

ings, passions, and thoughts, 3, 63. 6, 51. Od. 2. 304.

στήλη, ἡ (ἵστημι), a column, 13, 437; espily a) a pillar, a buttress for the support of walls, 12, 259. b) a monumental pillar, a grave-stone, 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ἵστημι.

*στήμων, ονος, ὁ, the warp in the loom, Batr. 83.

στηρίζω (ἵστημι), aor. 1 ἐστήριξα, and Ep. στήριξα, aor. mid. infin. στήριξασθαι, 3 sing. pluperf. mid. ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ἱριδας ἐν νέφεϊ, 11, 28; κάρη οὐρανῷ, to sustain the head in the clouds, i. e. to extend, 4, 443. 2) to support oneself, to stand firmly, ποσίν, Od. 12, 434; in like manner mid. intrans. πόδεσσιν, to stand firmly with the feet, 1. 21, 242. b) With dat. κακὸν κακῷ ἐστήρικτο, evil pressed upon evil, 16, 111. δεκατὸς μείς οὐρανῷ ἐστήρικτο, the tenth month ascended the heavens, h. Merc. 11.

στιβαρός, ἡ, ὄν (στείβω), compar. στιβαρώτερος, ἡ, ὄν, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρῶς, adv. thick, firmly, 12, 454.†

στιβή, ἡ (στείβω), prop. condensed vapour, rime, hoar-frost, espily morning frost, *Od. 5, 467. 17, 25.

*στίβος, ὁ (στείβω), a trodden path, a way, a foot-path, h. Merc. 353.

στίλβω, to gleam, to shine, to beam, ἐλαίῳ, with evil, 18, 596; metaph. spoken of the shining of the skin, κάλλεϊ, χάρισιν, 3, 892. Od. 6, 237; ἀπό τινος, h. 31, 11.

στιλπνός, ἡ, ὄν, poet. (στίλβω), shining, gleaming, beaming, ἔερσαι, 14, 351.†

ΣΤΙΞ, Ep. in the nom. absol. for the prose στίχος, from which gen. sing. στιχός, and nom. and accus. plur. στίχες and στίχας, a row, a rank, espily a rank in battle, sing. 20, 362; mly plur. στίχες ἀνδρῶν, the ranks of men Il. and Od. κατὰ στίχας, in close ranks, by ranks, also ἐπὶ στίχας, 18, 602.

στιχάομαι, mid. poet. (στίχος), only 3 plur. imperf. ἐστιχώντο for ἐστιχῶντο, to proceed in a line, generally, to march, to advance, spoken of warriors, εἰς ἀγορὴν, 2, 92; ἐς μέσσον, 3, 266; of ships, *2, 516. 602.

Στιχίος, ὁ, leader of the Athenians before Troy, slain by Hector, 13, 195. 15, 329, seq.

*στοιχείον, τό (prop. dimin. from στοιχός), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 3) στοιχεῖα, the simplest component parts of things, the elements, Batr. 61.

στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα πολέμοιο, ὕσμίνης, the jaws of war, of the battle, poet. for the desolating

war, 10, 8. 19, 313. 20, 359. (The explanation of Heyne, 'the first line, the van,' belongs to a later period:) proverbial, ἀνὰ στόμα ἔχειν, διὰ στόμα εἰσθαι, to carry in the mouth. i. e. to utter, 14, 91. ἀπὸ στόματος εἰπεῖν, to speak out freely, Batr. 77. 2) the mouth, the opening of rivers, 12, 24. Od. 5, 44! στ. ἡϊόνος (V. an inlet of the shore, 1. 14, 36. (It was a coast stretching far into the sea [rather, into the land, bounded on both sides by promontories. λαύρης, the termination of the street. Od. 22, 137. 3) Generally, the most conspicuous part; hence the face, Il. 6, 41 16, 410. b) Spoken of a spear: κατὰ στόμα, at the point, 15, 389. c) the pincers of a crab, Batr. 300.

στόμαχος, ὁ (στόμα), a mouth, hence in Hom. the gorge, the throat, *3, 21 17, 47. 19, 266.

στοναχέω, poet. (στοναχή), only inf. aor. στοναχῆσαι, to sigh, to lament, 11, 124.† cf. Buttm., Lex. p.

στοναχή, ἡ, poet. (στένω), the act of sighing, groaning, a sigh, often in the plur. 2, 356. Od. 6, 83.

στοναχίζω, see στεναχίζω.

στονόεις, εσσα, εν, poet. (στόνος), full of sighs, i. e. causing many sighs, hence lamentable, mournful, κήδεα, βέλεα: εἰν. Od. 17, 102; ἀοιδή, a dirge, Il. 24, 731.

στόνος, ὁ, poet. (στένω), the act of sighing, groaning, the rattling in the throat of the dying, 4, 445. 10, 483. Od. 23, 40.

στορέννυμι, aor. 1 ἐστόρεσα, Ep. στόρεσα from στρώννυμι, perf. pass. ἐστραμαι, 3 sing. pluperf. pass. ἐστρατο (the pres. does not occur), 1) to spread, to lay down any thing (sternere); λέχος, to prepare a couch, 9, 621. Pass. h. Ves 158; also δέμνια, τάπητας, Od. 4, 361 13, 73; ἀνθρακίην, to spread the couch. Il. 9, 213. 2) to make level, to render passable, prop. spoken of a road, the πόντον, Od. 3, 158.

Στρατιή, ἡ (appell. στρατιή, an army) a town in Arcadia, in Strabo's time destroyed, 2, 606.

Στρατίος, ὁ (appell. στρατιή, an army) son of Nestor and Anaxibia, Od. 3, 413.

στρατός, ὁ (στράω = στορέννυμι.) Ep. gen. στρατόφιν, 10, 347; a camp, an encamped army, and generally, an army, 1. 10. Od. 2, 30.

στρατόομαι, mid. (στρατός), 3 plur. imperf. ἐστρατώντο, Ep. for ἐστρατώτο, to be encamped, 3, 187; πρὸς τείχεα, *4, 377. cf. Buttm., Gr. Gram. I. p. 499.

*στρεβλός, ἡ, ὄν (στρέφω), 1) turned, twisted, crooked. 2) Spoken of the eyes squint, Batr. 297.

στρεπτός, ἡ, ὄν (στρέφω), verb. adj. twisted, wound. στρ. χιτων, a chain coat of mail, which was formed of metallic rings, according to Aristarch.; or perhaps we are to understand the ring with which the two plates of the cuirass were united, 5, 113. (Passow, with

συγκυρέω, poet. (κυρέω), aor. 1 optat. συγκύρσειαν, *to strike together, to meet, to jussile* (of chariots), 23, 435.†

συγχέω (χέω), aor. 1 συνέχευα, infin. συγχέυαι, partcp. συγχέας, Ep. syncop. aor. 2 mid. σύγχυτο, 1) *to pour together*, esply with the ruling notion of disorder: *to confound, to confuse, to blend, to cast together*, ψάμαθον, 15, 364; and pass. 16, 471. 2) Metaph. a) Spoken of things: *to render null, to make void*, ὄρκια, 4, 269; κάματον, ἰούς, 15, 366. 473. b) In a mental respect, *to confuse, to sadden, to disquiet*, θυμόν, νόον, 9, 612. 13, 808; ἄνδρα, Od. 8, 139. (V. 'to destroy.')

συκῆ, ἡ, contr. συκῇ, a fig-tree, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, *Od. 21, 341.

σύκον, τό, a fig, Od. 7, 121. †Batr. 31.

συλάω, fut. σω, aor. optat. συλήσειε, subj. συλήσω, partcp. συλήσας, also often 3 sing. imperf. ἐσύλα, and dual συλήτην, 13, 202. 1) *to take away, to take down*, with accus. πῶμα φαέτρης, 4, 116; τόξον, *to take out* (of the case), 4, 105. 2) Esply spoken of despoiling slain enemies, *to take away, to plunder, to strip*, τεύχεα ἀπ' ὤμων, 6, 28; and τεύχεα, alone, 4, 466. b) With accus. of the pers. *to rob, to plunder, to despoil*, νεκρούς, 10, 343; and τινὰ τεύχεα, *to despoil any one of arms*, 6, 71. 15, 428. 16, 499; poet. form συλεύω, *11.

συλεύω, poet. form of συλάω, *5, 48. 24, 436.

συλλέγω, Ep. and Att. συλλέγω (λέγω), partcp. aor. συλλέξας, aor. 1 mid. συνελεξάμην, Ep. συλλεξάμην, fut. mid. συλλέξομαι. 1) *to put together, to bring together, to collect*, τί, 18, 301. Mid. *to lay together for oneself*, ὅπλα ἐς λάρνακα (his implements), 18, 413. b) Spoken of persons, *to assemble*, with accus., Od. 2, 292. (Bothe in his ed. has always συλλ.)

συμβάλλω or ξυμβάλλω (βάλλω), aor. 2 συνέβαλον, Ep. σύμβαλον, aor. mid. συνεβαλόμην; of the Ep. syncop. aor. act. ξυμβλήτην (as if from βλήμι), Od. 21, 15; infin. ξυμβλήμεναι, Il. 21, 578; Ep. syncop. aor. mid. ξύμβλητο, 14, 39; ξύμβληντο, 14, 27; subj. ξύμβληται, Od. 7, 204; partcp. ξυμβλήμενος, Od. 11, 127; from which Ep. fut. συμβλήσομαι, Il. 20, 335. 1) Trans. *to cast together, to bring together*, with accus. spoken of rivers. ὕδωρ, *to unite the water*, 4, 453; ρόας, 5, 774; esply in war, ῥινούς, ἔγχεα, *to clash spears and shields together*, 4, 447. 8, 61; metaph. πόλεμον, *to begin a battle*, 12, 181. b) Spoken of persons: *to bring together, to put together, to set together*, in battle, ἀμφοτέρους, 20, 55; with infin. μάχεσθαι, 3, 70. 2) Intrans. like the mid. *to fall in with, to meet, to fall upon another*, with infin., Il. 16, 565; Ep. aor. 21, 578. Mid. *to fall in with, to meet*, with any one, τινί, often in

the Ep. aor. 2. Il. 14. 27. 231. Od. 6, 51 esply *to meet*, in battle, *to come to the conflict*, Il. 16, 565.

Σύμη, ἡ, an island between Rhodus and Cnidus, on the coast of Caria, now Symi; from which Σύμηθεν, from Syme 2, 671.

συμμάπτω, poet. (μάπτω), partcp. aor. συμμάψας, *to grasp together, to break off*, τί, 10, 467.†

συμμητιάομαι, depon. mid. (μητιάομαι), infin. pres. συμμητιάασθαι, Ep. for συμμητιάσθαι, *to consult together, to deliberate*, 10, 197.†

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνέμιξα, aor. pass. συνεμίχθην. 1) *to mingle together, to unite*, τί, h. Merc. 81; esply spoken of love, θεούς γυναιξί, h. Ven. 80. Mid. *to mingle, to mix* (with reference to the subject), spoken of rivers, with dat. Πηνειῷ, 2, 753; of pugilistic combat, in tmesis, 23, 687; in μίγνυμι.

συμμίσγω, Hom. for συμμίγνυμι.

συμμύνω, in tmesis, see μύνω.

σύμπας, ἅσα, ἅν, Ep. and Att. ξύμπας (πας strengthened by σύν), only in the plur. *all together*, 1, 241. (The Att. ξύπαντα stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch § 175, 4.)

συμπήγνυμι (πήγνυμι), aor. 1 συνέπηξα, *to join together, to cause to coagulate, to curdle or concreate*, γάλα, 5, 903.†

συμπίπτω (πίπτω), *to fall together, to meet in battle*, only aor. 2 in tmesis, 1 256. 21, 687; spoken of the wind, Od. 1 295; cf. πίπτω.

συμπλαταγέω (πλαταγέω), aor. συμπλατάγησα, Ep. for συνεπλάτ., *to strike together, to clap the hands*, 21, 192.†

συμφερτός, ἡ, ὄν (συμφέρω), brought together; hence, *united, connected* συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν, καὶ μάλ' ἀνυγρῶν, the united force, even of very weak men, avails somewhat, 13, 157 (Thus Köppen, Spitzner, aft. Eustath. πέλει must then be rendered by, *causes effects* [Arist. καὶ σφόδρα κακῶν ἀνδρῶν εἰς ταῦτόν συνελθόντων γίνεται καὶ ἀρετὴ]). The other explanation, συμφερτὴ for συμφέρουσα, i. e. *ωφέλιμη* does not suit the context.)

συμφέρω (φέρω), fut. mid. συνοίσομαι, prop. *to bring together*, only mid. 1 *to meet with*, like congregi. *to meet in conflict, to engage in combat*, πόλεμόν, 8, 400; μάχην, *11, 736.

συμφράδμων. ονος, ὁ, ἡ, poet. (φράδμων), *deliberating with, aiding with counsel*, 2, 372.†

συμφράζομαι, mid. (φράζομαι), aor. συνεφρασάμην, Ep. συμφρασάμην. 1) *to consult*, τινί, with any one, Od. 15, 202; βουλὰς τινί, *to give counsel to any one*, Il. 1, 537. 9, 374. 2) *to deliberate by oneself, to ponder*, θυμῷ, Od. 4, 462.

*σύμφωνος, ον (φωνή), *consonant, harmonious*, h. Merc. 51.

συνερείδω (ἐρείδω), to press together, in tmesis, στόμα, Od. 11, 426.†

συνερίθος, ὁ, ἡ (ἐριθος), a coadjutor, Od. 6, 32.†

συνέσενε, see συσσεύω.

σύνεσις, ἡ, Ep. and Att. ξύνεσις (συν-ιημι), prop. the act of meeting, uniting, confluence, ποταμῶν, Od. 10, 515.†

συνεχής, ἐς (συνέχω), holding together. 2) spoken of time: perpetual, unceasing. The neut. sing. συνεχές as adv., perpetually, unceasingly (continenter), 12, 26; also συνεχές αἰεὶ, Od. 9, 74.

συνέχω, Ep. and Att. ξυνέχω (έχω), Ep. perf. συνόχωκα, prop. to hold together, i. e. intrans. to strike together, to unite, 4, 133. 20, 415. 478. τὸ δὲ ὤμω ἐπὶ στήθος συνοχωκότε, his shoulders were curved together towards the breast [were o'er his breast contracted, Cp.], 2, 218. (Perf. simple ὄχα, ὤχα, and with Att. redupl. ὄκωχα, see Thiersch, § 232, 6†. Buttm., p. 283. Kühner, § 168.

*συνήθεια, ἡ (ἡθος), 1) dwelling together. 2) custom, a customary manner. συνήθειαι μαλακαί, consuetudines molles, = consuetudo leniter tangendi fides. Franke, h. Merc. 485.

συνημοσύνη, ἡ (συνήμων), connexion, union, hence a promise, an agreement, 22, 261.†

συνήορος, ον (συνείρω), associated, united. φόρμιγξ δαιτὶ συνήορος ('the seasonable companion of a banquet'), Od. 8, 99.†

συνθεσίη, ἡ, poet. (συντίθημι), an agreement, contract, covenant, 2, 339; in the plur. a commission, *5, 319.

συνθέω (θέω), fut. συνθεύσομαι, to run together; metaph. to run happily, to go well, Od. 20, 245.†

συνίημι. Ep. and Att. ξυνίημι (ιῆμι), pres. imperat. ξυνίει. Od. 1, 271; imperf. 3 plur. ξύνιον for ξυνίεσαν (but Spitzner, with Aristarch., ξύνιεν), Il. 1, 273; aor. 1 ξυνήκα, Ep. for ξυνήκα, aor. 2 imperat. ξύνες, aor. 2 mid. ξύνετο, subj. 1 plur. συνώμεθα. I) Act. 1) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. ἐριδι μάχεσθαι, to contend in strife [rather ἐριδι ξυνήκεν (commisit) (ὥστε) μάχεσθαι (ἐριδι), N.], 1, 8. 7, 210. 2) to understand, to observe, to hear (cf. conjicere); mly with accus. of the thing and gen. of the pers. ὅπα θεᾶς, ἔπος τινός, 2, 182. Od. 6, 289. b) With gen. pers. Il. 2, 26; rei, 1, 273. II) Mid. 1) to unite, to come together, to agree, ἀμφί τι. 13, 282. 2) Like act. to perceive, to observe, τοῦ ξύνετο, Od. 4, 76.

συνίστημι (ἴσστημι), only intrans in the perf. partep. to stand together. b) to arise, to begin, πολέμοιο συνεσταότος, 14, 96.†

συνοίσομεθα, see συμφέρω.

συνορίνω, poet. (ὀρίνω), to move with or together, act. only in tmesis, 24, 467. Mid. to move oneself, to put oneself in motion, spoken of warlike forces, 4, 332.†

συνοχή, ἡ, Ep. and Att. ξυνοχή (συν-

έχω), the act of holding together, μέγας ἐν ξυνοχῇσιν ὁδοῦ (V., with the Schol. in the narrow part of the way), 23, 330.

συνοχωκότε, see συνέχω.

συνταράσσω (ταράσσω), to throw into confusion, only in tmesis, 1, 579 (δαίτη 'with confusion mar the feast,' Cp.); see ταράσσω.

συντίθημι (τίθημι), only aor. 2 mid. 1 sing. σύνθετο, imperat. often σύνθε. act. to put together. Mid., which alone Hom. uses, prop. to put any thing together for oneself; hence with and without θυμῷ (animo componere), to observe, to notice, to perceive, to understand, with accus. βουλήν, ἀοιδίην, 1, 44. Od. 1, 328. 16, 259. b) Absol. to be attentive, to attend, Il. 1, 76. Od. 15, 27.

σύντριψ, neut. σύντριά, three together, Od. 9, 429.†

συντρέχω (τρέχω), aor. 2 συνέδραπον, to run together, in a hostile sense, to rush upon each other, *16, 335. 337. (On the constr. of the dual with the plur. see Rost, § 100. 4. e. Kühner, § 371.)

*Σύντριψ, ἴβος, ὁ, ἡ (τρίβω), Crusher, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνίημι.

Σύριη, ἡ, Ep. for Σῦρος, an island in the Aegean sea, between Delos and Paros, now Sira, according to Strab. I. 487; see Ottfr. Müller's Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see Ὀρτυγίη; cf. Voss alte Weltk. II. p. 295. Völcker, Hom. Geogr. p. 24.

σῦριγξ, γος, ἡ, prop. any reed, hence 1) a pipe, esply a shepherd's pipe or pipe of Pan, 10, 13. 18, 526. h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), *19, 387.

*σῦρίζω (σῦριγξ), to whistle, spoken of a spear, Fr. 72.

σὺρρήγνυμι (ρήγνυμι), fut. ξω, to strike together, to strike in pieces, to break in pieces, metaph. κακοῖσιν σὺρρηκεται (he is battered with troubles, Cp., Od. 8, 137.†

*σῦρω, to draw, to pull, to drag, with accus. Batr. 87.

σὺς, σὺός, ὁ and ἡ dat. σὺί, plur. σὺές, always uncontr. dat. σὺσί, Ep. σὺέσσι, accus. σὺίας and σὺς, a sow, a boar, a sow, mly masc. σὺς κάπρος and κάπριος, 5, 783. 7, 257; also ἄγριος, 338. cf. ὄς.

*συσσεύω (σεύω), aor. συνέσενε, to drive together, βοὺς. h. Merc. 94.

σύτο, Ep. for ἔσσντο, see σεύω.

συνφειός and συνφεός, ὁ (σὺς), a sty, a hog-pen, Od. 10, 234. 14, 13; συνφειός to the sty, *Od. 10, 320.

συνφορβός, ὁ (φέρβω), a swine-herd, often Od. παῖς σνφ., the young swineherd, Il. 21, 282. cf. ὑφορβός.

σφάζω, aor. 1 ἔσφαξα and Ep. σφέξα, perf. pass. ἔσφαγμα, to slay, with accus. βοῦν, 9, 466; frequently spoken of men

could reach it, Il. 12, 53. 2) *near*, spoken of time: σοὶ δ' αὐτῷ φημι σχεδὸν ἔμμεναι, 13, 817.

σχεθεῖν, Ep. σχεθέειν, infin. of a poet. lengthened aor. ἔσχεθον for ἔσχον, in the signif. *to hold, to restrain*; see ἔχω.

σχεῖν, σχέμεν, see ἔχω.

σχέο, see ἔχω.

Σχερίη, ἡ (prob. from *σχερός*, the land), *Scheria*, the blessed land of the Phææces, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island furthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later *Kérkura*, now *Corfu*, cf. Thuc. I, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129). Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the treatise: *die homerischen Phäaken u. die Inseln der Seligen*, in the Rhein. Museum, St. 2, 1853, attempts to prove at large. Not inappropriately has the German *Schlaraffenland* (Pays de Cocagne), been compared with it.

σχέτλιος, η, ον (σχεῖν, ἔχω), the fem. only 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) *strong, powerful, impetuous, bold, rash*; mly spoken in a bad sense, of those who from impetuous courage, or from a bad use of their strength, are terrible, as Heracles, Achilles, Hector, Il. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351. 478. The fem. *σχετλίη*, Il. 3, 414; plur. Od. 4, 729. It stands in a more favorable sense in Il. 10, 164, where Nestor, on account of his restless activity, is called *σχέτλιος* by Diomedes. Here and in 18, 13. Od. 12, 279, expositors endeavour to apply the meaning, *miserable, wretched*; it is, however, an expression like the Latin *improbis*, to be translated *wicked* or *prodigious, astonishing*. b) Often spoken of gods, and esply of Zeus, *harsh, severe, cruel*, 2, 111. 9, 19. Od. 3, 161; spoken of the gods generally, Il. 24, 133. Od. 5, 118. 2) Spoken of things, *violent, cruel, impious*, always with ἔργα, Od. 9, 295. 14, 83. 22, 413.

σχέτο, Ep. for ἔσχετο, see ἔχω.

ΣΧΕΩ, obsol., another form of ἔχω, q. v.

σχίζη, ἡ (σχίζω), *split wood, a billet of wood*, 1, 462. Od. 14, 425.

σχίζω, aor. 1 ἔσχισα, *to split, to cleave*, with accus. in tmesis, Od. 4, 507; generally, *to separate, to divide*, h. Merc. 128.

σχοῖατο, Ion. for σχοῖντο, see ἔχω.

σχοῖνος, ὁ, *a rush, a bulrush*, also a place overgrown with rushes, Od. 5, 463.† Batr. 213.

Σχοῖνος, ἡ, a town in Boeotia, on the river Schoenus, not far from Thebes, 2, 497. Strabo calls it *χώρα*; the region

received the name from the rushes growing thereabouts.

σχόμενος, η, ον, see ἔχω.

σωεσκον, see σαώω.

σώζω, the comm. form instead of the Ep. σαώω, only σώζων, Od. 5, 490;† see σαώω.

σῶκος, η, ον, Ep. (σωκέω), *strong, powerful* (V. 'that blesses'), epith. x. Hermès, 20, 72. (The derivation from *σαόικος*, that preserves the house, according to Apion, is fanciful.)

Σῶκος, ὁ, a Trojan, son of Hippasus slain by Odysseus (Ulysses), 11, 427.

σῶμα, ατος, τό, *a body*, spoken both of men and beasts; in Hom. *a dead body, a corpse*, 7, 79. 23, 169. Od. 11, 53. [According to Aristot., sanctioned by Passow and Ameis, it is always spoken of a dead body in Hom., whether of men or beasts. According to Schol. brev. ad Il. 3, 23, it is there spoken of a living animal, cf. Eustath. ad l. c.]

σῶς, contr. from *σάος*, occurs in Hom. only in the nom. sing. *safe, unhurt*. 2, 332. Od. 15, 42. 2) *sure, certain*, according to the Schol. *complete*. οὐκ ὀλεθρος, Il. 13, 773. Od. 5, 305; α. σῶος.

*σωτήρ, ἦρος, ὁ (σώζω), *a deliverer, a preserver*, h. 21, 5. 33, 6.

Σῶχ', poet. shortened from Σῶκε, voc. from Σῶκος.

σῶω, see σαώω.

T.

T, the nineteenth letter of the Greek alphabet, hence in Hom. the sign of the nineteenth rhapsody.

τ', with an apo-trophe 1) for τεί. ? More rarely in Hom. doubtful for τ in μέντ' according to Bothe. Il 4, 54. Wolf μέν τ', and in τάρ, see this word.

ταγός, ὁ (τάσσω), *an arranger, a leader, a commander*, 23. 160.† (Mly α, hence Bothe and Spitzner have adopted τ' ἄγα, which is the ancient reading.)

ΤΑΓΩ, obsol. theme of the defect. partep. aor. 2 with Ep. redupl. τεταγμαι, *to seize, to grasp, to lay hold of, to take* τεταγών, seizing by the foot, *1, 591. 15, 23. According to the Schol. = λαβῶ, and akin to ΤΑΩ, τείνω, cf. Buttm., Lex. p.

ταθεῖς, τάθη, see τείνω.

*Ταίναρον, τό (also ὁ Ταίναρος, Orph. Scylax; ἡ Ταίναρος, Pind.). *Tanarum*, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now *Cap Matapan*. Upon it there was a famous temple of Poseidōn, above a cave, where was the entrance to Hades, h. Ap. 412.

σθαι as dpt on ἄροσιν πεδίοιο ταμέσθαι, sc. ἀράτρω, arable land, to plough. [*And half of land commodious for the plough, Cp.*]

ταναηκής, ἐς, gen. ἐός, poet. (ἀκή), with a long point or blade, *long-pointed, long-headed, long-bladed*, epith. of the spear and the sword, 7, 77. 24, 754. Od. 4, 257.

ταναός, ὄν, poet. (τείνω), *stretched, extended, long, lofty*, αἰγανέη, Il. 16, 589; † ἀσταχύες, h. Cer. 454. (Later also three endings.)

ταναύπους, ποδος, ὁ, ἡ, Ep. for ταναόπους (ποῦς), *stretching the feet, long-legged, or swift-running*, μῆλα, Od. 9, 464. † h. Ap. 304.

τανηλεγής, ἐς (ταναός, λέγω), *that stretches out long, that extends at length*, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death stretches out for ever), 8, 70. Od. 2, 100; and often.

Τάνταλος, ὁ, son of Zeus and Hades, or of Tmôlus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once served up his son Pelops at a feast of the gods in order to prove their omniscience. As a punishment, he was made to stand in Hades up to the neck in water, and yet obliged to suffer eternal thirst, Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; hence his name from τανταλεία, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched.

τανύγλωσσος, ὄν, poet. (γλώσσα), *having a long tongue, long-tongued*, κορώναι, Od. 5, 66. †

τανυγλώχιν, ινος, ὁ, ἡ (γλωχίν), *having a long point, long-pointed*, epith. of an arrow, 8, 297. †

τανυήκης, ἐς, poet. (ἀκή), *having a long point, long-pointed, long extended*, ἄορ, 14, 386. Od. 10, 439; once ὄζοι, Il. 16, 768.

τάννυμαι, poet. for τανύομαι. after the conjug. in μι; from this τάννυται, 17, 393; † see τανύω.

τανύπεπλος, ὄν, poet. (πέπλος), *having a long upper garment or robe*, as the noble women wore it (whereas slaves tucked it up), as Helen, 3, 228. Od. 12, 375. ταν. πλακοῦς, jocularly: a cake surrounded by sugar and spices, Batr. 36.

*τανύπτερος, ὄν, poet. shortened from τανυσίπτερος, h. Cer. 89.

τανυπτέρυξ, υγος, ὁ, ἡ, poet. (πτέρυξ), with outspread wings, *long-winged, broad-winged*, i. e. swift-flying, οἰωνοί, ἄρπη, *12, 237. 19, 350.

τανυσίπτερος, ὄν (πτέρον), = τανυπτέρυξ, *Od. 5, 65. 22, 468.

τανυστός, υἱος, ἡ, poet. (τανύω), *the act of stretching or drawing*, τόξον, Od. 21, 111. †

*τανύσφυρος, ὄν, poet. (σφυρόν), prop.

having stretched ankles, *slender-footed*, h. Cer. 2, 77.

τανύφλοιος, ὄν, poet. (φλοιός), prop. having a long bark, prob. of a long growth, *lofty*, perhaps because in peeling it tears into long pieces, κρίνας, 16, 767. †

τανύφυλλος, ὄν, poet. (φύλλον), having long leaves or *thick leaved*, ἔλαια, *Od. 13, 102. 23, 190.

τανύω, poet. lengthened from τένω fut. ὑσω, Ep. σσ, and τανύω. Od. 21, 174; aor. 1 Ep. ἐτάνυσσα. τάνυσσας, ἐτάνυσσας; aor. 1 mid. Ep. ἐτανυσσάμην and τανυσσάμην, perf. pass. τετάνυσμαι aor. 1 pass. Ep. τανύσθην (τάννυται, Ep. shortened for τανύεται, Il. 17, 393, after the conjug. in μι), 1) *to stretch*, i. e. 1) *to extend, to expand, to spread out*, with accus. ἱπν, 17, 547. b) *to stretch*, i. e. *to draw, to bend, to strain*, τόξον, βίον. χορδὴν ἐκ κόλλοπι, Od. 21, 407; hence pass. *to be stretched, to be tense or strained*, γυθῆα τάνυσθεν, Od. 16, 176; ἵππους, *to guide* Il. 23, 334; κανόνα, *to fly or pass the shuttle*, 23, 761; metaph. *to move violently, to excite*, ἔριδα πολέμοιο, 14, 389; μέγαν, 11, 336 (ἐρίδος πείραρ ἐπ' ἀμφοτέρω τάνυσσαν, 13, 359; see ἐπαλλάσσειν); πόνον, 17, 401; hence pass. *to exert oneself, to hasten, to run, to leap*, 16, 375; ἐν ῥυτῆρσι τάνυσθεν, 16, 475. 2) *to stretch out, to prostrate, to place, to lie*, ὀβελούς, 9, 213; τράπεζαν often, τῶν ἐν κονίης, 23, 25. Od. 18, 92; hence pass. *to lie extended*, Il. 9, 468. 10, 154. 13, 392; νῆσος τετάνυσται, Od. 9, 116 cf. Od. 4, 135. Mid. 1) *to bend or stretch for oneself*, with accus. τόξον, 1, 4, 112; χορδὰς, h. Merc. 51. 2) *to extend oneself, to stretch oneself out*, Od. 5, 298.

τάπης, ητος, ὁ, a carpet, a cover, which was spread over seats and beds, 9, 264. Od. 4, 124.

τάρ, according to some Gramm. contr. from τοῖ ἀρ; hence Bothe: τάρ. 1, & 2, 268; according to others doubtful, hence Wolf: τ' ἀρ for τὲ ἀρ, cf. Buttm. Gr. Gram. § 29. 4. Note 22; and Spitzner.

ταράσσω, aor. 1 ἐτάραξα, Ep. intran. perf. τέτρηχα, from the Att. form θράττω Ion. θρήττω, 1) *to stir, to stir up*, speaks of storms: πόντον, *to stir up the sea* Od. 5, 291; metaph. *to perplex, to disturb, to disturb*, φρένας, Batr. 145. δαίτα, Il. 1, 579; see συνταράσσω. 2) The perf. 2 τέτρηχα has an intrans. signif. *to be unquiet, stormy*, spoken of an assembly of the people, 2, 95. 7, 346. (The form θράττω arose by metathesis from τραάσσω, where τ passes in θ on account of ρ. and the vowel is lengthened (partcp. θράττων); from this the perf. τέτρηχα, see Buttm., in Lexil. and Gram., p. 302. Rost, p. 330. Kühner, § 155.)

*ταρβαλέος, η, ὄν, poet. (τάρβος), *terrible, terrified*, h. Merc. 165.

ταρβέω, poet. (τάρβος), aor. 1 Ep. τάρ

μοιο, the end of the war, 3, 291: hence also, *the issue, the decision*, ἐν γὰρ χερσὶ τέλος πολέμου, ἔπειν δ' ἐνὶ βουλῇ [*'tongues in debate, but hands in war decide,' Cp.*], 16, 630; often periphrastically, τέλος θανάτου, the end of death, the end brought on by death, 3, 309. Od. 5, 326. b) *accomplishment, completion*, γάμοιο, Od. 20, 74. τέλος ἐπιτιθέναι μύθῳ, to give accomplishment to the word, i. e. to execute, Il. 19, 107. 20, 369. τέλος ἐπιγίγνεται, the accomplishment is come, Od. 17, 496. c) The point of time in which any thing must happen, *the appointed time*, μισθοῖο, the time of reward, Il. 21, 450. 2) *the aim, the object, the design*, Od. 9, 5. b) *the extremity*, εἰς τέλος, to the extreme, h. Merc. 462. 3) *a troop, a squadron of warriors*, 7, 380. 10, 470. 11, 730.

τελοῦσδε, Ep. for εἰς τέλος, adv. *to the end, to the limit*, θανάτοιο τελοῦσδε, *9, 411. 13, 602.

τέλσον, τό, poet. for τέλος, *the end, the limit, the boundary*, ἀρούρης, the boundary of the field, i. e. the bounded field, *13, 707. 18, 544.

*Τελφοῦσα, Ep. and Ion. for Τιλφοῦσα (Τιλφοῦσσα, Apd., Τιλφῶσσα, Pind.), 1) a fountain in Boeotia, sacred to Apollo, not far from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τιλφοῦσσα, contr. from Τιλφόεσσα, from τίλφη, Att. for σίλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

*Τελφοῦσσιος, ὁ, epith. of Apollo, h. Ap. 387.

τέμενος, εος, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, *a royal demesne*; a lot assigned to aby, 6, 194. Od. 6, 293; generally, *a field, cultivated land*, Il. 18, 550. 2) Esplly a portion of land dedicated to a deity, often *a grove*, with a temple, 2, 696. 8, 48. Od. 8, 363.

Τεμέση, ἡ, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grotefend, Spohn, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Köpke, Kriegsw. d. Gr. p. 44. Others, cf. Strab. VI. p. 255, suppose that the town Tempse or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

τέμνω = τάμνω, q. v.

τέμω, theme of τέμνω.

ΤΕΜΩ, from which the defect. aor. 2 ἐτετμον and τέτμον (prop. for ἐτέτεμον with syncop.), subj. τέτμης, τέτμη, *to reach, to attain, to overtake*, with accus. 4, 293. Od. 3, 256. h. Cer. 179; cf. Thiersch, Gr. § 232. 144.

Τένεδος, ἡ, an island of the Aegean Sea, on the coast of Troas, with a town of the same name, now *Tenedo*, 1, 452. Od. 3, 159.

Τενθηρώων, ὄνος, ὁ, a leader of the Magnētes from Thessaly, 2, 756.

τένων, οντος, ὁ (τείνω), prop. the drawer; *a tendon, a sinew*, esply *a sinew of the neck*, 4, 521; and often: Od. 3, 449: only dual or plur. in Hom.

τέξω and τέξομαι, see τίκτω.

τέο, Ep. and Ion. for τινός and τίνος.

τεοῖο, Ep. for σοῦ, see σύ.

τεός, ἡ, ὄν, Ep. and Dor. for σός, *thy, thine*, often, 1, 138, and Od. 1, 295.

τέρας, ατος, Ep. αος, τό, nom. plur. Ep. τέραα, Od. 12, 394; Ep. τείρεα, γεν. τεράων, dat. τεράεσσι, *a sign, a token, an omen, a miracle, a prodigy* (prodigium, portentum), esply spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Zeus, 12, 209. Od. 16, 320; but τέρας ἀνθρώπων, a sign for men, Il. 11, 28. b) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, 12, 209. 2, 324. h. Ap. 302; hence, *a terrific sign, a signal*, πολέμοιο, 11, 4. 17, 548; spoken of Gorgo, τέρας Διός, 5, 742.

*τερατωπός, ὄν (ᾧψ), of wonderful appearance, *wonderful to behold*, h. 19, 36.

τέρειτρον, τό (τερέω), *a gimlet*, *Od. 5, 246. 23, 198.

τέρην, εἰνα, εν (τέρω), gen. ενος, prop. rubbed off; hence *tender, soft, delicate*, esply *ἄνθεα, φύλλα*; masc. only, *τέρεα χροά*, 4, 237; fem. *τέρενα γλήχων*, h. Cer. 209.

τέρμα, ατος, τό (akin to τέρας), *end, limit, goal*, esply in the race-course, around which the chariots turned, otherwise *νύσσα*, 23, 309. 323. b) *the point at which the discus was hurled*, Od. 1, 193.

τερμιβείς, εσσα, εν, poet. (τέρμα), *extending to the earth*; *ἄσπης, χιτών*, a shield [*that swept his ancle, Cp.*], a tunic reaching to the ground, 16, 803. Od. 19, 242.

Τερπιάδης, ου, ὁ, son of Terpis = *Terminus*, Od. 22, 330.

τερπικέραυνος, ὁ (κέραυνος), *delighting in lightning, the thunderer*, epith. of Zeus, 1, 419. Od. 14, 268; and often.

τερπνός, ἡ, ὄν (τέρπω), *rejoicing, charming*, only as a *varia lectio*, Od. 8, 45; now *τέρπειν*.

τέρπω, aor. 1 ἔτερψα, h. Pan. 47; fut. mid. *τέρψομαι*, aor. 1 mid. optat. *τερψαιτο*, h. Ap. 153; *τερψάμενος*, Od. 12, 188.† Hom. has also the aor. 2 mid. with a change of the vowel. *ἐταρπόμεν* (only *ταρπώμεθα*, Il. 23, 10. 24, 636. Od. 4, 295); and often with redupl. *τεταρπόμεν* (*τετάρπετο, τεταρπώμεσθα, τεταρπόμενος*); also the aor. pass. in a triple form: 1) The aor. 1 pass. *ἐτέρφθην*, Od. 5, 74. 8, 131. 17, 174. h. 18, 45; and with a change of the vowel, *ἐταρφθην*, Od. 19, 213; 3 plur. *τάρφθεν*, Od. 6, 99. 2) The aor. 2 pass. *ἐτάρπων*, 3 plur. *τάρπησαν*, subj. 1 plur. *τραπέωμεν*, Ep. for *ταρπώμεν*, Il. 3, 441. 14, 314. Od. 8, 292; infin. *ταρπῆναι*, Ep. *ταρτῆμεναι*, *to satisfy, to refresh, to recreate, to*

τέτροφα, see τρέφω.

τέτρα, a friendly mode of address used by a younger person to an older, *father*, 4, 412.†

τέττιξ, ἴγος, ὁ, dat. plur. τεττίγεσιν, a cicada or locust (*cicada ornis*, Linn.), s. *cicada plebeia*, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a comparison for the clearness of the human voice, 3, 151.†

τέτυγμαι, see τεύχω.

τετυκεῖν, τετυκέσθαι, τετυκοίμην, see τεύχω.

τέτυξαι, τετύχθαι, see τεύχω.

τετύχηκα, see τυγχάνω.

τεῦ, contr. from τεο, see τίς.

Τευθρανίδης, ου, ὁ, son of Teuthros = *Achylus*, 6, 13.

Τεύθρας, αντος, ὁ, 1) a Greek from Magnesia, slain by Hector, 5, 705. 2) the father of Axylus, q. v.

Τεύκρος, ὁ, son of Telamon (Τελαμώνιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, 6, 31. 8, 281, seq. 13, 170. According to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

*Τευμησός, ὁ, or Τευμησσός, Strab., a village in Boeotia, not far from Thebes, where Zeus concealed Europa, h. Ap. 224.

Τευταμίδης, ου, ὁ, son of Teutamias = *Lethus*, 2, 843.

*τεῦτλον, τό, Att. for σεῦτλον, a *beet* (*beetle*), Batr.

τεύχῳ, from this τετευχῆσθαι, q. v.

τεύχος, εος, τό (τεύχω, prop. what is made), a *tool*, an *implement*, an *instrument*; esply a) a *warlike implement*, *equipment*, *weapon*, always in plur.; also ἀρτήια and πολεμῆια τεύχεα, 6, 340. 7, 153; so also Od. 4, 784. 11, 74. 12, 13. b) *ships' furniture*, *ships' tackle*, according to Eustath., Od. 15, 218. 16, 326. 360. According to Nitzsch ad Od. 4, 784. *luggage*, or better, *equipments of arms*, and not = ὅπλα.

τεύχω, poet. fut. ξω, aor. ἐτευξα, Ep. τεῦξα, perf. only partcp. τετευχώς, intrans. Od. 12, 423;† fut. mid. τεύξομαι, aor. (ἐτευξάμην), infin. τεύξασθαι, h. Ap. 16, 221; perf. pass. τέτυγμαι, Ep. and Ion. 3 plur. τετεύχεται, infin. τετύχθαι, pluperf. pass. ἐτετύγμην, Ep. 3 plur. ἐτετεύχато, aor. 1 pass. ἐτύχθην, fut. 3 τετεύξομαι, 11, 12, 345. 358. Also the purely Ep. aor. with redupl. and a change of the aspirate: aor. act. only infin. τετυκεῖν, aor. 2 mid. τετύκοντο, infin. τετυκέσθαι, with middle signif. (N.B. τετεύχετον ἄλγεα, 13, 346. ed. Wolf, which, according to the Schol. and the context, is 3 plur. imperf., is in form inadmissible;

the correct reading is ἐτεύχετον. cf. Buttm., Gr. Gram. § 114, under τεύχω; Rost, p. 410; the old reading τετεύχετον as perf. with act. signif. according to Passow and Thiersch, § 232. 146, is likewise to be rejected. 1) *to prepare*, *to make ready*, *to make*, *to build*, prim. spoken of human labours of the hands and mind, with accus. δώματα, σκῆπτρον, σάκος, εἶδωλον; again spoken of repasts: δαῖτα, δόρπον, κυκεῖν, 11, 624; ὄμβρον (of Zeus), 10, 6. Metaph. *to prepare*, *to occasion*, *to cause*, ἄλγεα τινι, κῆδεα, 1, 110. Od. 1, 244; φύλοπν, πόλεμον, Od. 24, 476; παλίωξιν, 11, 15, 70; θάνατόν τινι, Od. 11, 409, δόλον, Od. 8, 276; γάμον, Od. 1, 277. b) With double accus. αὐτοὺς ἐλώρια τεύχε κτενεσσιν, he made themselves (i. e. the bodies), a prey to the dogs, 11, 1, 4; hence, 2) Pass. *to be prepared*, ἐκ τυος; fut. mid. with pass. signif. 5, 653; often in the perf., pluperf., and aor. a) *to be prepared*, *made*, *formed*, with gen. of the material, χρυσοῖο, of gold, 18, 574; κασιτέροιο, Od. 19, 226; in like signif. τετευχώς, Od. 12, 423; with dat. κτενεσσι, Od. 19, 568. The perf. partcp. pass. τετυγμένος is often used as an adj. and signifies: *well wrought*, *well made*, *beautifully wrought*; also metaph. νῆρ ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής, the mind in my breast is by no means perplexed or despicable, Od. 20, 366. b) Esply in the 3 sing. perf., pluperf., aor. pass., and fut. 3, *to become*, *to arise*, *to be*, 11, 4, 84. 5, 78. 402; οἶον ἐτύχθῃ, 2, 155. 17, 690. 18, 120. Od. 21, 303. Mid. *to prepare for oneself*, *to build for oneself*, in the imperf. δαῖτα, Od. 10, 182; fut. mid. δόρπον, 11, 19, 208; aor. 1 mid. νηόν, h. Ap. 248; and often in the aor. 2. δαῖτα, 1, 467. Od. 8, 61.

τέφρη, ἡ, Ep. and Ion. for τέφρα (θάπτω), *ashes*, with which the head and clothes were sprinkled as a token of grief, *18, 25. 23, 251.

τεχνάω, act. only infin. aor. τεχνήσαι, Od. 7, 110; mly τεχνάομαι, mid. fut. τεχνήσομαι, aor. ἐτεχνησάμην, *to form with art*, *to make*, *to make beautifully*, with accus. Od. 5, 259. 11, 613. Metaph. *to devise cunningly*, *to prepare artfully*, τί, 11, 23, 415; generally, *to use craft*, h. Ap. 326.

τέχνη, ἡ (τεκεῖν), 1) *art*, *trade*, 3, 61. Od. 3, 433. 11, 614. 2) *dexterity in art*, Od. 6, 234; esply in a bad sense: *artifice*, *cunning*, Od. 4, 455. 529; in the plur., Od. 8, 327. h. Merc. 317.

τεχνήεις, εσσα, εν, poet. (τέχνη), *artful*, *ingenious*, *artful*, Od. 8, 297.† A. v. τεχνηέντως, *artificially*, Od. 5, 270.†

τέφ, τέων, see τίς.

τέως, Ep. and Ion. τεῖως, adv. 1) *until then*, *as long as*, *in the mean time*, always spoken of time, prop. answering to the relative ἕως, 20, 42. Od. 4, 91; or to ὅσῳ, 11, 189. b) Often absol.

such late-born children are commonly spoilt by tenderness (cf. 9, 143). *τηλύγετος* ὥς, as a nurseling, 13, 470. Buttm., Lex. sub voc., would derive it from *τελευτή*, so that *τελεύγετος* arose by a standard composition, and *τηλύγετος*, by an inversion of quantity, and translates, *born last, tenderly beloved*. Another derivation is attempted by Döderlein in Comm. de Voc., *τηλύγετος*; and Bothe ad Il. 3, 175, from *θῆλυς* (θάλλω), and *γάω*, so that it signifies prop. *being of a blooming age*. (The derivation of the ancients deserves the preference; espy since Apoll. Dysc. (de pron. 329) tells us that *τῆλυ* was a collat. form of *τῆλε*.)

τῆμος, adv. of time, Ep. (= *τῆμαρ*), *then, at that time*; it refers prop. to a foregoing *ἡμος*. Il. 23, 228; often *τῆμος* ἄρα, 7, 434. Od. 4, 401; *τῆμος* δῆ, Od. 12, 441. 2) Absol. without protasis, h. Merc. 101. *ἐς τῆμος*, to that time, Od. 7, 818. cf. Buttm., Lex.

τῆπερ or *τῆ περ*, Ep. for *ἧπερ*, *where*, 24, 603. Od. 8, 510.

Τῆρεια, ἡ, a high mountain in Mysia near Zelia, τὸ Τηρείης ὄρος, 2, 829 (according to Eustath. from *τηρεῖν τὰ κύκλω*).

**τηρέω*, fut. ἴσω, *to keep, to watch, to guard*, with accus. δώματα, h. Cer. 142.

Τηγετον, τό, Ion. for *Ταγετον*, *Taygētus*, a mountain of Laconia, which terminated in the south with the promontory Tænarum, now *Monte de Maina*, Od. 6, 103.

τηθσιος, η, ον, poet. *empty, vacant, unprofitable, vain, fruitless, odds*, *Od. 3, 316, 15, 13; *ἔπος*, h. Ap. 540. (Of uncertain derivation; according to some, Ion. for *ταύσιος* = *αὔσιος* from *αὐτως*.)

τίεσκον, see *τίω*.

TIEΩ, obsol. theme of *τετίνημαι* and *τετινώς*, q. v.

τίη, poet. strengthened for *τί*, *why, wherefore, why then*, also *τίη* δέ, 15, 244; *τίη* δῆ, 21, 436. Od. 15, 326. (*τιή* from *τί*, like *ἐπειή* from *ἐπεί*, cf. Buttm., Lex. sub voc. *δείλη*, 9.)

τιθαιβώσω, *to build, to construct*, spoken of bees, Od. 13, 106.† (Akin to *τιθάς*, *τιθασσός*.)

τιθέω, poet. form of *τίθημι*, of which Hom. uses only 3 sing. pres. *τιθεῖ*, and imperf. *ἐτίθει* and *τίθει*. see *τίθημι*.

τιθήμεναι and *τιθήμενος*, see *τίθημι*.

τίθημι, pres. 2 sing. Ep. *τίθησθα*, 3 plur. *τιθεῖσι*, infin. *τιθήμεναι*, Ep. for *τιθέναι*, 23, 83; imperf. only 3 plur. *τίθεσαν*; also from the form *τιθέω*, 3 sing. imperf. *ἐτίθει* and *τίθει*, fut. *θήσω*. Ep. infin. *θησέμεναι*, aor. 1 *ἔθηκα* and *θήκα*, only sing. and 3 plur. *ἔθηκαν*, 6, 300; aor. 2 from this, 3 plur. without augment. *θέσαν*, subj. *θῶ*, Ep. *θείω*, 2 and 3 sing. *θείης*, *θείη*. Od. 10, 301. 341; better *θήης*, *θήη*, (as in the Il. ed. Wolf, to distinguish it from the optat.), 1 plur. *θέωμεν*, Od. 24, 485; and *θείομεν* for *θῶμεν*, Il. 23, 244; optat. *θείην*, 3 plur.

θεῖεν, imperat. *θές*, infin. *θεῖναι*, Ep. *θέμεναι*, *θέμεν*, mid. pres. particp. Ep. *τιθήμενος* for *τιθέμενος*, fut. *θήσομαι*. aor. 1 only 3 sing. *θήκατο*, 10, 31. 14, 187; aor. 2 *ἔθέμην*, often 3 sing. *θέτα*, optat. sing. *θείτο*, imperat. *θέο* for *θεῖ*, infin. *θέσθαι*, particp. *θέμενος*, η, ον, cf. Thiersch, § 224. 89. Ground signif. *to place, put, or lay*, any one or any thing any where; hence 1) Prop. spoken of space: *to put, to place, to lay*, and according to the different constructions, *to put away, to lay aside, to place upon, to lay before*, etc., mostly in *τὶ ἐν τινι*, like *ponere in aliqua re*, also with dat. without prep., Od. 13, 364; more rarely *ἐπὶ* *τι*, *ἐπὶ* with dat., and gen. *μετά* with dat., *ἀμφί* with dat., *ἀνά* with dat. and accus., *ὑπό* with dat. and accus. *τὶ ἐν πυρί*, to put any thing in the fire, Il. 5, 215; *τὶ ἐν χεῖρεσσι*, 10, 529; *ἐς λάρνακα*, 24, 795. 797; *κυνέην ἐπὶ κρατί*, to put the helmet on the head, 15, 480; *ἐπ' ἀπήνην*, to lay any thing upon a vehicle, Od. 6, 252; *τὶ ἀμ βωμοῖσι*, Il. 8, 441; *ἀνὰ μαρικήν*, 10, 456; *τὶ ὑπ' αἰθούσῃ*, 24, 644; *ὑπὸ ῥίνα*, Od. 4, 445. 6) Metaph. spoken of mental states: *μένος τινὶ ἐν θυμῷ*, to put courage into one's heart, Od. 1, 321; *θυμὸν τινι*, Il. 24, 49; *νόον*, *βουλήν ἐν στήθεσιν*, 13, 732. 17, 470; *ἔπος τινὶ ἐν φρεσὶ*, to put a word into any one's mind, i. e. to give to consider, Od. 11, 146; *τέλος μύθου*, Il. 16, 83. Esplly a) *to place, to put up*, spoken of prizes: *ἀεθλα*, 23, 263; *δέπας*, 23, 656. 750. Od. 11, 546. b) *to establish, to appoint, to order*, *τέρματα*, Il. 23, 333; *τιμὴν τινι*, 24, 57; hence spoken of the gods: *ἐκ αἰλλοῖ*, *to ordain*, Od. 8, 465. c) *to put up, to arrange*, *ἀγάλματα*, Od. 12, 347. cf. Il. 6, 92. 2) *to present any thing, to place before*, and generally, like *ποιέω*, *to make any thing, to prepare, to produce*; primar. spoken of an artisan, 18, 541. 550. 561; metaph. *ἀλγεά τινι*, to occasion woes to any one, 1, 2; *φῶς ἐτάροισιν*, to afford light or safety to the companions, 6, 6; *ἔργα*, to occasion works [troubles], *μετ' ἀμφοτέροισιν*, 3, 321; *σκεδάσιν*, to cause a dispersion, Od. 1, 116. 3) *to make*, i. e. to bring into any state, with double accus. with subst. *τιθ. τινὰ ἱερεῖαν*, to make any one priestess, Il. 6, 300; again, *τινὰ ἀλοχον*, 19, 298. Od. 13, 163; adj. *τινὰ πηρόν*, to make any one blind, Il. 2, 599. cf. 5, 122. 9, 483; and often. Mid. like the act. only with reference to the subject, *to put, place, lay, for oneself*, e. g. *κολεῶ ἄορ*, to put the sword in the sheath, Od. 10, 333; *ἀμφὶ ὤμοισιν ἔντα*, to put arms upon the shoulders, Il. 10, 34. 149; *ξίφος*, Od. 8, 416; metaph. *τὶ ἐν φρεσὶ*, to put any thing in one's heart, or to consider it by oneself, Od. 4, 729; *κόρον τινὶ*, to cherish anger against any one, Il. 8, 449; *αἰδῶ ἐν στήθεσσι*, 13, 122. 2) *to make, prepare, cause, for oneself*, *δαῖτα*, 7, 475. *ἐκ τίθεσθαι ἀσπίδα*, to prepare well one's

that which is born, a child, posterity, γενεή τε τόκος τε, 15, 141. Od. 15, 175. 3) Metaph. usury, interest, reward, Batr. 186.

τολμάω (τόλμα), fut. τολμήσω, aor. Ep. τόλμησα, like τλήναι, 1) to take upon oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin. 8, 424. Od. 9, 332; with particp. Od. 24, 162; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. to undertake, πόλεμον, Od. 8, 519.

τολμήεις, εσσα, εν (τόλμα), full of spirit, bold, daring, rash, θυμός, 10, 205; steadfast, Od. 17, 284.

τολυπεύω (τολύπη), prop. to wind the cleansed wool into a ball, hence, metaph. to bring about any thing with pains-taking, to prepare, to finish, δόλους, to devise a stratagem, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238. 4, 490; τί, Il. 24, 7.

τομή, ἡ (τέμνω), a cut, i. e. the act of cutting. 2) the part cut off, the stump of a tree, 1, 235.†

*τόμος, ὁ (τέμνω) = τομή; τόμος ἐκ πτέρνης, a slice of ham, Batr. 37.

Τομοῦραι, αἱ = αἱ μαντεῖαι, the oracle of Zeus in Dodōna; thus read some critics for θέμιστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξαζοίατο, fut. σομαι, Od. 22, 72; to shoot with the bow, absol. and τινός, at any one, *Od. 8, 218. 22, 27.

τοξευτής, ὁ (τοξεύω), an archer, 23, 850.† τοξεύω (τόξον) = τοξάζομαι, with gen. 23, 855.†

τόξον, τό, 1) a bow (for shooting), poet. often in the plur. τὰ τόξα, because it consisted of two parts [or according to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet." Am. Ed.]. The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, according to 4, 109, seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πῆχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (νευρά) was attached. When it was to be used, it was drawn, by placing it against the earth, and drawing firmly the string (τιταίνειν τόξον). In shooting, the bow was grasped by the middle (πῆχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον ἔλκειν, ἀνέλκειν), cf. 4, 105, seq. 11, 375. 582. Od. 19, 572. 2) Poet. the act of shooting, archery, Il. 2, 718. 12, 350.

τοξοσύνη, ἡ (τόξον), the act of shooting with the bow, archery, 13, 314.†

τοξότης, ου, ὁ, Ep. τόξοτα (τόξον), an archer, 11, 385.†

τοξοφόρος, ου (φέρω), bearing a bow; archer, epith. of Artēmis, 24, 483.† of Apollo, h. Ap. 13, 126.

τοπρίν, adv. see πρίν.

τοπρόσθεν, adv. see πρόσθεν.

τορεῖν, Ep. defect. aor. 2 ἔτορον, and particp. aor. 1 τορήσας, h. Merc. 119, to pierce through, to thrust through, τί, any thing, 11, 236.†

τορνόω (τόρνος), Hom. only in the mid. aor. 1 Ep. 3 plur. τορνώσαντο, subj. τωνώσεται, Ep. for τορνώσεται, Od. 1, 1, to make round, to round off, with accus. σῆμα, Il. 23, 255; ἑδαφος νηός, to level the bottom of a ship with its due curve. Od. 5, 249.

ΤΟΣ, ΤΗ, ΤΟ, obsol. ground form of the article.

τοσάκι, Ep. τοσσάκι, adv. so many times, as often, with reference to ὅσσια, 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ου, also τόσσος. η, ου, as great, as much, as far, as long, as strong, used of time, number, etc.; it corresponds prop. to ὅσος; very often it stands absol.; spoken of a known number or size, 4, 430; Od. 2, 28. τρίς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far, with verbs and adj. and with ὅσον correlating, 3, 12. 6, 450; more rarely with ὥς, 4, 130. 22, 424; ἄλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, κ.τ.λ., whose body the armour elsewhere entirely covered (according to Spitz.), 22, 322. cf. 23, 554.

τοσόσδε, τοσήδε, τοσόνδε, Ep. also τοσσόσδε, τοσσήδε, τοσσόνδε, = τόσος, strengthened by the enclitic δέ, with a correlating ὅσος, 14, 94; and connected with τοιόσδε, 2, 120. τοσόνδε, and τοσόνδε, as an adv. 22, 41. Od. 21, 253.

τοσοῦτος, τοσαύτη, τοσοῦτο, Ep. also τοσσοῦτος, τοσσαύτη, τοσσοῦτο and τοσοῦτον, Od. (τόσος and οὔτος), a strengthened τόσος, 1) so great, so much, καὶ σε τοσοῦτον ἔθηκα, I reared thee thus great, Il. 9, 485. 2) τοσοῦτο or τοσοῦτον, Od. 8, 203, so very, so much, Od. 21, 403; with a superl., Il. 23, 476.

τοσσάκι, Ep. for τοσάκι.

τόσσος, η, ου, Ep. for τόσος.

τοσσοῦτος, αὐτή, οὔτο, Ep. for τόσσοτος.

τότε, adv. of time: then, at last, at that time, 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what precedes, or which is known; often τότε καὶ τότε γε, καὶ τότε δή, καὶ τότε ἔπειτα. 2) With an article, οἱ τότε, those at that time, or the then living, Il. 9, 559. 3) It often forms the apodosis, esp'y in sentences of time, 21, 451; esp'y Ep. δὲ τότε, 1, 476. Od. 9, 59; also καὶ τότε δή, Il. 8, 69; καὶ τότε ἔπειτα, 1, 478; rarely after conditional clauses, 4, 36. Od. 11, 112.

τοτέ, adv. once, sometimes, τοτέ μὲν—τοτέ δέ, now—now, Od. 24, 447, 448. It also stands alone, Il. 11, 63, ed. Spitzner (where Wolf reads τότε.)

τοτρίτον, adv. for the third time, as τρίτος.

τού, gen. of ὁ, and of τίς; but see enclit. for τινός.

from *θρέξασκον*, 18, 599. 602; aor. 2 *ἔδραμον*, *to run*, *to haste*, *to hasten*, πόδεσσι, 18, 599; metaph. spoken of inanimate things, of an auger, *Od.* 9, 385.

τρέω, 3 sing. *τρέϊ*, aor. 1 *ἔτρεσα*, Ep. *τρέσσα*, *to tremble*, *to quake*; in Hom. according to Aristarch. always: *to fly from fear*, 5, 256. 11, 546. *Od.* 6, 138: *ὑπὸ τεῖχος*, *to fly under the wall*, *Il.* 22, 143 (the signif. *to quake*, prob. 17, 332. 21, 288). 2) Trans. *to fear*, *to tremble at*. τί, 11, 554. 17, 663. N.B. *φωνή τρεῖ*, the voice trembles, *Herm.* conject. h. Ven. 238, for *ῥέει*.

τρήρων, *ωνος*, ὁ, ἡ (*τρέω*), *trembling*, *timorous*, *fearful*, epith. of doves, 5, 778. 22, 140. *Od.* 12, 63.

τρητός, ἡ, ὄν, verb. adj. from *τιτράω*, *pierced*, *perforated*, λίθος, *Od.* 13, 77; often *τρητὰ λέχεια*, spoken of royal beds, prob. *beautifully perforated*, of *perforated work*, *Il.* 3, 448. *Od.* 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, *Od.* 23, 198.

Τρηχίς, ἴνος, ἡ, Ep. and Ion. for *Τραχίς*, an old town in Thessaly on the Malean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six stadia, and called *Ἡράκλεια*, 2, 682.

Τρήχος, ὁ, an Aetolian, slain by Hector, 5, 706.

τρηχὺς, εἶα, ὅ, Ion. for *τραχὺς*, *rough*, *uneven*, *rugged*, *steep*, *stony*, λίθος, 5, 308; ἀκτὴ, *Od.* 5, 425; also epith. of towns and islands, *Il.* 2, 717. *Od.* 9, 27.

(*τρήχω*), an erroneously assumed pres. for the Hom. perf. *τέτρηχα*, see *παράσσω*.

τρίαῖνα, ἡ (*τρεῖς*), a trident, the comm. weapon of Poseidōn, 12, 27. *Od.* 4, 506.

**τρίβος*, ὁ (*τρίβω*), prop. rubbing, exercise, practice, expertness, h. Merc. 447.

τρίβω, infin. pres. Ep. *τριβέμεναι*, aor. 1 *ἔτριψα*, infin. *τρίψαι*. 1) Prop. *to rub*; hence spoken of grain: *to thresh*, κρῖ, 23, 496 (which was done by oxen); *μοχλὸν ἐν ὀφθαλμῷ*, *to turn the stake in the eye*, *Od.* 9, 333. 2) Metaph. *to exhaust*, *to enfeeble*, *τρίβεσθαι κακοῖσι*, *to exhaust oneself by sufferings*, *Il.* 23, 735.

τρίγληνος, ὄν (*γλήνη*), *having three eyes*, ἑρματα *τρίγληνα*, either with three eyes or openings, or having three stars ['triple-gemmed,' Cp.], 14, 183. *Od.* 18, 298.

τριγλωχίν, ἴνος, ὁ, ἡ, poet. (*γλωχίν*), *three-pointed*, *triple-barbed*, epith. of an arrow, *5, 393. 11, 507.

τριετής, ἐς (*ἔτος*), *of three years*, *three years old*, only adv. *τρίετες* (with retracted accent), *three years long*, **Od.* 2, 106. 13, 377.

τρίζω, perf. *τέτριγα*, with pres. signif., particp. Ep. *τετριγώτας* for *τετριγότας*, a word formed to imitate the sound, *to twitter*, *to chirp*, spoken of young birds, 2, 314; *to squeak*, *to gibber*, to utter a sharp sound, spoken of bats and of the noise of departing souls, *Od.* 24, 5 9. *Il.*

23, 101 [cf. Shakspeare, 'the ghosts,—Dæ squeak and gibber in the Roman streets,' *Am. Ed.*]; *to crack*, *to creak* [Cp.], spoken of the backs of wrestlers, *Il.* 21, 714.

τρήκοντα, indecl. Ep. and Ion. for *τριάκ.*, *thirty*, *2, 516. 680. 733.

τρηκόσιοι, αἱ, α, Ep. and Ion. for *τριακ.*, *three hundred*, 11, 697. *Od.* 13, 350.

Τρίκη, ἡ, prose *Τρίακη*, Strab., a town in Thessaly on the Peneius, with a temple of Asklēpios (Æsculapius), the residence of the Asclepiades, 2, 729. 4, 202.

τρίλιστος, ὄν, poet. for *τρίλιστος* (*ἀντιστοιχεῖν*), *thrice prayed for*, i. e. often or earnestly supplicated, *νύξ*, 8, 488.† cf. *τρίς*.

**Τριόπης*, ὄν, ὁ, Ion. for *Τριόπας* (*τρίπλη*, from *ὤψ*), father of Phorbas, h. Ap. 211.

**τριπέτηλος*, ὄν (*πέτηλον*), *triple-leaved*, h. Merc.

τρίπλαξ, ακος, ὁ, ἡ (*πλέκω*), *threefold*, *triple*, *ἀντυξ*, 18, 480.†

τριπλῆ, adv. (*τρίπλοος*), *threefold*, 1, 128.†

τρίπολος, ὄν, poet. (*πολέω*), *thrice turned around* or *ploughed*, *νεῖός*, 13, 542. *Od.* 5, 127.

τρίπος, ὄν, ὁ, poet. for *τρίπους*, 22, 164.†

τρίπους, οδος, ὁ, ἡ, prop. adj. *three-footed*, mly ὁ *τρίπους*, a tripod: a) a three-footed kettle for boiling, 13, 344. 346. *Od.* 8, 434; hence *ἐμπυριβήτης*, *Il.* 23, 702. b) Or, a beautifully wrought three-footed stand for kettles, dishes, basins, *ἄνυρος*, 9, 122. 264. They are often mentioned as prizes and presents, 8, 290. 9, 122. 11, 700. *Od.* 13, 13.

**Τριπτόλεμος*, ὁ, the rural deity dwelling upon the thrice-ploughed land (*τριπόλῳ*), according to Hom. h. Cer. 153, a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaneira, to whom Dēmêter presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ὄν (*πτύσσω*), *triple*, *threefold*; *τρυφάλεια*, a helmet which is formed of three plates laid one upon another, 11, 353.†

τρίς, adv. (*τρεῖς*), *thrice*, *often*, *τρίς τόσσον*, *τόσσα*, 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and generally to indicate that which occurs several times, 5, 436. 6, 435. 22, 165; see Spitzner ad *Il.* 16, 702.

τρισκαίδεκα, indecl. poet. for *τριακαίδεκα*, *thirteen*, 5, 387. *Od.* 24, 340.

τρισκαίδεκατος, ἡ, ὄν, the thirteenth, 14, 495; *τῇ τρισκαιδεκάτῃ*, sc. *ἡμέρᾳ*, *Od.* 19, 202.

**τρισκοπάνιστος*, ὄν (*κοπανίζω*), *thrice-pounded*. *τρ. ἄρτος*, bread made of very fine flour, *Batr.* 35.

τρίσμακαρ, ἀπος, ὁ, ἡ, *thrice-blessed*, i. e. happy in the highest degree, *Od.* 6

τροφόμεναι, εσσα, εν, poet. (τρέφω), well-nourished; hence thick, strong, huge, κύματα, huge billows 15, 621. Od. 3, 290. Aristarch reads τροφέοντα, incorrectly.

τροφός, ὁ and ἡ (τρέφω), one who nourishes, one who brings up: only as fem. a nurse, a female attendant, *Od. 2, 361. 4, 742.

*Τροφώνιος, ὁ, son of Erēinus, a king of Orchomenos, brother of Agamēdes, h. Ap. 296.

τροχός, ὁ (τρέχω), any thing which runs, mly any thing circular, hence 1) the wheel of a chariot, 6, 42. cf. ἄρμα. 2) a potter's wheel, 18, 600. 3) a round mass of wax, tallow, Od. 12, 173. 21, 178.

τρυγᾶω (τρύγη), 3 plur. pres. τρυγῶσι, Ep. for τρυγῶσι, to gather the fruits of the trees and the field, to reap, to gather, Od. 7, 124; to strip off fruits, ἀλωήν, 11, 18, 556.

*τρύγη, ἡ, autumnal fruits, whether of field or tree, esply wine. 2) the autumnal harvest, h. Ap. 55.

*τρυγηφόρος, ον (φέρω), bearing wine, h. Ap. 529.

τρυγῶω, see τρυγᾶω.

τρύζω, a word formed to imitate the sound, to coo, to utter a murmuring sound, esply spoken of the turtle dove; of men: to mutter, to murmur from displeasure; τινί, to complain of any thing to any one, 9, 311.†

τρύπανον, τό (τρυπάω). an augur, a carpenter's tool, Od. 9, 385.†

τρύπᾶω (τρύπη), pres. optat. 3 sing. τρυπῶ, to bore, to pierce, δόρυ, Od. 9, 384.†

τρυφάλεια, ἡ, poet. a helmet, 3, 372. Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; according to Wolf and Buttm., Lex. in voc. φάλος, it was the current name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from καταίτυξ, Heyne ad 11. 3, 372.

*τρυφερός, ἡ, ὄν (τρυφή), soft, delicate, tender, Batr. 66.

τρύφος, εος, τό (θρύπτω), that, which is broken off, a piece, a fragment, Od. 4, 508.†

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, οἶκον, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἂν τις καλέοι, τρύξοντά ἐ αὐτόν, no one would call to him (invite) a beggar, to torment himself, Od. 17, 387. Pass. Od. 1, 288. τρύχεσθαι λιμῶ, *Od. 10, 177.

Τρωαί, αἱ, only plur. the Trojan women, 3, 384. 411, see Τρώες.

Τρωάς, ἄδος, ἡ, a pecul. fem. to Τρώος, Trojan, ἡ τροφός, h. Ven. 114; esply with and without γυνή, a Trojan woman, always in the plur. 6, 442.

*τρώγη, ἡ (τρώγω), a hole, a cave, Batr. 52. 113.

*Τρωγλοδύτης, ον, ὁ, that lives in a cave, the name of a mouse, Batr. 205.

*τρωγλοδύω (δύω), to creep into a hole or cave, to dwell in a hole, only partic. Batr. 35.

τρώγω, to gnaw, to crop, to chew, to nibble, spoken of mules, ἄγρωσιν, Od. 6, 60;† of mice, Batr. 34.

Τρωϊάς, ἄδος, ἡ, poet. pecul. fem. α Τρώιος, Trojan, Ληϊς, Od. 13, 263: mly in the plur. with γυναῖκες, 11. 9, 13. 16, 831. Subst. the Trojan women, 13, 122.

Τρωϊκός, ἡ, ὄν, Trojan; τὸ Τρωϊκὸν πεδῖον, 10, 11. 23, 464. the Trojan plain, between the rivers Scamander and Simois, the scene of the Trojan war; αὐτὸ Τρώων πεδῖον, 11, 836. 15, 739: for the most part called simply πεδῖον. This plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Zeus, at the Scæan gate, see φηγός. 2) The fig-hill, see Ἐρινέος. 3) The watchstand, not far from the fig-hill, see σκαπιτή. 4) The sepulchral mound of Batiëia, see Βατίεια. 5) The mound of Ilus, see Ἴλος. 6) The sepulchral mound of Æsyëtes, from which the Grecian camp could be seen, 2, 793. 7) The height of the plain, near the Hellespont, see θρωσμός. 8) The entrenchment of Heracles (τεῖχος), in the neighbourhood of the sea, constructed by Athênê and the Trojans for the protection of Heracles, 20, 145, seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17, seq.

Τρωῖλος, ὁ, son of Priam and Hecuba, 24, 257.

Τρώιος, τῆ, ἰον, Ep. and Ion. for Τρώός, Trojan. 1) belonging to Tros. Τρώιοι ἵπποι, 5, 222. 23, 378. 2) peculiar to the nation, δούρατα, Τρώια, 14, 262.

τρώκτης, ον, ὁ (τρώγω), a gnawer, a glutton; as epith. of Phœnician merchants: a cheat, a knave, a sharper *Od. 14, 289. 15, 406.

*Τρωξάρτης, ον, ὁ (ἄρτος), bread-eater, the name of a mouse, Batr. 20.

Τρώός, ἡ, ὄν, Trojan. 1) belonging to Tros, ἵπποι, 23, 291. 2) belonging to the nation, Τρωαὶ ἵπποι, 16, 393. Τρ. κύνες, 17, 255. 273; but Τρωαί, αἱ, subst., Trojan women, without iota subscript, q. v.

τρωπάω, poet. form of τρέπω, Ep. iterat. imperf. τρωπάσκετο, 11, 568; to turn, to change, to alter, φωνήν. Od. 19, 151. Mid. to turn oneself; πάλιν τρωπάσθαι, to turn back, to go back, 11. 16, 95; πρὸς πόλιν, Od. 24, 536; φόβονδε, to betake oneself to flight, 11. 15, 666.

Τρώς, Τρώός, ὁ 1) son of Erichthonius

*Τυροφάγος, ὁ (φαγεῖν), *cheese-eater*, the name of a mouse, Batr. 226.

*Τυρσηνός, ὁ, Ion. for Τυρρηνός, a *Tyrrenian*, an inhabitant of the country Tyrrhenia (*Etruria*), in Italy, h. 6, 8.

Τυρώ, οὗς, ἡ, daughter of Salmoneus and Alcidece, wife of Cretheus. She loved the river-god Enipeus; Poseidōn appeared to her in the form of the river-god, and she bore to him Pelias and Neleus, Od. 2, 120. 11, 235, seq.

τυτθός, ὄν (later also of three endings), *small, young*, spoken of human beings, 6, 222 τυτθός ἐοῦσα, 22, 480. The neut. sing. τυτθόν as adv. *little, a little*, espily spoken of space, τυτθὸν ὀπίσσω, 5, 443; ἀποπρὸ νεῶν, 7, 334; τυτθὸν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, 15, 628; in other connexions, τυτθὸν ἐτι ζῶειν, to live a little longer, 19, 335; φθέγγεσθαι, to speak low, 24, 170. The neut. plur. only τυτθὰ διατμήξαι or κείσσει, to cut small, to split small, Od. 12, 174 388.

Τυφάων, ονος, ὁ, poet. pecul. Ep. for Τυφῶν, see Τυφωεύς.

τυφλός, ἡ, ὄν, *blind*, 6, 139.† h. Ap. 172.

Τυφωεύς, εὐός, ὁ, Ep. contr Τυφῶς, in Hom. gen. Τυφωέος, dat. Τυφωεῖ, 2, 782, 783; also Τυφάων, only in the accus. Τυφάωνα, h. Ap. 306. 352; in prose Τυφῶν, ὦνος, prop. *that smokes*, from τύφω, the symbol of volcanoes and storms. According to 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes. Th. 820, seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Zeus when he hurled the Titans into Tartarus. After a long contest, Zeus dashed him down to Tartarus. A later fable calls Cilicia his birth-place; after he was conquered by Zeus in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Ἄρμια.

ΤΥΧΕΩ, an assumed theme to some tenses of τυγχάνω.

*τύχη, ἡ, *fate, chance, destiny*, espily *good fortune*, first found h. 10, 5.

*Τύχη, ἡ, daughter of Oceanus, h. Cer. 420

Τύχιος, ὁ (the maker, from τεύχω). a famous artist of Hylæ in Bœotia, 7, 220.

τῷ, prop. dat. sing. from τό, often used absol. 1) *in this way*, frequently in the apodosis, then, 2, 373. 4, 290. Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) *therefore*, Il. 2, 250. Od. 2, 254. 7, 25.

τῶς, adv. poet. = ὥς, οὕτως, *thus*, 2, 330. 3, 415. 14, 48. Od. 18, 271. 19, 234. According to Apollon. de Adverb. p. 582. 17, τῶς is correct only when it correlates to ὥς, as in Il. 3, 415. In other places he read ὅ ὥς, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48.

Υ.

Υ, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Υάδες, ων, αἱ, the *Hyades*, according to the Schol. from ὕω, the raining one, *Pluviae*, or from their similarity to the letter Υ, a constellation, consisting of six stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, 18, 486. The name has also been derived from ἔ. *Sucula*, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII 9; and Nitzsch ad Od. 5, 272.

υάκινθος, η, ὄν (υάκινθος), of the colour of hyacinth, *hyacinthine*, ὠνά, Od. 6, 231. 23, 158; see υάκινθος.

υάκινθος, ὁ (in Hom. in gender not indicated), the *hyacinth*, prob. the *blue sword-lily* (*iris germanica*, Linn.), or the *larkspur* (*delphinium ajacis*, Linn.), 14, 348.† h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the dark hair of Odysseus (Ulysses), Od. 6, 231. cf. Voss. ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyacinth.

Υάμπολις, ιος, ἡ, a town in Phocis on the Cephissus, between Opus and Orchomenus. Its name is compounded of Υάντων πόλις, having been built by the Hyantes, the original inhabitants of Bœotia, who were driven by Cadmus to Phocis, 2, 521.

υββάλλειν, Ep. for υποβάλλειν.

υβρίζω (υβρις), only particp., pres. a *be insolent or arrogant* (in word or deed) spoken espily of men, to satisfy one's unbridled desires, *to be wicked, to behave in a contumelious, insolent, or violent manner*, Od. 1, 227. 3, 207. 17, 588. 2) *Transitivum*, to do one wrong, to abuse any one, to insult him, Il. 11, 695. Od. 20, 17a.

υβρις, ιος, ἡ (akin to υπέρ), *arrogance, insolence, wickedness*, any violence arising from the consciousness of power or from the preponderance of sensual desires, Od. 14, 262; spoken espily of the suitors, Od. 1, 368. 4, 321; with βίη, Od. 14, 329. 17, 565. 2) *wickedness towards others, violence, abuse*, Il. 3, 203. 214.

υβριστής, οὔ. ὁ (υβρίζω), an *arrogant person, an insolent, wicked, or violent man*, ἀνὴρ, 13, 633. In opposition to δίκαιος, φιλόφεινος, Od. 6, 120. 9, 173 h. Ap. 279.

υγιής, ἐς, gen. εὐός, *healthy, sound, vigorous, well*, metaph. μῦθος, a healthful word (an useful, salutary thought), 8, 524.†

υγρή, ἡ, see ὑγρός.

υγρός, ἡ, ὄν (ὕω), 1) *wet, moist, fluid* ὑγρα κέλευθα, the watery paths, poet. for

from under, with gen. βωμοῦ, forth from under the altar, 2, 310. 2) With accus. spoken of the fish, φρίχ' (i. e. φρίκα) ὑπαίξει, ed. Wolf, will rush up to the agitated wave ['rippled surface,' Cp.], (to devour the fat of Lycaon), 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει φρίκ', he will escape from the rippling flood (viz. into the deep), when he has satiated himself, cf. Bothe. This explanation is contrary to the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by ὑπαίξει, but not by ὑπαλύξει, cf. Spitz. ad loc.

ὑπακούω (ἀκούω), aor. Ep. ὑπάκουσα, infin. ὑπακούσαι, to hear to, 8, 4; in tmesis. 2) to give ear to, or to answer, *Od. 4, 283. 10, 83.

ὑπαλείομαι, depon. mid. poet. (ἀλεύω), aor. partcp. ὑπαλενόμενος, to avoid, to scape, with accus. θάνατον, Od. 15, 275.†

ὑπάλυξις, ιος, ἡ (ὑπαλύσκω), the act of avoiding, escaping, fleeing, 22, 270. Od. 23, 287.

ὑπαλύσκω (ἀλύσκω), fut. λύξω, Batr. 97; aor. Ep. ὑπάλυξα for ὑπήλ., partcp. ὑπαλύξας, to avoid, to escape, to fly, with accus. τέλος θανάτοιο, Κῆρας, 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8, 355.

ὑπαντιᾶν (ἀντιᾶν), aor. 1 partcp. ὑπαντίαςας, to come against or meet unexpectedly, absol. 16, 17.†

ὑπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὐκ ὄναρ, ἀλλ' ὑπαρ, not a dream, but a reality [no fleeting dream, but a truth, Cp.], *Od. 19, 547. 20, 90.

ὑπάρχω (ἄρχω), aor. subj. ὑπάρξῃ, to begin, to do first, Od. 24, 286.†

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ὑπασπίδια as adv., with προποδίζειν and προβιβάν, *13, 158. 807. 16, 609.

ὑπατος, η, ον (from ὑπερ for ὑπέρτατος), the highest, most exalted, supreme, often epith. of Zeus, 5, 756; and Od. ἐν πυρῇ ὑπάτῃ, upon the highest part of the funeral pile, Il. 23, 165. 24, 787.

ὑπέασι, see ὑπείμι.

ὑπέδδισαν, see ὑποδείδω.

ὑπέδεκτο, see ὑποδέξαι.

ὑπεθερμάνθη, see ὑπεθερμαίνω.

ὑπείκω, Ep. also ὑποείκω (εἴκω), fut. ὑποείξω, aor. ὑπόειξα, fut. mid. ὑπείξομαι and ὑποείξομαι, 23, 602. 1) to yield, to retire from, τινὶ ἔδρῃς, to retire from a seat for any one, Od. 16, 42; with gen. alone, νεῶν, to go away from the ships, Il. 16, 305. b) With accus. χειρᾶς τινος, to escape a man's hands, 15, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, τινί, 15, 211. 23, 602. Od. 12, 117; τινί τι, to yield to any one in any respect, Il. 1, 294. 4, 62. (The fut. mid. is, in use, equivalent to the fut. act.)

ὑπείμι (εἴμι), pres. 3 plur. Ion. ὑπέεσι, to be under, μελάθρῳ, to be under a roof, 9, 204; πολλῇσι (ἵπποις), under many were colts, 11, 681; in tmesis, Od. 1, 131.

ὑπείρ, poet. for ὑπέρ.

ὑπερέχω, poet. for ὑπερέχω.

ὑπείροχος, ον, poet. for ὑπέροχος.

Ὑπειροχίδης, ον, ὁ, son of Hyperochus = Itymoneus, 11, 673.

Ὑπείροχος, ὁ, poet. for Ὑπέροχος, a Trojan, slain by Odysseus (Ulysses), 11, 335.

Ὑπείρων, ονος, ὁ, a Trojan, slain by Diomedes, 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), is the Il. ed. Wolf ὑπ' ἐκ. 1) Prepos. with gen. from under, out from under, forth from beneath, 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

ὑπεκπροθέω, poet. (θέω), only pres. to run forth from beneath, 21, 604. Od. 1, 125. b) With accus. to run before, to outstrip, 11, 9, 506.

ὑπεκπρολύω, Hom. (λύω), aor. 1 ὑπεκπροέλυσα, to loose from under, ἡμάσιν ἀπήνης, to unharness the asses from the carriage, Od. 6, 88.†

ὑπεκπρορέω (ρέω), to flow out from under, Od. 6, 88.†

ὑπεκπροφεύγω (φεύγω), aor. 2 ὑπεκπροφύγοιμι, and partcp. ὑπεκπροφευγών, to escape from under, to escape secretly, absol. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ὑπεκσαώω, Ep. (σαώω), aor. 1 ὑπεκσάωσα, to save or deliver from underneath, τινά, 23, 292.†

ὑπεκφέρω (φέρω), imperf. poet. ὑπέφερον, aor. ὑπήνεκα, 8, 883. 1) to bear away from under or secretly, τινά σέλιμοιο, to withdraw any one from the war, 5, 318. 377. 885; generally, to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, σάκος, Il. 8, 268.

ὑπεκφεύγω (φεύγω), aor. 2 ὑπεκφέφυγον, and Ep. ὑπέκφυγον, infin. poet. ὑπεκφεύγειν, to flee secretly from, generally, to escape, to flee, 8, 243. 20, 191; with accus. Κῆρα, ὄλεθρον, ῥέεθρα, 5, 22. 6, 57. 16, 687. Od. 9, 286 (in Od. 3, 175, ὑπέκ as adv.)

ὑπεμνήμυκε, see ὑπημύω.

ὑπένερθε and ὑπένερθεν, adv. (ἐνερθε). 1) beneath, below, 13, 30; esply in the under world, 3, 278. Od. 10, 353. 2) With gen. under, ποδῶν ὑπένερθε, Il. 2, 150; ὑπέν. Χίοιο, Od. 3, 172.

ὑπέξ, see ὑπέκ.

ὑπεξάγω (ἄγω), only aor. optat. ὑπεξάγοι, to lead out under or secretly, esply out of danger, τινά οἴκαδε, Od. 14, 147.†

ὑπεξαλέομαι (ἀλέομαι), only aor. infin. ὑπεξαλέασθαι, to escape secretly, to avoid with accus. χειρᾶς, 15, 180.†

ὑπεξαναδύω (δύω), aor. 2 ὑπεξανάδυσθαι, intrans. to emerge from beneath, or so observed, with gen. ἁλός, from the sea, 13, 352.†

ὑπερήνωρ, ὁρος, ὁ (exceedingly manly), son of Panthōus, slain by Menelaus, 14, 616. 17, 24.

ὑπερησίη, ἡ, a town in Achaea, according to Paus. the later *Ægeira*, 2, 573. Od. 15, 254.

ὑπερηφανέω (φαίνω), only partcp. to exalt oneself above others, to be insolent, to be proud, 11, 694.†

ὑπερθε, before a vowel ὑπερθεν, 1) Adv. (ὑπέρ), from above, esply from heaven, 7, 101. Od. 24, 344. h. Cer. 101; generally, above, in the upper part, Il. 2, 218. 5, 122. Od. 16, 47.

ὑπερθορέειν, see ὑπερθρώσκω.

ὑπερθρώσκω (θρώσκω), only fut. ὑπερθορόμαι, Ep. and Ion. for ὑπερθοροῦμαι, and aor. 2 Ep. ὑπέρθορον, infin. Ep. ὑπερθορέειν, to leap over, to spring over, with accus. τάφρον, 8, 179; ἐρκίον, *9, 475; absol. 12, 53.

ὑπέρθυμος, ὄν (θυμός), exceedingly spirited, noble-hearted, magnanimous, epith. of heroes and of an entire people, always in a good sense, 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates *haughty*, *proud*, 4, 365. 5, 881; *insolent*, Od. 11, 269.

ὑπερθύριον, τό (θύρα), the lintel of a door-frame, opposed to οὐδός, Od. 7, 90.†

ὑπερήμι (ἱημι), fut. ὑπερήσω, to cast beyond, to excel, viz. δίσκον, Od. 8, 198.†

ὑπερικταίνομαι, to move oneself quickly, from which πόδες ὑπερικταίνοντο, Od. 23, 3.† ['with nimbleness of youth she stepp'd', Cp. j.]. According to Aristarch. in Apoll. ἄγαν πάλλοντο from ὑπό and ἐρικταίνοντο, or, according to Eustath., also = ὑπερεξετείνοντο, i. e. ἄγαν ἱκνούντο from ἵκταρ. The readings ὑποακταίνοντο and ὑπερακταίνοντο are to be rejected.

ὑπεριονίδης, ὄν, ὁ, son of Hyperion = Helios, Od. 12, 176.

ὑπερίων, ἴονος, ὁ, 1) son of Uranus and Gæa, one of the Titans, who from Thea begat Helios, Selene, and Aurora, Hes. Theog. 371 h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. 8, 480. Od. 1, 8. ὑπερίων Ἡέλιος (like Ζεὺς Κρονίων), son of Hyperion, according to Eustath. for euphony's sake shortened from ὑπεριονίων, cf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from ὑπὲρ ἰών, that goes over us, cf. Nitzsch ad Od. 1, 8.

ὑπερκαταβαίνω (βαίνω), aor. 2 ὑπερκατέβην, to descend over, to go over; with accus. τεῖχος, over the wall, *13, 50. 87.

ὑπερκύδαντας, poet. defect. accus. plur. from a nomin. ὑπερκύδας, ἄντος, ὁ, exceedingly famed, very glorious, *4, 66. 71. (According to Schol. a partcp. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδής, contr. from ὑπερκυδήςεις, hence prop. to be accented ὑπερκυδᾶντας, cf. Spitzner ad loc.)

*ὑπερκύπτω (κύπτω), fut. ψω, to bend oneself over, Ep. 14, 22.

*ὑπερμενέτης, ὁ, poet. for ὑπερμενής, h. 7, 1; in the accus. ὑπερμενέτα.

ὑπερμενέω, poet. to be superior in vigour or strength, only pres. partcp. ὑπερμενέοντες, Od. 19, 62;† from

ὑπερμενής, ἑς, gen. ἑός (μένος), superior in strength, powerful, almighty, epith. of Zeus and of kings, 2, 116. 8, 236. Od. 13, 205.

ὑπέρμορον, poet. adv. (μόρος), beyond fate, contrary to fate, i. e. more than fate allots or from the beginning appoints to man, 20, 30. 21, 517. Od. 1, 34; once ὑπέρμορα, as if formed from an adj. ὑπέρμορος, Il. 2, 155. cf. Μοῖρα. (Prob. ὑπὲρ μόρον should be written separately, as ὑπὲρ μοῖραν, αἶσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

ὑπεροπλίη, ἡ, poet. (ὑπέροπλος), only in the plur. arrogance, esply in reference to prowess in arms, generally, pride, haughtiness, 1, 205.† (ε long.)

ὑπεροπλίζομαι, poet. depon. mid. (ὑπέροπλος), to behave oneself haughtily, to act insolently, hence with accus. to disdain, to despise, οὐκ ἂν τις μιν ἄνθρωπος ὑπεροπλίσσαιο, no man could despise it (the dwelling), Od. 17, 268.† (Schol. Vulg. and Eustath. ὑπερηφανήσειαν.) This explanation Buttm., in Lexil., [and Fasil] approves. According to Aristarch. on the contrary (cf. Apoll.), = νικήσειαν, to subdue or take by force of arms [No man should e'er achieve by force his entrance here, Cp. j.].

ὑπέροπλος, ὄν, poet. (ὄπλον), haughty, insolent, only neut. sing. as adv. ὑπέροπλον εἰπεῖν, *15, 185. 17, 170.

ὑπέρροχος, ὄν (ἔχω), Ep. ὑπείροχος, projecting, prominent, distinguished, with gen. ἄλλων, above others, *6, 208. 11, 784; absol. h. 11, 2.

ὑπερπέτομαι, depon. mid. (πέτομαι), aor. 2 Ep. 3 sing. ὑπέρπτατο, to fly over, to fly beyond, 13, 408. 22, 275; with accus. σήματα, to fly beyond the marks, Od. 8, 192.

ὑπερράγη, see ὑπορρήγνυμι.

ὑπερσχεθεῖν, a lengthened aor. of ὑπερἔχω, q. v.

ὑπέρτατος, ἡ, ὄν, poet. (prop. superl. of ὑπέρ), uppermost, highest. κεῖτο ὑπέρτατος, it (the stone) lay uppermost, *12, 381; ἦστο — ὑπέρτατος ἐν περιωπῇ, 21, 457.

ὑπερτερή, ἡ (ὑπέρτερος), the highest part (body or frame-work) of a carriage, on which the load was carried, Od. 6, 70.

ὑπέρτερος, ἡ, ὄν (prop. compar. from ὑπέρ), upper, that is above. κρεῖττα ὑπέρτερα, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) higher, superior, more excellent, more exalted, εὖχος, Il. 11, 290. 12, 437; γενεῇ, in race, 11, 786.

ὑπερφίαλος, ἡ, ὄν, only in a metaph. signif. haughty, proud, insolent, often an

under the shout of the Greeks, Il. 2, 334. *δηῶν ὑπο θυμοραϊστέων*, 16, 591. 18, 492. Od. 19. 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: *under*, espily in defining localities, *ὑπὸ Τρώῳ*, Il. 2, 866. cf. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., *under*, *by*, *δαμῆναι ὑπὸ τινι*, 5. 646. Od. 4, 790. *ὑπὸ χερσὶ τινος*, Il. 2, 860. b) Spoken of intermediate causes: *ὑπὸ πομπῇ*, under the conduct, 6, 171. *φέβεσθαι ὑπὸ τινι*, 11, 121. cf. Il. 5, 699. c) Of subordination, *under*, *by*, Od. 3, 304: also *ὑπὸ ὕπνο*, *somno obsecutus*, Il. 24. 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, *ἵεναι ὑπὸ γαίαν*, under the earth, Il. 18, 333; also spoken of motion to elevated places (*sub*), *to*, *towards*, *ἔρχεσθαι ὑπὸ Ἰλίου*, 2, 216. *ὑπὸ τεῖχος*, 4, 407. b) Of a quiet continuance, *εἶναι ὑπ' ἡῷ τ' ἡελίῳ τε*, 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: *against*, *about* (*sub*), *νύχθ' ὑπο*, Il. 22, 102: *during*, 16, 202. II) As adv. *amongst*, *under*, often *ὑπὸ δέ*, Od. 4, 636. 21, 23. 2) *secretly*, *unobserved*, Il. 23, 153. 24, 507. We may often also suppose a tmesis, 17, 349. 18, 347. III) In composition it has the signif. of the adv. sometimes it means also *somewhat*, *a little*.

ὑποβάλλω (*βάλλω*), infin. Ep. *ὑββάλλειν* for *ὑποβάλλειν*, 19, 80. 1) *to cast under*, *to lay under*, with accus., *λῖτα*, Od. 10, 353. 2) Metaph. to interpose a word, *to fall into the discourse*, *to interrupt*, 19, 80 [cf. Herm., Opusc. V. 302, seq. VII. 66, seq. espily 72].

ὑποβλήδην, adv. (*ὑποβάλλω*), prop. to cast between, hence, *interposing*, *interrupting* in the discourse [Herm. says, *admonendo occurrens*: see *ὑποβάλλω*]. *ἀμείβεσθαι*, 1, 292.† 2) *with sidelong glances* [*limis oculis*], *ἐσκέψατο*, h. Merc. 415. [So in 1, 292, according to Död.]

ὑπόβρυχα, adv. *under water*, *τὸν ὑπόβ. θῆκε*, it held him, Odysseus (Ulysses), long submerged (according to Voss, the subject is: the raft, *σχεδὴ*: according to Nitzsch, the surge itself), Od. 5, 319.† Mly it is taken as an adv. According to Buttm., in Lexil., a metaplast. accus. sing. of the adj. *ὑπόβρυχος*, or later *ὑποβρύχιος*.

**ὑποβρύχιος*, *ον* (*βρύχιος*), *under water*, *in the depth*, of three endings, h. 33, 12.

**ὑπογνάμπω* (*γνάπτω*), *to bend under*, *to bend around*; *to repel*, *to withstand*, *ὀρμήν*, h. 7, 13.

ὑποδαίω, only in tmesis, see *δαίω*.

**ὑποδαμάω* (*δαμάω*). *to subdue*, *to subject*, only pass. *λάθρη ὑποδμηθείσα Κρονίωνι*, secretly forced by Zeus, h. 6, 4.

**ὑποδάμναμαι*, mid. from the form *ὑποδάμνημι* = *ὑποδημνάω*, only pres. 2 sing. *ὑποδάμνησαι*, *to subject oneself*, *to humble oneself*, *Od. 3, 214. 16, 95.

ὑποδέγμενος, see *ὑποδέχομαι*.

ὑποδέδρομε, see *ὑποτρέχω*.

ὑποδεῖδω (*δεῖδω*), aor. 1 Ep. *ὑπέδδαισα*, *ὑποδδείσας*, but imper. *ὑποδείσατε*, Ep. perf. 2 *ὑποδεΐδια*, 3 plur. pluperf. *ὑπέδδισαν*, Ep. perf. 1 *ὑπαιδεΐδουκα*, h. Merc. 165; *to be a little afraid of*, *to fear any one or any thing*, *τινά* or *τέ*, 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (*ὑποδέχομαι*), *reception* espily hospitable reception, *hospitable entertainment*, 9, 73.† (= long.)

ὑποδέχομαι, depon. mid. (*δέχομαι*), fut. *ὑποδέξομαι*, aor. 1 *ὑπέδεξάμην*, and Ep. aor. sync. 2 sing. *ὑπέδεξο*, 3 sing. *ὑπέδεκτο*, partcp. *ὑποδέγμενος*, infin. *ὑποδέχθαι*, 7, 93. 1) *to receive*, *to take*. a) Espily a guest, 9, 480. Od. 14, 52; metaph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) *to take upon oneself*, i. e. *to bear*, *to endure*, *to suffer*, *βίᾱς ἀνδρῶν*, Od. 13, 310. 16, 189. b) Metaph. *to promise*, *τί*, Il. 7, 93. Od. 2, 387.

ὑποδέω, only in tmesis, see *δεω*.

ὑπόδημα, ατος, τό (*δέω*), prop. that is bound beneath: *a sole*, *a sandal*, *Od. 15, 369. 18, 361.

ὑποδμηθεῖσα, see *ὑποδαμάω*.

ὑποδμῶς, ὡς, ὁ (*δμῶς*), subjected, hence, *a slave*, *a servant*, *τινός*, Od. 4, 386.†

ὑπόδρα, adv. poet. looking up from beneath, i. e. *darkly*, *fiercely*, *angrily*, always, *ὑπόδρα ἰδών*, 2, 245. Od. 8, 115 (without doubt from *ὑπέδρακον*, cf. Thiersch, § 192. 2).

ὑποδράω (*δράω*) Ep. *ὑποδρώωσιν*, 3 plur. pres. for *ὑποδρώσι*, *to serve*, *to wait upon*, *τινί*, Od. 15, 333.†

ὑποδρηστήρ, ἦρος, ὁ, Ep. (*ὑποδράω*), *a waiter*, *a waiter*, *an attendant*, Od. 15, 333.†

ὑποδύω (*δύω*), aor. 2 *ὑπέδυν*, fut. mid. *ὑποδύσομαι*, Ep. aor. 2 *ὑπέδυσσο*; only intrans. mid. together with aor. 2 act. 1) *to go under*, *to go into*, *to sink into*, with accus. *θαλάσσης κόλπον*, Od. 4, 435; absolute: *to step under*, *to step in order to take any one upon the shoulders*, Il. 8, 332. 13, 421; metaph. with dat. *πᾶσιν ἡμέροεις ὑπέδυν γόος*, a joyful sorrowing came over them all 'tears followed, but of joy,' Cp., Od. 10, 398. 2) *to emerge amongst*, *to come forth*, with gen. *θάμνων*, Od. 6, 121. *κακῶν ὑποδύσαι*, thou wilt escape from evils, Od. 20, 53.

ὑποεῖκω, poet. for *ὑπείκω*.

ὑποζεύγνυμι (*ζεύγνυμι*), fut. *ὑποζεύξω*, *to yoke*, *to bring under the yoke*, *to harness*, ἵππους, Od. 15, 81.† cf. Od. 6, 73.

ὑποθερμαίνω (*θερμαίνω*), aor. pass. 3 sing. *ὑπεθερμάνθη*, *to warm*, pass. *to become warm*, *αἵματι*, with blood, 20, 746.†

Ὑποθήβαι, αἱ, a place in Boeotia, 5, 505. In regard to this place, even the ancients were at variance. According to Strab. IX. p. 412, some understood by it the later *Πορνιαί*, others, with greater probability, the lower town of Thebes; and they would consequently

ὑποστορέννυμι (στορέννυμι), aor. infin. ὑποστορέσαι, to spread beneath, to lay under, δέμνιά τινι, Od. 20, 139.

ὑποστρέφω (στρέφω), fut. ὑποστρέψω, aor. 1 ὑπέστρεψα, fut. mid. infin. ὑποστρέψεσθαι, aor. pass. ὑπεστρέφθην, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. ἵππους, Il. 5, 581. 2) Intrans. to turn about, to turn back, 5, 505. 12, 71; φύγαδε, to turn oneself to flight, 11, 446. Ὀλυμπον, to return to Olympus, 3, 407. Mid. and aor. pass. to turn back, ἐς μέγαρον, Od. 18, 23. Il. 11, 567.

ὑποσχεθεῖν, a lengthened Ep. aor., see ὑπέχω.

ὑποσχέσθαι, see ὑπισχνέομαι.

ὑποσχέσῃ, ἡ, Ep. = ὑπόσχεσις, a promise, 13, 369.†

ὑπόσχεσις, ιος, ἡ (ὑπισχνέομαι), a promise, 2, 286. 349. Od. 10, 483.

*ὑποταμνόν, τό (τέμνω), an herb cut off, for magic purposes, h. Cer. 228.

ὑποτανύω, poet. = ὑποτείνω, only by tmesis, see τανύω.

ὑποταρβέω (ταρβέω), to be somewhat afraid of; τινά, only partcp. aor. ὑποταρβήσαντες, 17, 533.†

ὑποταρτάριος, ον (Τάρταρος), dwelling beneath in Tartarus, Τιτῆνες, 14, 279.†

ὑποτίθημι (τίθημι), only mid. fut. ὑπόψομαι, aor. 2 ὑπεθέμην, imperf. ὑπόθεν, infin. ὑποθέσθαι, to put under, to lay under, act. only in tmesis, 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel (with reference to the subject), βουλήν τινι, to give counsel to any one, 8, 36; ἔπος ἡδ' ἔργον τινί, to suggest a word to any one, Od. 4, 163. b) Without accus. τινί, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21, 293.

ὑποτρέμω, only in tmesis, 10, 390; see τρέμω.

ὑποτρέχω (τρέχω), aor. ὑπέδραμον, perf. 2 ὑποδέδρομα, 1) to run under, metaph. ὑποδέδρομα βῆσσα, a valley extended beneath, h. Ap. 284. 2) to run to under, ὃ δ' ὑπέδραμε καὶ λάβε γούνων κύψας, he ran up to him beneath his arm and spear, and clasped his knees, 21, 68. Od. 10, 323. (Others explain, to run to.)

ὑποτρέω (τρέω), aor. 1 ὑπέτρεσα, to retire trembling, to retreat, to fly, 7, 217. 15, 636. 2) Trans. with accus. to flee trembling from, to run away from, *17, 587.

ὑποτρομέω (τρομέω), Ep. iterat. imperf. ὑποτρομέεσκον, to tremble thereupon, to quake, 22, 241. 2) Trans. with accus. to flee from any one, *22, 241.

ὑπότροπος, ον (ὑποτρέπω), turning back, returning home, always adverbial, with ἰκνεῖσθαι, 6, 367. 501. Od. 21, 211; and εἶναι, h. Ap. 476.

ὑπουράνιος, ον (οὐρανός), under the heaven, πετεηνά, 17, 675; metaph. extending to heaven, i. e. very great, κλέος, 10, 212. Od. 9, 264.

ὑποφαίνω (φαίνω), aor. ὑπέφηνα, to make visible or to show any thing under. τί, θρήνυν τραπέζης, to show the footstool under the table, Od. 17, 409.†

ὑποφέρω (φέρω), aor. 1 ὑπήνεκα, Ior. to bear away from under, easily to deliver from danger, τινά, 5, 885.†

ὑποφεύγω (φεύγω), to flee from under, to flee from, to escape, τινά, 22, 200.†

ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that speaks under any one, or as the servant of any one; hence, a diviner, an interpreter of the divine will, epith. of the Selli, 16, 235.†

ὑποφθάνω (φθάνω), only in the partcp. aor. 2 ὑποφθάς, and partcp. aor. mid. ὑποφθάμενος, to be beforehand, to do before, to anticipate, ὑποφθὰς περόνησεν, 7, 144. Od. 4, 547; and with accus., to anticipate one, Od. 15, 171 (in the aor. a).

ὑποχάζομαι, always in tmesis, see χάζομαι.

ὑποχείριος, ον (χείρ), under the hand, in the hand, χρυσός, Od. 15, 448.†

ὑποχέω (χέω), aor. 1 Ep. ὑπέχευα, to pour under, to strew under, spoken of dry things, ῥῶπας, Od. 14, 49; to spread out, βοείας, Il. 11, 843.

ὑποχωρέω (χωρέω), imperf. and aor. ὑπεχώρησα, to retire, to retreat, to go back, *6, 107. 13, 476; also in tmesis, 4, 505.

ὑπόψιος, ον, Ep. ὑποψιος, looked upon from beneath, i. e. with angry, contemptuous look; hence, despised, odious, ὑπόψιος ἄλλων, 3, 42;† ed. Wolf. (Others read ἐπόψιος, V. 'a spectacle to all.' This word which elsewhere occurs in a good sense, is opposed to the context.)

ὑπτίος, ἡ, ον (ὑπό), bent backwards, supine, backwards, opposed to πρηνής, 11, 179; often with πέσε, 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192.

ὑπώπιον, τό (ὤψ), the part of the face below the eyes; generally, countenance, aspect (since anger and displeasure are expressed in the region of the eyes), 12, 463.†

ὑπώρεια, ἡ (ὄρος), the region at the foot of a mountain, the foot or declivity of a mountain, 20, 218.† (prop. fem. from adj. ὑπώρειος).

ὑπώρορε, see ὑπόρρυμι.

ὑπωρόφιος, ον (ὀροφή), under the roof, in the house, ὑπωρόφιοι δέ τοί εἰμεν, we are under the roof with thee, i. e. table-friends, 9, 640.†

Ἵριή, ἡ, a little town in Boeotia on the Euripus, in the time of Strabo destroyed, 2, 837.

Ἵρμῖνη, ἡ, a town in Elis, prob. near the cape Hyrmina or Hormina, 2, 616.

Ἵρτακίδης, ον, ὁ, son of Hyrtacus = Asius, 2, 837.

Ἵρτακος, ὁ, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Ἵρτιος, ὁ, son of Gyrtius, a Mysian, 14, 511.

ὄς, ὅς, ὁ and ἡ (ὕ in the oblig. cases), accus. ὤν, dat. plur. Ep. only ὕεσι for

Υψιπύλη, ἡ, Ep. Υψιπύλεια, daughter of Thoas, king of Lemnos, wife of Jason, see Ἰήσων, 7, 469.

ὑψίπυλος, ον, poet. (πύλη) *having high gates, high-gated*, Θήβη, 6, 416. Τροίη, *16, 698.

ὑψόθεν, adv. (ὑψος), *from on high, from above*, 11, 53. 12, 383. Od. 2, 147.

ὑψόθι, adv. poet. (ὑψος) *high, on high, εἶναι*, *10, 16. ὑψόθ' ὄρεσφι, 19, 376.

ὑψόροφος, ον, poet. (ὄροφή) = ὑπερεφής, *having a lofty roof, high-roofed*, θάλαμος, 3, 423. Od. 2, 337.

ὑψόσε, adv. poet. (ὑψος), *on high, up, upwards*, 10, 461. Od. 8, 375, and often.

ὑψοῦ, adv. poet. (ὑψος) *high, above, up, on high*, 1, 486. 6, 509. Od. 4, 785.

*ὑψώω (ὑψος), partcp. aor. ὑψώσας, *to elevate, to lift up*, δέμας, Batr. 80.

ὑῶ (ῶ), only imperf. and partcp. pres. pass., prop. *to make wet, esply to cause to rain*, Ζεὺς ὑε, Zeus sends rain, 12, 25. Od. 14, 457. Hence pass. λέων ὑόμενος καὶ ἀήμενος, a lion that goes through rain and wind [lit. *rained and blown upon*], Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twenty-first rhapsody.

φάανθεν, see φαίνω.

φαάντατος, η, ον, Ep. irreg. superl. from φαεινός, or from φαεννός, *the brightest*, ἀστήρ, Od. 13, 93.†

φαγεῖν, Ep. φαγέμεν, infin. of the defect. aor. ἔφαγον, poet. φάγον, subj. Ep. 3 sing. φάγησι, for φάγη; *to eat, to consume*; belonging to εσθίω or ἔδω, with accus. 24, 411. Od. 9, 94; with gen. Od. 9, 102.

φάε, 3 sing. imperf., see φάω.

Φαέθουσα, ἡ (the shining), the daughter of Hēlios and Neaira, Od. 12, 132.

φαέθων, οντος, ὁ (poet. lengthened from φάων), *luminous, shining, beaming, bright*, epith. of Helios, 11, 735. Od. 11, 16.

Φαέθων, οντος, ὁ, proper name, a horse of Eōs (Aurora), Od. 23, 246.

φαεινός, ἡ, ὄν, Ep. comp. φαεινότερος, 18, 610. h. Ven. 86; superl. φαάντατος, Ep. resolved from the contr. φαεννότατος, *luminous, shining, beaming, gleaming*, often spoken of metal; again, of fire, 5, 215; of the moon, 8, 554; of the eyes, 13, 3; of Eōs (Aurora), Od. 4, 188; φοῖνικι, with purple, 11, 6, 219; of splendid clothes, 5, 315.

φαίνω, poet. = φαίνω, only pres.; prop. trans., *to make light, to feed the light*, Od. 18, 243. Mly intrans. signif. *to shine, to beam, to gleam*, spoken of Hēlios, Od. 12, 383. 385; of fire vessels, *Od. 18, 308.

φαισίμβροτος, ον, poet. (φάω, βροτῆς) *enlightening or bringing light to mortals* epith. of Eōs (Aurora), 24, 785; of Hēlios, Od. 10, 138. 191.

Φαίαξ, ακος, ὁ, see Φαίηκες.

φαιδιμόεις, ὁ, poet., a rare form of φαίδιμος, ον (φαίνω, prop. *shining, beaming*, still never spoken of the external brightness of arms, but always metaph. *noble, glorious, beautiful*; spoken of the limbs of the body, γυῖα, ὁμος, 6, 27. Od. 11, 128. b) *glorious, illustrious, famous*, spoken of heroes, 11, 4, 505. Od. 2, 38, and often.

Φαίδιμος, ὁ, a king of the Sidonians, who hospitably entertained Menelaus, Od. 4, 617. 15, 117.

Φαίδρη, ἡ, Ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1. 4.

φαινέσκετο, see φαίνω.

φαινολῆς, ἡ (φαίνω), *light-bringing*, epith. of Eōs (Aurora), h. Ap. 51.

Φαίηκες, οἱ, the *Phæacians*, the fabulous blessed inhabitants of Scheria; see Σχερίη. At an earlier period they dwelt in Hyperia, near the Cyclôpes, and emigrated under Nausithôus to Scheria, Od. 6, 7, 8. Twelve princes ruled over them, whose chief was Alcinoüs, Od. 8, 399, seq. They were occupied with navigation, and engaged also in piracy, although not otherwise warlike, Od. 7, 20. Their fleet vessels are described by Hom., Od. 7, 34, seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 244, seq. cf. Nitzsch ad Od. 6, 3. 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandl. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferry-men of death, borrowed from a foreign religion. The name he derives from φαῖος, dusky, dark: *the dark men*.

φαινομένηφι (ν), Ep. for φαινομένη.

Φάινοψ, οπος, ὁ, son of Asius, from Abýdus, father of Xanthus and Thoon, 5, 152. 17, 312. 583.

φαίνω (for φάω), Ep. infin. φαινέμεν, aor. ἔφηναι, infin. φῆναι, fut. mid. φανῶμαι, infin. Od. 12, 230; aor. 2 pass. ἔφάνην, poet. φάνην, 3 plur. φάνεν for ἔφάνησαν, subj. 3 sing. Ep. φανῆ for φανῆ, infin. Ep. φανήμεναι Ep. aor. 1 ἔφασανθην expanded from φάνθη, 3 plur. φάανθεν for ἔφασανθην, 11, 1, 200; perf. pass. πέφασμαι, 3 sing. πέφανται, 2, 122; fut. 3 πεφήσομαι, 17, 155 (not to be confounded with the similar form from ΦΕΝΩ); φάνεσκειν, 11, 64, is according to Buttm. Gr. p. 306, and Thiersch, Gr. § 210. c. more prob. to be derived from ἔφάνην. Prim. signif. 1) Transit. &

metals: *to harden*, πέλεκυν ἐν ὕδατι, Od. 4, 393.†

φᾶρος, εὖς, τό, generally, any large piece of cloth, *cloth, linen*, for covering any thing; esp. φᾶρ. ταφήϊον, a shroud, Od. 2, 97. 24, 132; also φᾶρος alone. Il. 18, 353; *sail-cloth*, Od. 5, 258. 2) a *mantle, a cloak*, which was worn over the other clothing. Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od. 5, 230. 10, 543; h. 6, 5.

Φᾶρος, ἡ, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, ὕγος, ὁ, poet. gen. φάρυγος, *the gullet*, Od. 9, 373; hence generally, *the throat, the neck*, *Od. 19, 480.

φάσανον, τό (σφάζω, for σφάγανον), prop. an edged tool, *a death-steel, a sword*, the weapon which the ancient Greeks always wore; it is called ἄμφηκες, two-edged, perhaps rather a dagger, and probably distinguished by its shorter length from ξίφος, 10, 256. 15, 713. Od. 22, 74; Θρηϊκίον, either distinguished by its size, or the present of a Thracian, Il. 23, 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. ἔφασκον, es, e, etc., in the signif. *to declare, to affirm, to allege*, with infin. fut. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφνον, ΦΕΝΩ), *slaying wild doves* (φάσσα), ἱρηξ [*'the dove-destroyer falcon'*, Cp.], 15, 238† (*falco palumbarius*, Linn.).

φάτις, ιος. ἡ (φημί) = φήμη, *discourse, report, fame*, that circulates amongst the multitude, Od. 21, 823; μυνηστήρων, Od. 23, 362. 2) *rumour, report*, in a bad sense, δῆμον, Il. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάτινη, ἡ (from πατέομαι), *a manger, a crib*, ἱππεΐη, 10, 568. Od. 4, 535.

Φανσιάδης, ον, ὁ, *son of Phausius*, 11, 578.

φάω, a theme, 1) of φαίνω, of which occurs the 3 sing. imperf. with the signif. of the aor. φάε' Ἡώς, Εὐς (Aurora) appeared, Od. 14, 502;† and fut. 3 πεφήσομαι, see φαίνω, cf. Buttm., Gr. Gram. § 114. Thiersch, § 232. 150. 2) From φημί, *to say*.

ΦΑΩ, theme of πεφήσομαι, πέφαται, see ΦΕΝΩ.

Φεαί, αἱ, see Φεαί.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. *to become terrified, to flee, to retreat hastily*, opposed to διώκειν, 5, 223. Od. 22, 299; ὑπό τινι, before any one, Il. 11, 121. 2) Trans. with accus. τινά, *to flee from any one*, 5, 232. (φέβομαι, the theme of φόβος, φοβέω.)

*φέγγος, εὖς, τό (φᾶος), *light, splendour, brightness*, h. Cer. 279.

Φεαί, ἡ, 7, 135; and Φεαί, αἱ, Od. 15,

297; a town in Elis on the river Iardānus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now *Castell Tornese*. He remarks, however, VIII. p. 348, that the monument of the hero is near the town of Chaa; hence some ancient critics read Χαᾶς παρ' τείχεσσιν.

Φεΐδας, αὐτός, ὁ (from φείδομαι, one who spares), a leader of the Athenians, 13, 691.

Φεΐδιππος, ὁ, *Phidippus*, son of Thesalus, grandson of Heracles, a leader of the Greeks from the Sporades, 2, 678.

φείδομαι, depon. mid. aor. 1 Ep. φεΐσάμην; also Ep. aor. with redupl. πεφιδόμην, optat. πεφιδόμην, infin. πεφιδέσθαι, and from this the Ep. fut. πεφιδήσομαι, 15, 215. 24, 158; *to spare, to spare*, with gen. 5, 202. 15, 215. Od. 9, 277; δέπας, Il. 24, 236.

φειδώ, ὅος, contr. οὖς, ἡ (φείδομαι), *the act of sparing, covetousness, parsimoniousness, parsimony*. οὐ γὰρ τις φειδῶ νεκρῶν — γίνεται πυρὸς μελίσσέμεν ὄκα, *for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire*, 7, 409. Od. 14, 92. 16, 315.

φειδωλή, ἡ = φειδώ. δούρων, 22, 241.†

Φεΐδων, ὠνος, ὁ (sparing), king of the Thesprotians, Od. 14, 316. 19, 287.

Φένεος, ἡ, mly Φενεός, a town in Arcadia, upon a lake of the same name, now *Phonea*, 2, 605.

ΦΕΝΩ, obsol. theme of the Ep. syncop. aor. 2, with redupl., ἔπεφνον and πέφνον, partic. πέφνων, with the accent of the pres. 16, 827. Also from the theme ΦΑΩ, the perf. pass. πέφαμαι, 5, 531. Od. 22, 54; infin. πεφάσθαι, and fut. 3 πεφήσομαι, 15, 140; *to slay, to kill*, with accus., 4, 397. 6, 12. On Il. 13, 447, see εἶσκω.

Φεραί, ὦν, αἱ, dat. Φερῆς, 1) the chief town in Thessaly Pelasgiotis, the residence of Admētus, with a port, Pagasæ, 2, 713. Od. 4, 798. 2) Perhaps = Φαραί, h. Ap. 427, if the reading, as in Od. 15, 247, should not be Φεάς. (According to Eustath. ad Od. 3, 488, Φεραί is a town in Thessaly, Φηραί a town in Messenia.)

*φέρασπις, ἰδος, ὁ, ἡ (ἀσπίς), *shield-bearing*, h. 7, 2.

*φέρβω, poet. pluperf. 3 sing. ἔπεφόρβει, h. Merc. 105; *to pasture, to feed, to nourish*, with accus. h. 30, 2; τινός, with any thing, h. Merc. 105. Pass. τὰδε φέρβεται ἐκ σέθεν ὄλβον, *that derive happiness from thee*, h. 30, 4.

*φερέσβιος, ον (βίος), *bringing life, giving nourishment*, γαῖα, h. Ap. 341; ἄρουρα, h. 30, 9.

Φέρεκλος, ὁ, son of Harmonides, the builder of the ship in which Paris bore off Helen, 5, 59.

φέρετρον, τό (φέρω), Ep. contr. φέρτρον, τό, *a bier*, only Ep. ἐν φέρτρῃ, 18, 236.†

wrote Zenodot. φῆ κύματα for ως κύμ., 2, 144; and δ δὲ φῆ κώδειαν, κ.τ.λ. 14, 499; and Herm. has adopted it h. Merc 241. Buttm. (in Lexil.), Thiersch, § 158. 14, and Voss defend it. The passage φῆ κώδειαν ἀνασχών, πέφραδέ τε Τρῶεσσι, 14, 499, Voss [and so Cp.] translates: then he lifted it (the head) up, like a poppy's head, and showed it to the Trojans. Buttm. would derive it from φῆ, as; Voss, in the Rem. on Il. p. 39, compares it with the German syllabic ending *sam* or the Lat. *ceu*, and considers it an original subst. from φάω, 'the appearance' (cf. *instar*). Aristarch. takes it in Il. 14, 499, as a verb φῆ, *he spoke*, and strikes out the following verse. The reading of Zenod. is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ἦος, ὁ, son of Uares, priest of Hēphæstus in Troy, slain by Diomédēs, 5, 11.

φῆγινος, η. ον (φηγός), of beech-wood. *beechen* or *oaken*, ἄξων, 5, 838.†

φηγός, ἡ (φαγεῖν), a tree which bore an edible fruit similar to the acorn, prob. *Quercus esculus*, Linn., an oak (red beech is wrong). Esplly the poet makes mention of a lofty, beautiful oak at the Scæan gate, *5, 623. 6, 237. 9, 354. [See Mitford I. p. 8. 9. for proof that the φηγός, Lat. *fagus*, was not the beech. *Am. Ed.*]

*φηλητεύω (φηλητής), fut. σω, to deceive. to rob, h. Merc. 159.

*φηλητής, οὔ, ὁ, a deceiver, h. Merc. 67, 446. φηλήτης, Hesiod.

φήμη, ἡ (φημί), pron. *speech, rumour, discourse*, esply a human voice, a word or sound in which there is casually contained a good omen (*omen*). like κληδών. a favorable word, an omen, *Od. 2, 35. 20, 100. 105.

φημί, pres. Ep. 2 sing φῆσθα, 21, 186. Od. 14, 149; subj. 2 sing. φῆη, Ep. for φῆ, Od. 11, 128; 1 plur. optat. φαίμεν for φαίημεν, Il. 2, 81; imperf. ἔφην, with aor. signif., Ep. φῆν, 2 sing. φῆς, 5, 473; and ἔφησθα, φῆσθα, 1, 397; 3 plur. ἔφην, φάν for ἔφασαν, also infin. φάναι, fut. φήσω, 8, 148. Mid. pres. φάμαι, imperat. φάο, infin. φάσθαι, imperf. ἐφάμην, often 3 sing. φάτο, plur. φάντο, perf. pass. partcp. πεφασμένος, 14, 127; also the iterat. imperf. Ep. ἔφασκον, es, e, plur. Od. 22, 35. The imperf. ἔφην has an aor. signif.; in like manner φάναι. Here belongs as fut. ἐρέω (see εἶρω); as aor. εἶπον. On the pres. as enclitic, except the 2 sing. φῆς, see the grammars. Prim. signif. from the theme ΦΑΩ (from which also φαίνω), to disclose any thing by language; hence 1) to tell, to say, to speak, to relate, both absol. and with accus., often ἔπος; again μῦθον, ἀγγελίην, 18, 17; ψεύδος, 2, 81; τινὰ κακόν, to call any one cowardly, 8, 153; also in a more decided sense, to affirm, to allege, to maintain. 2) Prop. to speak in the mind, i. e. to muse, to think, to believe,

to imagine, 1, 521. 2. 37. 3, 220. 8, 221, and often. In both significations follows a) The simple infin. when it is the same subject with the main clause, 4, 351. 8, 229. b) With accus. and infn. when the subject of the infin. is different from that of the main clause, οὐδὲ φαιῆς ἀνδρὶ μαχησάμενον τόνγ' ἔλθω ἀλλὰ χορόνδε ἔρχεσθαι, thou wouldst not suppose he was just come from the battle, but that he was going to a dance, 1, 392. cf. 2, 129. 350. 5, 103. Of the pres. only the perf. partcp. occurs.—The mid. has the same signif. with the act. ἴσω ἐμοὶ φάσθαι, to think himself equal to me, 1. 287. 15, 167.

Φῆμιος, ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Odysseus (Ulysses), Od. 1, 154. 22, 339.

φήμις, ιος, ἡ, poet. = φήμη, *speech, rumour, discourse*, 10, 207. 2) *talk, conference, report, fame*, Od. 6, 273. δῆμος φήμις, the talk, i. e. the judgement of the people, Od. 14, 239. cf. 16, 75. οἱ μὲν ἐθῶκον πρόμολον, δῆμοιό τε φῆμις, they went to the assembly and the conference of the people, Od. 15, 468. (According to the Schol. φήμις is = ἐκκλησία, συνέδριον, hence Voss: for deliberation is the assembly of the people.)

φῆν, Ion. and Ep. for ἔφην, see φημί.

φῆναι, φήνει, see φαίνω.

φῆνη, ἡ, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (*ossifraga*), Od. 3, 372; plur. *Od. 16, 217.

φῆρ, gen φηρός, ὁ, Æol. for θῆρ (hence the Lat. *fera*), a beast, a wild animal, then generally, a monster, a prodigy; esply were the Centaurs so called, *1. 268. 2, 733. [Mitford, I. p. 58, 59, denies that these passages refer to the Centaurs; Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form. In Od. 21, 295, the Centaur Eurytion receives as an epith. ἀγακλυτός. *Am. Ed.*]

Φηραί, αἱ. Ion. for Φαραί, Ep. also Φηρή, 5, 543; a town in Messenia, at the river Nedon, in the vicinity of the present Kalanata. In the time of Homer it belonged to the Laconian dominion, 9, 151. 293. Od. 3, 488. cf. Φεραί.

Φηρητιάδης, ου, ὁ, Ep. for Φερητιάδης, son of Pheres or grandson = Εὐμείας, 1. 763. 23, 376.

φῆς, φῆς, φῆσθα, see φημί.

φθάν, see φθάνω.

φθάνω, fut. φθήσομαι, 23, 444; aor. 1 ἔφθην, Ep. φθῆν, 3 plur. φθάν, Ep. for ἔφθασαν, subj. φθῶ, Ep. 3 sing. φθῆ and φθῆσω for φθῆ, 16, 861. 23, 803. 1 plur. φθῶμεν for φθώμεν, 3 plur. φθῶσι for φθώσι. Od. 24, 437; optat. φθῆναι, infin. φθῆναι, partcp. φθῆς, also the Ep. partcp. aor. mid. φθαμένος, η. ου. 1) to anticipate, to do before, to come before,

ενόους, *to envy, to deny*, absol. 4, 55, 56. 2) With dat. of the pers. and gen. of the thing, *to envy one any thing, to grudge, to refuse, to deny*, τινὶ ἡμιόνων, Od. 6, 68. 17, 100. 3) With infin. *to envy, to deny, to be unwilling*, Od. 11, 381; with accus. and infin., Od. 1, 346. 18, 16. 19, 348.

φι and φιν, a syllabic ending common in the Ep. language, in forming the gen. and dat. both in the sing. and plur.: e. g. εὐνήφι for εὐνῆς; ἀγέληφι for ἀγέλη; δακρύοφιν for δακρύων; θεόφιν for θεοῖς. We find an example of the accus. in ἐπὶ δεξιόφιν . . . ἢ ἐπ' ἀριστερόφιν, 13, 308. cf. Thiersch, § 177. 16. Buttm., § 56. not. 9. Rost, Dial. 23. p. 396. Kühner, § 236.

φιάλη, ἡ, a vessel with a flat bottom, a bowl [= patera], esp. for drinking, 23, 270. 616; for preserving the ashes of the dead, ἀν ὕρην, *23, 243. 253.

φίλαι, φίλατο, see φίλέω.

φιλῶ (φίλος); fut. ἤσω, infin. Ep. φιλήσωμεν, aor. ἐφίλησα. Ep. φίλησα, fut. mid. φιλήσομαι. Od. 1, 123; aor. pass. ἐφίληθην, 3 plur. Ep. ἐφίληθεν; pecul. Ep. infin. pres. φιλήμεναι, Il. 22, 265 (cf. Thiersch., Gram. § 217); Ep. aor. mid. ἐφίλαμην (as if from φίλω), 3 sing. ἐφίλατο, φίλατο, 5, 61. 20, 304; imperat. φίλαι (Wolf φίλαι), 5, 117; subj. φίλωνται, h. Cer. 117; iterat. imperf. φιλέσκε. 1) *to love, to hold dear, to exhibit love and good will towards*, τινά, often with περὶ κῆρι. ἐκ θυμοῦ, 9, 486. 13, 430; also spoken of things: σχέτλια ἔργα, Od. 14, 83; with double accus.: τινά παντοίην φιλότητα, *to show every regard to any one*, Od. 15, 245; hence pass. ἐκ τινος, *to be beloved by any one*, Il. 2, 668. 2) Esp. *a) to treat any one in a kind and friendly manner, to receive kindly, to entertain hospitably and courteously*, spoken of hosts, 3, 207. 6, 15. Od. 4, 29. 171. 5, 135, and often; hence pass. φιλεῖσθαι παρὰ τινι, *to be hospitably entertained by any one*, Il. 13, 627; and παρ' ἅμμι φιλήσεαι (fut. mid. intrans.), *thou wilt be welcomed by us*, Od. 1, 123. 15, 281. *b)* spoken of sensual love, 9, 450. Od. 18, 325. Mid. only in the Ep. aor. *to love any one*, like the act. τινά, Il. 5, 61. 117. 10, 280 (spoken only of the gods); περὶ πάντων, 20, 304. h. Cer. 117.

φιλήρεμος, ον (ἐρετμός), *oar-loving*, epith. of the Taphians and Phæaces, *Od. 1, 181. 8, 96.

Φιλητορίδης, ον, ὁ, son of Philêtôr = Dêmûchus, 20, 457.

Φιλοῖτιος, ὁ (lengthened from φίλος), a faithful herdsman of Odysseus (Ulysses), Od. 20, 185. 21, 189, seq.

φιλοκέρτομος, ον (κέρτομος), *delighting in jeers or mockery*, Od. 22, 287. †

*φιλόκροτος, ον (κροτέω), *noise-loving*, epith. of Pan, h. 18. 2.

φιλοκτέανος, ον, poet. (κτέανον), superl. φιλοκτεανώτατος, *loving possessions or gain*, hence, *covetous, avaricious*, 1, 122. †

Φιλοκτήτης, ον, ὁ, son of Poas, of Me-

libœa in Thessaly, an excellent archer, who possessed the bow and the arrows of Heracles, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, 2, 718, seq. Od. 3, 190. 8, 219. According to a later tradition, he was brought to Troy by Odysseus (Ulysses), after having been cured by Machaon, Pind.

*φιλοκῦδής, ἐς (κῦδος), *loving fame, loving joy, joyful*, ἦβη, κῶμος, h. Merc. 375. 481.

*φιλολήϊος, ον (λήϊη, λεία), *loving booty, desirous of plunder*, h. Merc. 335.

Φιλομέδουσα, ἡ, ed. Wolf; Φυλομέδουσα, ed. Spizn., wife of the mace-bearer Areithous, of Arnê in Boeotia, 7, 10.

φιλομειδής, ἐς (μειδάω), mly poet. φιλομμειδής, *laughter-loving, sweetly smiling*, epith. of Aphrodītē, 3, 424. 5, 375. Od. 8, 362, and often.

Φιλομηλεΐδης, ον, ὁ, according to Eustath. a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = Patroclus. [According to Ameis, the last explanation is prob., since no other proper names in -ΐδης and -άδης occur in Hom.]

φιλόξεϊνος, ον, Ion. and poet. for φιλόξενος (ξένος) *loving guests or strangers, hospitable*, *Od. 6, 121. 8, 576.

φιλοπαίγμων, ον, gen. ονος (παίζω) *loving play or sport, sportive, ὀρχηθμός*, Od. 23, 134. †

φιλοπτόλεμος, ον, poet. for φιλοπόλεμος (πόλεμος), *loving war, warlike*, *16, 65. 90. 17, 224.

φίλος, η, ον, compar. φίλτερος, η, ον, Ep. φιλίων, ον, Od. 19, 351; superl. φίλτατος, η, ον. 1) *dear, valued; beloved, grateful, agreeable*, spoken of persons and things, τινί. Il. 1, 381. 3, 402; esp. in a case of address, φίλε ἑκνρέ, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. a friend, a female friend, often in the address, φίλε and φίλος, as vocat., Il. 4, 189. Od. 1, 301; esp. *a)* In the neut. sing., φίλον ἐστὶ τινι, *it is dear to any one, it is agreeable, it is pleasing*. μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, Od. 7, 316; cf. Il. 7, 387, and φ. ἐπλετο θυμῷ. Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, *there it is pleasant to you to eat roasted meat*, Il. 4, 345. *b)* Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, Il. 7, 271. Od. 8, 233; also φίλα εἴματα, Il. 2, 261. *c)* The neut. plur. φίλα, as adv. φίλα φρενεῖν τινι, *to cherish friendly feelings towards one, to be kind to him*, 4, 219. 5

φοινικέεις, εσσα, εν=φοινίκεος (φοίνιξ), purple, shifting with purple, χλαίνα, 10, 133. Od. 14, 500; σμῶδιγγες αἵματι φοινικέεσσαι, 11. 23, 717.

φοινικοπάρηος, ον (παρειά), having purple cheeks, with red sides, νῆυσ, *Od. 11, 124. 23, 271; cf. μιλοπάρηος (V. red-beaked; crimson-prow'd, Cp.).

Φοῖνιξ, ἴκος, ὁ, a Phœnician, see Φοίνικες. 2) son of Agēnōr, brother of Cadmus and Eurōpa; according to Hom. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, 9, 448, seq. 16, 196. 17, 555, seq. 19, 311.

φοίνιξ, ἴκος, ὁ, as appell. 1) purple, the colour of purple, because the discovery of this was ascribed to the Phœnicians, 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) the palm, the date-palm, Od. 6, 163 h. Ap. 117. 3) As adj. purple-red, generally, dark-red, brownish-red, spoken of a horse, 11. 23, 454.

φοίνιος, η, ον, poet. (φοινός), blood-red, dark-red, αἷμα, Od. 18, 97.†

Φοίνισσα, ἡ, a Phœnician woman, Od. 15, 416. 425.

φοινός, ἡ, ὄν (φόνος), bloody, dark-red, αἷμα, 16, 159.† b) murderous, h. Ap. 362.

φοιτάω (φοῖτος), aor. 1 ἐφοίτησα, Ep. 3 dual imperf. φοιτήτην for ἐφοιτάτην, 12, 266; to go here and there, to stride, to stalk, always with the implied notion of a frequent, restless, or rapid movement, 2, 779. 12, 266. 13, 760. Od. 10, 119; διὰ νηός, to walk through the ship, Od. 12, 420; also spoken of birds: to move about, ἐπ' ἀνὰς Ἡελίοιο, Od. 2, 181.

*φοιτίζω, poet. = φοιτάω, h. 25, 8.

φολκός, ὁ, 2, 217;† epith. of Thersites, according to the old Gramm. squinting, in deriv. from φάεα and ἔλκειν; hence φάολκος, φολκός. More correct, if we may judge from the connexion, is the signif. given by Buttm., Lex. p. 541; bandy-legged (valgus), since the poet. commences the description with the feet. He derives it from ἔλκω, prop. ὀλκός and with the digamma φολκός, as φοῖτος and οἶτος.

φονεύς, ἦος, ὁ (φονεύω), a slayer, a murderer, κασιγνήτοιο φονῆος; Wolf elsewhere φόνιοιο, cf. κασιγνήτος, 9, 632. 18, 335. Od. 24, 434.

φονή, ἡ (ΦΕΝΩ), slaughter, homicide, murder, only plur. dat. φονῆσι, *10, 521. 15, 633 (the Gramm., see Ven. Schol., explain it in part: a place of slaughter; this is contradicted by Heyne, it being only a form of φόνος)

φόνος, ὁ (ΦΕΝΩ), 1) slaughter, homicide, in connexion with Κῆρ, 2, 352. Od. 4, 273; hence, bloodshed, massacre, promiscuous slaughter, in connexion with δάκρυς, 11. 10, 298; plur. 11, 612. Od. 22,

376. 2) Poet. it stands, α) for the instrument of slaughter, spoken of the spear, 16, 144. 19, 391; and for the cause, Od. 21, 24. δ) For blood shed in slaughter, gore, κεῖσθαι ἐν φόνῳ, 11. 24, 610; like φόνος αἵματος, bloody slaughter 16, 162.

φοξός, ἡ, ὄν, 2, 219.† φοξός ἐπὶ κοφῇ λην, having a conical head, according to the Gramm., i. q. ὀξυκέφαλος. The etym. deriv. is from ὀξύς with the digamma; according to Buttm., Lex. p. 536, with Etym. Mag. from φάγειν, to dry, prop. φωξός, that which is warped by the fire.

Φόρβας, αντος, ὁ, 1) king of the island Lesbos, father of Diomedes, 9, 665. 2) The father of Ilioneus, a Trojan, 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ἡ (φέρβω), pasturage, food, nourishment, *5, 202. 11, 562.

φορεῖς, ἦος, ὁ (φέρω), a carrier in the harvest, 18, 566.†

φορέω, a form of φέρω, aor. 1 ἐφόρῃσα. Ep. φόρησα, pres. subj. Ep. 3 sing. φέρῃσι for φορῇ, infin. optat. 3 sing. φοροῖη, Od. 9, 320; pres. infin. φορῶναι, φορήμεναι for φορεῖν, prop. to bear continually or commonly; then generally, to bear, to bring, with accus., often spoken of clothes, arms, etc., 11. 4, 137. 144. i. 149. Od. 9, 10. α) Impropr. of horses, of wind, and of ships, 11. 5, 499. 8, 89. Od. 2, 390. δ) Metaph. ἀγλαίας φορέειν, to cherish ostentation or pride, Od. 17, 245.

φορήμεναι, φορῆναι, see φορέω.

Φορκύνος λιμήν, ὁ, Phorcys-port in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see Ἰθάκη.

Φόρκυς, υῖος and υἱός, 1) son of Pœtus and Gæa (Terra); by his sister Cœle he begat the Grææ and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phœneus, a Phrygian, 11. 2, 862. 17, 312, seq.

φόρμιγξ, ἡ, γγος, ἡ, a lute, a lyre, a harp, a stringed instrument, differing from the cithara perhaps only in size, see κίθαρις. Hom. mentions, 9, 187, the cross-bar (ζυγόν), by which the two arms were connected, and Od. 21, 406, 447, the pegs by which it was tuned (κόλλοι-πες). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, 11. 1, 603. 24, 63. h. Ap. 185 505; Achilles uses it, 9, 186; and the minstrel, Od. 8, 67, seq. (According to Hesych. from φορέω: κίθαρα τοῖς ἄμοις φερομένη, the portable lute.)

φορμίζω (φόρμιγξ), to play upon the lyre or cithara, 18, 605; spoken of the κίθαρις, Od. 1, 155. 4, 18.

φορτίς, ἰδος, ἡ (φόρτος), sc. νηῖς, a transport ship, a freight ship, *Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, especially a freight, cargo, *Od. 8, 163. 14, 296.

φορῶνω (φύρω), prop. to stir or knead together, miy to stain, to defile, pass. Od. 22, 21.†

begin to produce, to let grow, to put forth, with accus. φύλλα, ποιήν, 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to make the hair (or bristles) grow, Od. 10, 393; hence also, ὁ φύσας, the begetter, Batr. 23; φύσαι τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. *to be produced, to grow, to spring*, primar. spoken of plants, Od. 9, 109; once pres. act. intrans. ἀνδρῶν γενεὴ ἢ μὲν φύει (nascitur), Il. 6, 149; esp. perf. and pluperf. 4, 483. 484. 14, 288. cf. Od. 5, 63. 7, 114. 128; also κέρα πεφύκει, Il. 4, 109; the aor. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, ἐν δ' ἄρα οἱ φῦ χειρί, and ἐν χεῖρεσσι φύοντο; ὁδὰς ἐν χεῖρεσσι φύντες, see ἐμφύω.

*Φώκαια, ἡ, a town in Ionia (Asia), on the river Herminus, famed for traffic and navigation, now in ruins, *Fokia*, h. Ap. 85.

Φωκεῖς, οἱ, sing. Φωκεύς, ἦος, ὁ, *the Phocians*, inhabitants of the country Phocis in Hellas, 2, 517. 15, 516.

φώκη, ἡ, *a seal, a sea-calf*, *Od. 4, 436. 448. h. Ap. 77.

φωνέω (φωνή), aor. 1 ἐφώνησα, Ep. φώνησα, *to utter or sound a tone*, spoken esp. of men: *to speak, to discourse*, nily [according to *Ameis*, always] intrans. 1, 333; and often connected with other similar words, ἔπος φάτο φώνησέν τε, Od. 4, 370; or ἀμείβετο, Od. 7, 298; καὶ μιν φωνήσας ἔπεα προσηύδα, Il. 1, 201; and προσέφη, 14, 41. (The accus. belong to the other verb.) 2) *to cause to sound, to raise*, ὅπα, 2, 182. 10, 512. Od. 24, 535.

φωνή, ἡ (φῶω), *a sound, a tone*, nily spoken of men, *a voice, speech, discourse*, esp. a loud voice, *a cry*, 14, 400. 15, 686. b) Of animals, Od. 10, 239. 12, 86, 396; *the song of the nightingale*, Od. 19, 521.

*φωρή, ἡ (φῶρ), *theft*, h. Merc. 136.

*φῶρης, ου, ὁ, poet. for φῶρ, *a thief*, h. Merc. 385.

φωριαμός, ὁ (φέρω), *a chest, a coffer, a box*, for keeping clothes, 24, 228. Od. 15, 104.

φῶς, gen. φωτός, ὁ, poet. for ἀνὴρ, plur. φῶτες, *a man*, 2, 164; παλαιός, 14, 136; δέκτης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, Il. 17, 98. b) Often, *a brave man, a hero*, 4, 194. 5, 572. Od. 21, 26. (Prob. from ΦΑΩ, φημί, one who speaks.)

X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty-second rhapsody.

Χάα, see Φειά.

χάβε, χαδέειν, see χανδάνω.

χάζομαι, depon. mid. fut. χάσομαι, Ep. σο, aor. έχασάμην, Ep. χασσάμην, Ep. aor. 2 with reduplic. κεκάδοντο for κεχά-

δοντο, also from the act. form χάζω, Ep. aor. 2 κέκαδον. and fut. κεκαδήσω, 1) *to retreat, to retire, to yield, to go back*, *to withdraw* (never in the Od.), with acc. ὀπίσω, 3, 32. 5, 702; with gen. αἰς τι, thing, κελεύθου, πυλάων. 11, 504. 12, 17; νεκροῦ, 17, 357; also with prep. ἐκ βέλους, without, beyond, the cast of weapons, 14, 122; ὑπ' ἔγχεος, to retire from the spear, 13, 153; often ἐτάρων εἰς ἔθνος. 3, 31; οὐδὲ δὴν χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote him quickly, 16, 731 (V., nor slowly flew it to the man.) In this passage, according to Köppen, Voss and Spitzner, the stone is the subject; according to Heyne, but by a forced construction, Patroclus. 2) Generally, *to cease, to remove, to rest*, with gen. μάχης, 15, 426. μίνυνθα χάζετο δουρός, he rested little from the spear, i. e. he fought continually, 11, 539; only Il. 3) The Ep. aor. 2 κέκαδον and the fut. κεκαδήσω have a trans. signif., prop. *to cause one to retreat from a thing, to deprive one of a thing*, τινὰ θυμοῦ καὶ ψυχῆς, 11, 334. Od. 21, 153. 170 (Passow refers it to κήδω); cf. Butt., p. 307.

χάζω, see χάζομαι.

χαίνω or χάσκω (ΧΑΩ), in Hom. only aor. 2 ἔχανον, h. Cer. 16; optat. χάνω and particp. χανών, of the perf. only the particp. accus. κεχηνότα, 1) *to gape, to gape, to open*, h. Cer. 16. τότε μοι χάνω χθών, then may the earth yawn for me, i. e. engulf me, 4, 182. 6, 281. 8, 134. 2) Esp. *to open the mouth wide, to gape*, spoken of men and animals, 16, 350. 16, 20, 168; hence πρὸς κύμα. to gape at the wave, i. e. to drink it, Od. 12, 350.

χαίρω, fut. χαίρήσω, 20, 363; aor. ἔχαρην, Ep. χάρην, optat. χαρείη, 6, 481; particp. χαρέντες, 10, 451; perf. κεχάρηκα, only in the Ep. particp. κεχαρήσας, 1, 312; perf. mid. κεχάρημαι, h. 7, 10. also the Ep. forms fut. κεχαρήσω, infin. κεχαρήσμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and κεχαροίατο, and iterat. imperf. χαίρεσκε. 1) *to rejoice, to be cheerful, gay*, often with θυμῷ, ἐν θυμῷ, φρεσίν and φρονέειν, also χαίρει μοι ἦτορ, 23, 347; but ποῦ χαίρειν, to rejoice at heart, Od. 8, 75. 2) With dat. *to rejoice at any thing, to delight oneself in, to be pleased at*, νικῶντι, φήμην, Il. 7, 312. 10, 277. Od. 1, 35; with accus. χαίρει δέ μιν (ἀλλοί) ὅστις ἐθείρη, he rejoices in it who cultivates it, according to Wolf and Passow (V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers μιν to ἐθείρη, but, cf. 9, 77, and γηθείω.) 3) With particp. instead of infin. χαίρω ἀκούσαι, I rejoice to hear, 19, 185.—18, 259. Od. 14, 377. Dat. and particp. for accus. and infin., Il. 7, 54. Od. 19, 463. The particp. with its prop. signif., Il. 11, 73. Od. 3, 76. 12, 380. A peculiar use is a) The fut. with the negat. οὐ χαίρήσεις, thou

θεῶν with brass, brazen, ἰός, 15, 465. Od. 21, 423.

χαλκοβάρυς, εἰα. ν = χαλκοβαρύς, of this Hom. uses the fem. χαλκοβάρεϊα, στεφάνη, 11, 96; μελίη, 22, 328. Od. 22, 259, 276.

χαλκοβατής, ἐς, gen. ἐός, poet. (βαίνω), going upon brass; hence, *founded or standing upon brass, brazen*, mly an epith. of the dwelling of Zeus, 1, 426. Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, *having a brazen floor*, cf. Od. 7, 83.

χαλκογλώχιν. ἴνος, ὁ, ἡ (γλωχίν), *brass-pointed*, Cp. (brazen-armed, V.), μελίη, 22, 255.†

χαλκοκνήμις, ἴδος, ὁ, ἡ (κνημῖς), *having brazen greaves; brass-greaved* (brass-booted, V.), epith. of the Greeks, 7, 41.†

χαλκοκορυστής. οὐ, ὁ (κορύσσω), voc. χαλκοκορυστά, *having brazen armour, armed with brass* (brazen-mailed, V.; brazen-armed, Cp.), epith. of heroes, *5, 699; and of Arēs, h. 7, 4.

χαλκοπάρης, ον, Ep. for χαλκοπάρεϊος (παρεΐά), *having brazen cheeks* (brazen-cheeked, V.), epith. of the helmet, 12, 183. Od. 24, 523.

χαλκόπους, ὁ, ἡ, neut. πουν, gen. ποδός (πούς), *brazen-footed, having brazen hoofs* (brazen-hoofed, V.), epith. of horses, *8, 11, 13, 23.

χαλκός, ὁ. Ep. gen. χαλκόφιν. 1) *brass, metal*, espily copper. Copper, compounded with zinc, tin, and lead, is called *brass* [not our brass, but rather *bronze*], which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Hom. carefully distinguishes iron and brass, cf. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke, Kriegsw. der Gr. p. 55. seq. It is called χαλκός ἐρυθρός, 9, 365; it is mentioned with iron, 6, 48; as a purchase-price, 7, 473. 2) *all furniture, weapons, equipments, made of brass* [or *bronze*], 1, 236. 5, 75.

χαλκόντυπος, ον (τύπτω), *smitten with a brazen weapon*, ὤτειλαί, 19, 25.†

χαλκοχίτων, ωνος, ὁ (χιτών), *having a brazen cuirass*, epith. of heroes, 1, 371, 2, 47. Od. 1, 286.

Χαλκωδοντιάδης, ον, son of Chalcōdōn = Elephēnōr, 2, 541.

Χαλκῶδων, οντος, ὁ (having brazen teeth, ὀδούς), king of the Abantes, in Eubœa, father of Elephēnōr, who was slain in a battle with Amphitryon, 2, 541. 4, 464.

Χάλκων, ωνος, ὁ, a Myrmidon, father of Bathycles, 16, 595, seq.

χαμάδις, adv. (χαμαί), poet. for χαμάζε, *upon the earth, to the ground*, 3, 300. 6, 147. Od. 4, 114.

χαμάζε, adv. (χαμαί), *upon the earth,*

to the earth, ἄλλεσθαι, 3, 29. 4, 419. Od. 16, 191.

χαμαί, adv. 1) *upon the earth, on the ground, ἔρχεσθαι*, 5, 442. Od. 7, 160. 2) *to the earth, πίπτειν*, 11, 4, 482. Od. 11, 490; and often (from an obsol. word χαμός, χαμή).

*χαμαιγενής, ἐς (γένος), *produced upon or from the earth, earth-born*, h. Ven. 166. Cer. 353.

χαμαιεννάς, ἄδος, ἡ, fem. of χαμαιεύνης; χαμ. σύες, *Od. 10, 243. 14, 15. (In both places αι is used as short.)

χαμαιεύνης, ου, ὁ (εὐνή), *lying upon the ground, sleeping upon the earth*, epith. of the Selli, 16, 235.†

χανδάνω, poet. (χάω), fut. χείσομαι, aor. ἔχαδον, Ep. infin. aor. χαδεῖν for χαδεῖν, perf. κέχανδα, with pres. signifi., particp. κεχανδώς, 3 pluperf. κεχάνδει, *to embrace, to encompass, to hold, to contain*, with accus. spoken of vessels, ἔμμετρα, 23, 742; λέβης τέσσαρα μέτρα κεχανδώς, 23, 268; ὡς οἱ χεῖρες ἐχάνεινον. Od. 17, 344; of the coast, νῆας, 11, 14, 34; of the threshold, Od. 18, 17; improp. ἦυσεν, ὅσον κεφαλὴ χάδε φωτός. he cried as much as the head of the man held, i. e. as loud as he could, 11, 462. *Ἡρὴ οὐκ ἔχαδε στῆθος χόλον, the breast of Hērē did not contain her anger. i. e. she could not restrain it, 4, 24 (old reading: *Ἡρῇ); also οὐκέτι μοι στόμα χείσεται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (χαίνω), *gawping, opening the mouth*, metaph. *greedy, ἐλεῖν οἶνον*, Od. 21, 294.†

χάνος, see χαίνω.

χαράδρη, ἡ (χαράσσω), *a cleft, a chasm or gorge in the earth, espily formed by rushing water, κοιλὴ*, 4, 459; hence also the stream itself, *a torrent, a rapid stream*, *16, 390.

χαρεῖη, χάρη, see χαίρω.

*χαριδότης, ου, ὁ, poet. (δίδωμι), *the giver of joy*, epith. of Herinēs, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαριέστατος, η, ον, *charming, sweet, beautiful, pleasing*, spoken of parts of the human body, 16, 798. 18, 24. 22, 403; of clothes, 5, 905. Od. 5, 211; generally, *agreeable, lovely, joyous, dear*; of things, δῶρα, ἔργα, ἀοιδή, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριεστάτη ἡβη, most lovely youth, Od. 10, 279. The neut. plur. as adv. χαρίεντα, *gratefully*, 1, 39; and as subst., Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), aor. 1 ἐχαρισάμην, perf. pass. κεχάρισμαι, often particp. 1) *to show something agreeable to any one, to show a favour, to be agreeable, to gratify*, τινί, often in the particp. 5, 71. 11, 23. Od. 8, 538; espily to gratify a deity by sacrifice, Od. 1, 61; with double dat. τινι ψεύδεσι, *to please one with lies*, Od. 14, 387. 2) With accus. of the thing, *to give freely, to distribute, to bestow*, δῶρα, Od. 24, 283; ἀποιβά τινι, 11, 6, 49. 11, 139; and with gen. of the

consists in this, *winter, winter-cold*, Od. 11, 190. 14, 487; as a season of the year in oppos. to θέρος, Od. 7, 118.

χειμάρροος, *ον* (ρέω), contr. χειμάρρους, 11, 493; and Ep. shortened, χειμάρρος, 4, 452. 5, 88; *flowing or swollen with wintry waters*, i. e. with rain and melted snow, a *torrent*, epith. of rapid rivers, ποταμός, *13, 138.

χειμάρρος, Ep. shortened for χειμάρροος.

χειμέριος, *η, ον* (χεῖμα), pertaining to winter, *wintry*, αέλλα, a winter storm, 11, 2, 294; νιφάδες, winter snow-flakes, 3, 222; ἡμαρ, a winter day, 12, 279; ὕδωρ, 23, 420; ὥρη, Od. 5, 485.

χειμών, *ῶνος, ὁ* (χεῖμα), stormy, rainy weather, a *storm, rain, winter-weather*, Od. 4, 566; *mly, winter*, 11, 3, 4, 21, 283.

χείρ, *η*, gen. χειρός. Besides the regular forms, there occur the Ion. forms: dat. χερί, thrice; χέρα, *h*, 18, 40, and dat. plur. χείρεσι and χείρεσσι (see Thiersch, § 187. 11). 1) *the hand, the fist*, often χείρες καὶ πόδες, 5, 422. 15, 364; the forefoot, poet. spoken of animals, Batr. 88; also as in English for *side*, ἐν' ἀριστερὰ χειρός, to the left hand, Od. 5, 277; often pleonastic, χερὶ λαβεῖν, χερσὶν ἐλέσθαι. On the phrases: χείρας ἀνασχεῖν θεοῖς, χείρας ἀείρειν, ὀρέξαι and πετάσαι τινί, see these verbs. 2) *Especially in the plur. activity, strength, power, force*, often connected with μένος, βιή. 11, 6, 502. 12, 135. a) In a good sense, ἔπουν καὶ χερσὶν ἀρήγειν, to help with word and deed, 1, 77; χεῖρα ὑπερέχειν τινί, to hold one's hand over anybody for protection, 4, 249; χείρες ἀμύνειν εἰςὶ καὶ ἡμῖν, we also have hands for protection, 13, 814. b) In a hostile signif. χεῖρα ἐπιφέρειν τινί, to lay one's hand (hands) on any one, 1, 89; χείρας ἐπιέναι τινί, Od. 1, 254; εἰς χείρας ἐλθεῖν or ἐκείσθαι τινί, to fall into any one's hands, 11, 10, 448; poet. also χείρας ἐκείσθαι, Od. 12, 331.

χειρίς, *ιδος, ἡ* (χείρ), a covering for the hand, a *glove*, Od. 24, 230.†

*χειροτένων, *οντος, ὁ, ἡ* (τείνω), stretching out the hand, *long-armed*, Batr. 299.

χειρότερος, *η, ον*, poet. for χείρων, *15, 513. 20, 436.

χείρων, *ον*, gen. *ονος*, prop. compar. of χέρης, *mly irreg. comp* of κακός (Ep. form χειρότερος, and χερειότερος, χερειών), *meaner, smaller, worse, inferior*, in worth, 15, 641. 14, 377; opposed to μέζων, in rank and race, Od. 21, 325.

Χείρων, *ωνος, ὁ*, Chiron (Cheirōn), son of Kronus (Saturn) and Philyra; a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Asklēpios (Æsculapius), Heracles, and Achilles, 11, 4, 219. 11, 831.

χεῖσομαι, see χανδάνω.

χελιδών, *όνος, ἡ*, a swallow, *Od. 21, 411. 22, 240. Ep. 15, 11.

*χέλυς, *νος, ἡ*, a turtle, a tortoise, from the shell of which Hermēs constructed

the first lyre, by drawing strings over it. h. Merc. 33. 2) *the lyre itself*, v. 25, 153.

*χελώνη, *ἡ*=χέλυσ, a tortoise, h. Merc. 42. 48.

χέραδος, *εος, τό*, poet. for the common χεράς, *άδος, ἡ*, dirty sand, gravel, πεδία, that swollen rivers bring down, χέραδες μυρίον [*sands Infinite*, Cp.]. 21, 315.† (Some Gramm. accented it as gen. and connected it with ἄλς, cf. Apoll. Lex.)

χερειότερος, *η, ον*, Ep. compar. for χείρων, *2, 248. 12, 270.

χερείων, *ον*, gen. *ονος*, Ep. for χείρων, *inferior, worse*, opposed to ἀρείων, 14, 237; with accus. δέμας, φνὴν, 1, 114. Od. 5, 411. Neut. plur. τὰ χερειόνα, 11, 1, 576. In the neut. with infin., in which case the notion of comparison does not appear, οὐ τι χερείον ἐν ὥρῃ δεῖπνον ἐσθαι, it is not at all bad to take food at the proper time, Od. 17, 176.

ΧΕΡΗΣ, an Ep. defect. adj. only used in the sing. gen. χέρης, adv. χέρῃ, accus. χέρῃα, nom. plur. χέρῃες, accus. neut. χέρῃα, in the Od. χέρεια, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the Ep. compar. χερειών, χερειότερος, in prose χείρων, but always has the signif. of the compar. *inferior, worse, weaker*, espily εἰς χέρῃα μάχῃ, worse in the battle than he, 11, 4, 400; χέρῃ opposed to κρείσσων, 1, 80. Od. 15, 324; in like manner, χέρῃα χερωνι, 11, 14, 382. (According to Passow, it is to be derived from χείρ, and is signif. = χείριος, *under any one's power*. The form χέρεια, in the Od. seems incorrect, see Thiersch, § 202. 23, and Buttm. Gram. § 68.)

χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, 4, 518. 5, 302. Od. 10, 121.

χερνήτις, *ιδος, ἡ*, fem. of χερνήτης (χείρ), prop. living by the labour of the hands, γυνή, a female who spins for wages, 12, 433.†

χέρνιβον, *τό* (νίπτω), a washing-basin, a hand-basin, for washing the hands before sacrifice, 24, 304.†

χερνίπτομαι, depon. mid. (νίπτω), *acc* Ep. to wash one's hands, espily before a sacrifice, 1, 449.†

χέρνιψ, *ιβος, ἡ* (νίπτω), washing-water, sacred or holy water, with which the hands were washed before eating, and before religious ceremonies, always accus. χέρνιβα, *Od. 1, 136. 3, 445, and often.

Χερσιδάμας, *αντος, ὁ*, son of Priam, slain by Odysseus (Ulysses), 11, 423.

χέρσονδε, adv. (χέρσος), *on or to the mainland*, 21, 238.† h. Ap. 29.

χέρσος, *ἡ* (akin to σχερός, ξηρός), the shore, the firm land, in oppos. to water, 4, 425. Od. 10, 459; ποτὶ χέρσων, to the shore, Od. 9, 147. 11, 14, 394. (Od. 6, 95, Nitzsch reads as adj. ποτίχερος θαλάσσα.)

χεῦαι, χεῦαν, χεῦε, see χέω.

χεῦμα, *ατος, τό* (χέω), that which is

issued fire; it was slain by Belerophon-tes, 6, 179, seq. 16, 328. h. Ap. 368. According to Scylax, a volcano in Lycia, not far from Phasêlis, or, according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra.

Xios, ἡ, an island of the Ægæan sea, on the coast of Ionia, famed for its excellent wine, now Scio or Saki Andassi (mastic-i-land), Od. 3, 170.

χιτών, ὦνος, ὁ, a tunic, the under garment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the body, both by men and women, and confined by a girdle, 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42. 2) Generally, a garment, espily the coat of mail, the cuirass, 2, 416. 5, 736; χάλκεος, 13, 439; στρεπτός, 5, 113 (cf. that word); proverbial: λαῖνον χιτῶνα ἐννυσθαι, see λαῖνος.

χιών, ὄνος, ἡ (χέω), snow, 10, 7. Od. 6, 44. νιφάδες χιόνος, snow-flakes, Il. 12, 278.

χλαῖνα, ἡ, the upper garment, the mantle of the men; according to Hase, Gr. Alterthumskunde, p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος, 16, 224. Od. 14, 529. It was of wool, and thick, οὐλή, πυκινή, Od. 4, 50. 14, 520; often purple, Od. 14, 500; double or single, διπλῇ, ἄπλοῖς. 2) Generally, a robe, a covering, a carpet, to wrap around oneself in sleep, Od. 3, 349. 351. 4, 299. Il. 24, 646.

*χλεύνη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

*χλοερός, ἡ, ὄν, poet. for χλωρός, green, Batr. 161.

χλούνης, ον, ὁ, Ep. epith. of the boar, σὺς ἄγριος, 9, 539; † a word whose deriv. and signif. was not known even by the ancients. Most prob. according to Eustath., Apoll., and Hesych., from χλόη and εὐνή, prop. χλοεύνης, ὁ ἐν χλόῃ εὐναζόμενος, lying in the grass, hence = εὐτραφής, well-fed; according to Aristarch. = μονιός, solitary; according to the Ven. Schol. = ἀφριστής, the foaming; according to Aristot. = τομίας, castrated, whence ἡ χλούνης, castration.

χλωρηῖς, ἰδος, ἡ, pecul. poet. fem. of χλωρός, pale-green, yellowish, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale colour, or 'which lives in the green fields.'

Χλωρίς, ἰδος, ἡ, daughter of Amphion, the son of Iasius, king of Orchomenus, wife of Neleus, who bore him Nestor, Periclymenus, and Pero, Od.

11, 281. (According to Apd. 3. 5. & Χλωρίς, daughter of the Theban Amphion.)

χλωρός, ἡ, ὄν, poet. χλοερός (χλόη), 1) greenish, a yellowish green, yellowish, of the colour of young shrubbery, ῥῶνα. Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; generally, pale, white, χλωρὸς ὑπαὶ δειούς, Il. 10, 376. 15, 4; espily δέος, Il. 10, 479. 8, 77. Od. 11, 43. 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in opposition to dry, μοχλός, ῥόπαλον, Od. 9, 320. 379.

χνόος, ὁ, contr. χνοῦς (κνάω), that is upon the surface and may be scraped off, e. g. the down upon fruits; poet. ἄλδς χνόος, the foam of the sea, Od. 6, 226. †

χόανος, ὁ (χέω), the cavity (before the bellows' pipe) in which the metal to be melted was put (the smelting-oven, V.), 18, 470. † Hesych. κοίλωμα; Köpke, Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (χέω), that which is poured out, espily a libation, a drink-offering, in sacrifices for the dead, *Od. 10, 528. 11, 26.

χοῖνιξ, ἰκος, ἡ, a corn-measure, containing four κοτύλαι, or as much as a man uses in a day; hence food, bread. ἀρτεσθαι χοῖνικός τινος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28. †

χοίρεος, ἐη, εον, poet. for χοίρειος (χοῖρος), belonging to young swine. χοῖρα, sc. κρέατα, swine's flesh, pork, Od. 14, 81. †

χοῖρος, ὁ, prop. a porker, a pig, Od. 14, 73. †

χολάς, ἄδος, ἡ, mly plur. αἱ χολάδες, the entrails, the bowels, *4, 526. 21, 181. h. Merc. 123.

χόλος, ὁ, poet. for χολή (χέω, prop. that pours itself out), the gall, 16, 203. 2) Metaph. anger, hatred, wrath, connected with μῆνις, 15, 122. χόλος τινός, enmity which any one cherishes, *Herc. 18, 119. Od. 1, 433. 4, 583; but τινί, ἀγῆναι any one, h. Cer. 351. 410; also spoken of animals: rage, Il. 22, 94.

χολώω (χόλος), fut. χολώσω, infin. Ep. χολωσέμεν, aor. ἐχόλωσα, fut. mid. χολώσομαι, more frequently κεχολώσομαι, aor. 1 ἐχολωσάμην, perf. pass. κεχόλωμαι, aor. pass. ἐχολώθην, to provoke one's gall, i. e. to make angry, to enrage, to irritate, to incense, τινά, 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts θυμῷ, ἐνὶ φρεσίν, κηρόθι, also with accus. θυμόν, ἥτορ. a) With dat. of the pers. τινί, at any one, Il. 1, 9. 2, 629. Od. 8, 276. b) With gen. τινός, on account of a person or thing, Il. 4, 494. 501. 11, 703. 21, 146. Od. 1, 69; and with prep. εἵνεκα νίκης, Od. 11, 554; ἀμφί τινι, Il. 23, 88; ἐξ ἀρέων μητρός, Il. 9, 562; ἐν τινι, Batr. 109.

6, 136: and with accus. of the pers. ἐμὲ χρεῶν τόσσον ἵκει, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίγνεσθαι and εἶναι: ἐμὲ δὲ χρεῶν νηός; I need a ship, Od. 4, 634; οὐδέ τί μιν χρεῶν ἔσται τυμβοχοῆς, Il. 21, 322; from this is explained, 3) The elliptic use of χρεῶν with accus. of the pers., which is employed entirely like χρή: τίπτε δέ σε χρεῶν, sc. γίγνεται or ἱκάνει (according to Herm. ad Viger. ἔχει), wherefore needest thou this? Od. 1, 225. Il. 10, 85. a) With gen. of the thing: οὐτι με ταύτης χρεῶν τιμῆς, I need not this honour, 9, 608; βουλῆς, 9, 75. 10, 43. 11, 606. b) With infin. τὸν μάλα χρεῶν ἑστάμεναι κρατερῶς, there is great need that he should stand firmly, 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρεῶν only in the elliptical phrase, and every where as a monosyllable.)

χρεώμενος, Ion. for χρώμενος, see χράομαι.

χρή, only 3 sing. pres. indic. (χράω), impers. *it is necessary, there is need, must, should.* 1) With infin. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. χρή σε πόλεμον παύσαι, thou must cause the battle to cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the foregoing: οὐδέ τί σε χρή, for thou must not, underst. ἀποπαύεσθαι, Il. 16, 721. 19, 420. Od. 19, 500. 2) With accus. of the pers. and gen. of the thing: χρή μέ τινος, I need a thing, I want any thing. ὅτιό σε χρή, Od. 1, 124. οὐδέ τί σε χρή ἀφροσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρητίζω, Ep. for χρήζω (χράω), *to need, to want, to stand in need of*, with gen. 11, 835. Od. 17, 121; absol. partcp. needy, Od. 11, 340.

χρήμα, ατος, τό (χράομαι), 1) prop. *a thing which is used or wanted*, hence in the plur. χρήματα, *property, possessions, goods*, Od. 2, 78. 203. 13, 203, and often, *Od. 2) Generally, *a thing, any affair, an occurrence*, h. Merc. 332.

*χρησαμένη, see κίχρημι, Batr. 187.

*χρηστήριον, τό (χράω), *an oracle*, prim. the place where an oracle is communicated, h. Ap. 81. 214.

*χρηστός, ἡ, ὄν (χράομαι), *useful, profitable, agreeable, good*, μελίτωμα, Batr. 39.

χρίπτω, poet. strengthened from χρίω, aor. 1 mid. ἐχρίψαμην, h. Ap. and partcp. aor. pass. χριμφθεῖς; prop. *to glance upon the upper surface of a body*; mid. with aor. pass. *to approach very near a thing, to press upon*, absol. χριμφθεῖς πέλας, Od. 10, 516; † with dat. spoken of a ship, ἀμάθοισιν, h. Ap. 439.

χρίω, aor. ἐχρίσα and χρίσα, imperat. χρίσον, fut. mid. χρίσομαι, aor. 1 ἐχρίσαμην, prop. *to rub upon the surface of a body*; hence, mly 1) *to anoint*, often

with λούω, because it was done after bathing, τινὰ ἐλαίῳ, Od. 3, 466. 4, 232. 10, 364. h. Ven. 61; also spoken of the dead, Il. 23, 186. 24, 587; ἀμβροσίῳ, 1. 670. Mid. *to anoint oneself*, ἐλαίῳ, Od. 6, 96. 220; κάλλει, Od. 18, 194 (cf. κάλλος); b) Generally, *to rub over, to be smeared*, with accus. ἰούς (φαρμάκῳ) *to poison one's arrows*, Od. 1, 262; κομῷ, *to smear*, μέτωπον, Batr. 241.

χροιή, ἡ, Ion. for χροιά (χρός), *the surface of a body*; esply *the skin of the human body*; hence, *the body*, 14, 164. †

χρόμαδος, ὁ (ΧΡΕΜΩ), *a creaking noise, a gnashing or grinding of the teeth*, γενύων, 23, 688. †

Χρομῖος, ὁ, 1) son of Priam, slain by Diomedes, 5, 160, seq. 2) son of Neleus and Chloris, Od. 11, 286. 3) a Lycian, Il. 5, 677. 4) a Trojan, 8, 275. 5) a Trojan, 17, 218. 494. [6) an Epean, a companion of Nestor, 4, 295.]

Χρόμις, ιος, ὁ, son of Midon, leader of the Mysians before Troy, 2, 858.

χρόνιος, ἐη, ιον (χρόνος), *in time, i. e. after a long time*, χρόνιος ἐλθών, *having (come) returned after a long absence*, Od. 17, 112. †

χρόνος, ὁ, *time, duration* (whether a longer or a shorter time); peculiar phrases: πολὺν χρόνον, *a long time*, 3, 157; ὀλίγον χρόνον, 23, 418; χρόνον, *a while*, Od. 4, 599. 6, 296. 9, 138; ἐν χρόνῳ, *for a time*, Il. 2, 299. Od. 14, 193; ἓνα χρόνον, *at one time, once*, Il. 15, 511.

χροός, χροή, χροά, Ion. and Ep. cases of χρός, q. v.

χρυσάμπυξ, υκος, ὁ, ἡ, poet. (ἀμπεξ), *with a golden head-band or frontlet*, ἱπποί, *5, 358. 720; *Ὀραι, h. 5, 5. 12.

χρυσότοπος, ὁ, ἡ (and χρυσάτοπος, ορος, ἡ, h. Ap. 123), from ἄορ, *having a golden sword*, mly an epith. of Apollo, *5, 509. 15, 256. h. Ap. 123; but of Demeter, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄορ ἔχων, ὃ ἐστὶ φάσγανον. According to some Gramm. we should understand by ἄορ generally, *equipment, armour*, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithera (Suid. χρυσοκίθαρς), cf. Schol. B. ad Il. 15, 256; in the case of Demeter, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Herm. on the contrary considers the word χρυσάτορος as an interpolation for χρυσοθρόνον.

χρῦσειος, εῖη, εῖον, Ep. for χρύσεος.

*χρῦσεοπήληξ, ηκος, ὁ, ἡ, poet. (πῆληξ), *having a golden helmet*, h. 7, 1.

χρύσεος, ἐη, εον, Ep. χρύσειος, 1) *golden, of gold, made of gold, or adorned with gold*; espec. spoken of every thing which belongs to the gods, cf. 4, 2. 3, 724. 8, 44, seq. χρυσή Ἀφροδίτη, *decorated with gold*, 3, 64. Od. 8, 337. 2)

φαίνω. 2) *a region, a district*, ὑλῆεις, Od. 14, 2.

Ψ.

Ψ, the twenty-third letter of the Greek alphabet; hence the sign of the twenty-third rhapsody.

*ψαλιδόστομος, ον (στόμα), *having shears on the mouth, shear-jawed*, comic epith. of a crab, Batr. 297.

ψάμαθος, ἡ (ψάω)=ἄμαθος, *sand*, espily *the sand of the sea-shore, the sea-shore itself*, the 'dunes'; also in the plur. 7, 462. Od. 3, 38; as a periphrasis for a great number, 2, 800. 9, 385.

*ψαμαθῶδης, ἐς (εἶδος), *sandy, abounding in sand*, h. Merc. 73, 347.

ψάμμος, ἡ (ψάω), *sand, dust, loose earth*, Od. 12, 243.†

ψάρ, ἄρος, ὁ, Ion. and Ep. ψήρ, *a starling (sturnus)*, ψαρῶν, 17, 755; ψήρας, *16, 583.

ψαύω (ψάω), prop. ψάβω, with digamma, imperf. without augm. ψαῦον, aor. 1 ἔψανσα, subj. ψαύσῃ, *to touch, to graze, to glance upon*, with gen. ἐπισσώτρων, 23, 519. 806; αἴης, h. Ven. 125. ψαῦον ἵπποκόμοι κόρυθες λαμπροῖσι φάλοισι νευόντων, 13, 131. 16, 216. Construct. with Damm: ψαῦον νευόντων, prop. a poet. brief expression for ψαῦον ἵπποκ. κόρ. νευόντων λαμπρ. φάλοισι φάλων νευόντων, the horse-hair helmets touched each other, as they nodded, with their glittering cones. [The hairy crests of their resplendent casques Kiss'd close at every nod, Cp.]. Passow joins (less well) ψαῦον φάλοισι, and translates, — *helmet struck on helmet*; although ψαύω with dat. occurs in later writers, Quint. Smyrn. 7, 349.

*ψαφαρότριχος, ον (θρίξ), *with dirty, rough hair*, μῆλα, h. 18, 32.

ψεδνός, ἡν. ὄν (ψέω), prop. scraped off, then *thin, scanty*, λάχνη, 2, 219.†

ψευδάγγελος, ον (ἄγγελος), *a faithless messenger, a false messenger*, 15, 159.†

ψευδής, ἐς, gen. ἐός (ψεύδω), *lying, false, deceptive*, οὐ γὰρ ἐπὶ ψευδέσσι πατήρ ἔσσει' ἄρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, 4, 235.† The earlier reading was ψεύδεσσι, as if from ψεύδος, and is followed by Buthe and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεύδος) fut. ψεύσομαι, aor. 1 partcp. ψευσάμενος, *to lie, to tell an untruth, to deceive*, 4, 404. 10, 534. Od. 4, 140. h. Merc. 369; in the partcp., Il. 5, 635. 6, 163. δ) With accus. *to cheat, to deceive*, ὅρκια, *to falsify a league*, 7, 352.

ψεύδος, εὖς, τό, *a lie, untruth, deception, deceit*, 2, 81. 319. Od. 3, 20. ὥτι ψεύδος ἄτας ἐμὰς κατέλεξας. ποῦ ἄνυ (as a falsehood) hast thou related

my offences, Il. 9, 115; often in the plur. 22, 576. Od. 11, 366.

ψευστέω (ψεύστης), fut. ψευστήσω, *to be a liar, to lie*, 19, 107.†

ψεύστης, ου (ψεύδω), *a liar, a deceiver*, 24, 261.†

ψηλαφάω (ψάω), Ep. partcp. ψηλαφῶν, expanded for ψηλαφῶν, *to touch, to handle*, χερσί, Od. 9, 416.†

ψῆρ, ηρός, ὁ, Ep. for ψάρ, q. v.

ψηφίς, ἴδος, ἡ, dimin. of ψήφος, *a little stone, a pebble*, fem. 21, 260.†

ψιάς, ἄδος, ἡ, poet. (ψίω) = ψακάς, *a drop*, in the plur. 16, 459.†

ψῖλος, ἡ, ὄν (ψίω), prop. rubbed off, *hen-e bare, bald, naked, empty*, spoken of hair and other objects: δέρμα, *a smooth hide*, Od. 13, 437. ψιλὴ ἀροσις, *a bare, i. e. an unplanted piece of ploughland*, Il. 9, 580. ψιλὴ τρόπις, *the bare wheel (separated from the remaining timbers)*, Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, ἄγος, ὁ (ψίζ, ἀρπάζω), *that steals crumbs, Crumb-thief, a mouse's name*, Batr. 24.

ψολόεις, εσσα, ἐν (ψόλος), prop. sooty, then *smoking, flaming, fiery, κεραυνός*, *Od. 23, 330. 24, 539. h. Ven. 289.

*ψόφος, ὁ, *a sound, a noise*, h. Merc. 285.

Ψυρίη, ἡ (τὰ Ψύρα, Strab.), *a little island between Lesbos and Chios, in the Ægean sea, now Ipsara*, Od. 3, 172.

ψυχή, ἡ (ψύχω), prop. *the breath*, and because this is the index of life, it signifies also, 1) *life, the vital power, the soul, the spirit*, τὸν ἔλιπε ψυχή, *the spirit left him*, i. e. he swooned, 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8, 123; αἰών, 16, 453; with θυμός, 11, 334; also in the plur. ψυχὰς παρθέμενοι, *staking their life*, Od. 3, 74. Il. 1, 3. 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, 9, 409; or through a wound, 14, 518. 16, 503; hence 2) *the soul of the departed* in the underworld, *a spirit*, ψυχὴ Ἀγαμέμνονος, Διάρτος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες. see φρήν. 22, 103; it was consequently only *a shade*, εἶδωλον, Od. 11, 601; hence also both together, ψυχὴ καὶ εἶδωλον, Il. 23, 103. Od. 24, 14; and in this sense ψυχὴ often stands opposed to the body, which the ancient Greeks called Ἰ, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατὰ σύνεσιν. ψυχὴ Τειρεσίᾳ—σκήπτρον ἔχων, for ἔχουσα, Od. 11, 90; cf. Kühner, § 365. 2.

ψύχος, εὖς, τό (ψύχω), *coolness, cold*, Od. 10, 555.†

ψυχρός, ἡ, ὄν (ψύχω), *cold, cool, fresh*, ὕδωρ, Od. 9, 392; χαλκός, Il. 5, 75; χέλας, χιών, 15, 171. 22, 152.

275. It coincides also with the limits of the earth, Il. 14, 200. Od. 4, 563. Beyond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Zeus, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, Il. 21, 196. 14, 201. 244. In Hes. Th. 133, he is the son of Uranus and Gæa [Coelus and Terra], cf. Völcker, Hom. Geog. § 45, seq.

*Ὠκμιίδης, ον, ὁ (from ὠκιμον, basil, *ocimum basilicum*), prop. name of a frog, *basil-lover*, Batr. 213.

ὠκιστος, η, ον, Ion. superl. from ὠκός, q. v.

ὠκτεῖρα, see οἰκτεῖρω.

ὠκύαλος, ον, poet. (ἄλς), *fleet in the sea, swift sailing*, epith. of a ship, 15, 705. Od. 12, 182. [According to *Amcis*, ἄλς does not enter into the composit., but it is a mere paragogic form of ὠκός, as εὐρύαλος for εὐρύς. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

ὠκύαλος, ὁ, a Phæacian, Od. 8, 111.

ὠκύμορος, ον, poet. (μόρος), superl. ὠκυμορώτατος, η, ον, 1, 505; of a quick fate or death, i. e. 1) Pass. *dying a speedy death, dying early*, 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, *quick-slaying*, ἰοί, Il. 15, 441. Od. 22, 35.

ὠκυπέτης, ον, ὁ, poet. (πέτομαι), *quick-flying, fleet-rushing*, epith. of horses, *8, 42. 13, 24.

ὠκύπορος, ον, poet. (πόρος), *fleet-going, swift-sailing*, epith. of ships, 1, 421. 2, 351. Od. 4, 708.

ὠκύπους, ὁ, ἡ, gen. ποδός (πούς), *swift-footed*, epith. of horses, 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ὠκύπτερος, ον, poet. (πτερόν), having fleet pinions, *swift-flying*, ἰρηξ, 13, 62.†

*Ὠκυρόη, ἡ, daughter of Oceanus and Tethys, h. Cer. 420.

ὠκύροος, ον, Ep. for ὠκύρροος (ρέω), *swift-flowing, ποταμός*, *5, 598. 7, 133.

ὠκός, ὠκεία, ὠκύ, poet. and Ep. fem. ὠκέα, in the Il. always in connexion with ἰρις, 2, 786; in Od. 12, 274, only with Lampetia. Superl. ὠκιστος, η, ον, also regular ὠκύτατος, Od. 8, 331; *fleet, quick, active, hasty*. 1) Spoken of animated beings: with accus. πόδας ὠκός, Il. 1, 58. 84; without πόδας, Od. 8, 329; also ἰρηξ, Il. 15, 238; ἵπποι, 3, 263. 2) Of inanimate things: βέλος, οἶστός, 5, 112. 395. 11, 478; νόημα, h. Merc. 43; νέες, 8, 197. Od. 9, 101. The neut. plur. ὠκιστα, as adv., very quickly, Od. 22, 77. 133.

*ὠλένη, ἡ, the elbow, h. Merc. 388.

Ὠλενίη, ἡ, πέτρη, the Olenian rock, according to Strab. the summit of the mountain Scollis in Achaia, on the borders of Elis, 2, 617. 11, 756.

*Ὠλενος, ἡ (ὁ, Strab. VIII. p. 386), a town in Ætolia, on the Aracynthus, even in antiquity destroyed, 2, 688. Strab. X. p. 386.

ὠλεσικάρπος, ον (κάρπος), *losing the fruit*, epith. of pastures whose fruits fall before maturity, Od. 10. 510.†

ὠλξ, ἡ, only accus. sing. ὠλκα, poet. syncop. for ὠλαξ = αὐλαξ, a furrow, 3, 707. Od. 18, 375.

ὠμηστής, οὐ. ἡ (ὠμός, ἐσθίω), *eating raw flesh, carnivorous (flesh-devouring, V.)*, οἰωνοί, κύνες, ἰχθύς, 11, 454. 22, 67. 24, 78; hence *blood-thirsty, inhuman*, ἀνὴρ, 24, 207 (not ὠμηστής according to Apion, cf. Spitzner ad Il. 11, 504).

ὠμογέρων, οντος, ὁ, ἡ (γέρων), a *fresh, vigorous old man*, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Odysseus (Ulysses), 23, 791.†

*Ὠμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14, 10.

ὠμοθετέω, poet. (ὠμός, τίθημι), *act. 1* ὠμοθέτῃσα; mid. *to place raw pieces of flesh*, a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thigh-bones enveloped in the caul (ἐπ' αὐτῶν): cf. Od. 14, 427; always ἐπ' αὐτῶν ὠμοθέτησαν, Il. 1, 461 [Which with crude slices thin they overspread, Cp.]. Od. 3, 453. 12, 361. Mid.=act. ὠμοθετεῖτο—ἐς πῖον δημόν, Od. 14, 427.

ὠμος, ὁ (οἶω=φέρω), a *shoulder*, the part of the body from the neck to the upper arm, νεῖατος ὠμος, 15, 341; πρηνός, Od. 17, 504; often in the dual and plur.

ὠμός, ἡ, ὄν, 1) *raw, uncooked*, espily spoken of flesh, 22, 347. Od. 12, 346; ὠμόν βεβρώθειν τινα, proverbial, spoken of the greatest cruelty, Il. 4, 35. Aon. ὠμὰ δάσασθαι, to swallow raw, 23, 21. Od. 18, 87. 2) *unripe, untimely*, spoken of fruits: metaph. γέρας, a too early age, Od. 15, 357.

ὠμοφάγος, ον (φαγεῖν), *eating raw*, espily *eating raw flesh*, epith. of wild beasts, *5, 782. 11, 479. h. Ven. 124.

ὠμῶξα, see οἰμῶζω.

ὠνάμην, ὠνησα, see ὀνίνημι.

ὠνητός, ἡ, ὄν, verb. adj. (ὠνέομαι), *purchased, bought*, Od. 14, 202.†

ὠνος, ὁ, *purchase-money, the price of any thing*, 21, 41. 23, 746; *gain*, Od. 14, 297. 15, 388. 2) *the act of purchasing*. ὠνος ὀδαίων, the procuring of a return freight [by exchange for the goods brought out], Nitzsch, Od. 15, 445.

ὠνοσάμην, see ὀνομαι.

ὠνοχόει, see οἰνοχοέω.

ὠξε, see οἰγνυμι.

[ὠπασα, see ὀπάζω.]

ὠρ, ἡ, contr. for ὄαρ, of which the dat. plur. ὠρεσσιν, to the wives, 5, 486; see ὄαρ.

ὠρετο, see ὀρνυμι.



